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BENCEMERO, or **BEN ZAMAIRA, ABRAHAM:** Mediator, in 1526, between the Moors and the governor of Saffee and Azamor, employed by the Portuguese. He lived at Azamor on the west coast of Africa. Abraham Cazan (Ḥazan), the most prominent Jew of that city, was also employed in the same capacity.

BIBLIOGRAPHY: João de Souso, *Documentos Arabicos para la Historia Portugueza*, pp. 159 *et seq.*, Lisbon, 1790; Kayserling, *Gesch. der Juden in Portugal*, p. 161.

G. M. K.

BENCEMERO, ISAAC: Relative of Abraham Bencemero of Azamor; the deliverer of Nuno Fernandes d'Atayde, commander-in-chief of Saffee. When in 1511 this latter city was besieged and surrounded by an army of more than 100,000 men and Atayde was exposed to the greatest danger, Bencemero and a certain Ismael formed the bold plan of bringing assistance to the Portuguese. At their own expense they fitted out two vessels, manned them with co-religionists, and sailed to Saffee. Eluding the sentinels on watch, they entered the city in the darkness of night, and thus saved Atayde and his men.

BIBLIOGRAPHY: Hieronymo de Mendoça, *Jornada de Africa*, p. 89a, Lisbon, 1667; Kayserling, *Gesch. der Juden in Portugal*, p. 159.

G. M. K.

BENDAVID, LAZARUS: German philosopher and reformer; born in Berlin Oct. 18, 1762; died there March 28, 1832. In his younger days he supported himself by polishing glasses, and in his leisure time studied mathematics, in which he attained great proficiency. His earliest published work was on a geometrical subject, "Ueber die Parallellinien" (Berlin, 1786), and attracted much attention. Bendavid studied at the universities of Göttingen and Halle and became a stanch adherent of the Kantian philosophy.

Lazarus Bendavid.

After failing in his effort to enter the service of the Prussian government in the Department of Justice, Bendavid in 1793 went to Vienna and lectured on Kant's philosophical system in one of the halls of the university. He was, however, soon compelled to terminate his lectures there, but continued them in the mansion of Count Harrach, where he attracted large and distinguished audiences. When, in 1797, foreign residents were forced to leave Vienna, Bendavid returned to Berlin, and was for several years editor of the "Spener'sche Zeitung," which he directed with great ability and circumspection during the dangerous times of the French domination.

Lectures on Kant.

In 1806 Bendavid became the director of the Freischule (Jewish Free School), which had been founded in 1778 by David Friedländer and Daniel Itzig. Bendavid brought the school to such a high standard that nearly a third of its pupils were non-Jews in 1819, when the attendance of Christian children at Jewish schools was prohibited by the government. He served without compensation until the school was closed in 1825. His services as an expert accountant were much sought after by commercial and financial institutions; and he was also employed in that capacity for many years by the directors of the Royal Fund for Widows (Königliche Wittwenkasse). The extreme simplicity of his mode of living brought him the nickname of "The Modern Diogenes"; while by his thrifty habits he succeeded in being as independent in worldly affairs as he strove to be in the domain of philosophy. He is called by Heine "a sage after the pattern of antiquity." He never married.

"The Modern Diogenes."

In philosophy Bendavid remained a Kantian throughout his life. His published lectures, such as the "Vorlesungen über die Kritik der Praktischen Vernunft" (Vienna, 1796), "Vorlesungen über die Kritik der Reinen Vernunft" (*ib.* 1796), and several similar works, are simply expositions of the philosophy of his great master. When new metaphysical leaders like Fichte, Schelling, and Hegel commenced to dominate the world of German thought, Bendavid offered no resistance and engaged in no polemics like other Kantians, but withdrew from the field of active philosophical studies and exercised his mind on other subjects.

Bendavid's influence on the development and popularization of philosophy in his time is generally

recognized. His "Ueber den Ursprung Unserer Erkenntnisse" (Berlin, 1802) was crowned by the Academy of Berlin. This work and his other independent philosophical researches, like "Beiträge zur Kritik des Geschmacks" (Vienna, 1797), "Versuch einer Geschmackslehre" (Berlin, 1798), and "Versuch einer Rechtslehre" (Berlin, 1802), which are now almost forgotten, were of importance at the time of their appearance. The truths which they contain, now generally accepted, had to struggle hard for recognition in those days; and Bendavid's lucid style contributed much to their popularization. He will always be remembered as one of the trio of Jewish philosophers (the other two being Marcus Herz and Solomon Maimon) who, as much as any other German thinkers, helped to spread the Kantian philosophy at the end of the eighteenth century.

In the Jewish world Bendavid's influence was also considerable, and by no means imperceptible, as is claimed by Grätz. In his "Etwas zur Charakteristick der Juden" (Vienna-Leipsic, 1793; improved ed., Berlin, 1813) he pleaded boldly for abolition of ceremonial laws, and is thus among the first, if not actually the first, advocate of practical religious reform in Judaism as the only means to stem the tide of conversions to Christianity which began to rise in those days with startling rapidity. In this work (pp. 33, 34) Bendavid pays high tribute to Moses Mendelssohn, who befriended and encouraged him in his early struggles. It is interesting to note that Bendavid was summoned before Cardinal Migazzi in Vienna to defend himself against the charge that he traduced Christianity in that work (see Schreiber, "Reformed Judaism," pp. 28-31, Spokane, Wash., 1892).

Bendavid was one of the first radical Bible critics among the Jews of Germany. His "Ueber die Religion der Ebräer vor Moses" (Berlin, 1812) and the essay "Ueber Geschriebenes und Mündliches Gesetz," which appeared in Zunz's "Zeitschrift für die Wissenschaft des Judenthums," 1823, claim to be parts of a comprehensive critical study of the Pentateuch which was probably never finished. In the same periodical also appeared his "Ueber den Glauben der Juden an einen Künftigen Messiah," where he uses his knowledge of the Talmud and rabbinical literature to insist on the principle, first brought forward by Joseph Albo, that the belief in the coming of a Messiah is not essential to Judaism. His "Zur Berechnung und Geschichte des Jüdischen Kalenders" (Berlin, 1817) was also a radical departure from the usual treatment of the subject by Jewish writers, and called forth a vehement rejoinder in the booklet, "Dabar Be'itto," by Meïr ben Moses Kornick (Breslau, 1817). The last work published by Bendavid, which appeared in Berlin in 1824, was a report on the condition of the Freischule.

A Radical Bible Critic.

Bibliography: Bendavid wrote an autobiographical sketch which appeared in the *Bildnisse Berliner Gelehrten*, Berlin, 1806. His biography, written by Moritz Veit, appeared in the *Blätter für Lit. Unterh.* for 1832. *Allgemeine Deutsche Biographie*, ii. 318-320; Grätz, *Gesch. der Juden*, xii. 139; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 318; L. Geiger, *Gesch. der Jüd. Gemeinde in Berlin*, pp. 168 *et seq.*; *Zeit. für Gesch. der Juden in Deutschland*, iv. 75-86 (his letters to Bellerman).

S. P. Wi.

BENDEMANN, EDUARD JULIUS FRIEDRICH: German painter; born Dec. 3, 1811, in Berlin; died Dec. 27, 1889, at Düsseldorf. His father was a prominent banker of Berlin and associated with the intellectual circles of the capital. His talented son was therefore at an early age brought into contact with such celebrities as Gottfried Schadow and his two sons, as well as with Felix Mendelssohn and Werder. It was, however, the intercourse with Julius Hübner, who afterward became his brother-in-law and was then a pupil at the Berlin Academy, that induced Bendemann to devote himself to art. After a short course of elementary study with W. Schadow at Berlin, Bendemann accompanied him to Düsseldorf, where he became a member of that celebrated fraternity of art students afterward designated "the Düsseldorf School."

E. J. Bendemann

As early as 1828 Bendemann had attracted attention in Berlin by an excellent portrait of his grandmother, which had been exhibited in that city. His next picture, "Boaz and Ruth," his first independent creation, also met with recognition, without, however, giving evidence of the triumphs that the painter was soon to achieve. When, in 1830, Schadow went to Italy, Bendemann, Karl Sohn, Th. Hildebrandt, and Hübner accompanied him, and remained there for an entire year, devoting themselves exclusively to the study of Raffael and Michelangelo.

Upon his return in 1831, Bendemann began the work "Jews Mourning in the Babylonian Exile," now exhibited (1901) in the Städtisches Museum, Cologne. This work was considered the masterpiece of the 1832 exhibition of the Berlin Academy, and at once elevated the young artist to an equality with the leading painters of the day. The grandeur and majesty of the conception, the nobility and depth of the emotions portrayed, the simple and earnest rhythm of the composition, and the avoidance of the extremes of characterization, all combined to make this picture remarkable in the world of art, and one that was welcomed with the most intense satisfaction.

His "Jews in Babylonian Exile."

From 1831 to 1835 Bendemann produced several of his best works. In the latter year the crown prince of Prussia, upon the recommendation of Schadow, announced his intention to order a copy of "The Mourning Jews," and commissioned Bendemann to paint a picture on the subject "Jeremiah at the Fall of Jerusalem." (See Frontispiece.) This work, now (1901) in the royal palace at Hanover, was first exhibited at the Berlin Academy of Art, where it attracted the greatest attention. About 1835 the artist married a daughter of Gottfried Schadow, and went to live in the house of his father-in-law at Berlin. There he executed the famous painting, "The Arts at the Fountain of Poetry."

Unsuccessful in his attempt to obtain an order for a work of monumental proportions in Berlin, Bendemann in 1838 accepted a professorship at the Dresden Academy, and there, in the following year, he was commissioned to decorate three rooms of the royal palace. Notwithstanding an affection of the eye, that in 1841 compelled him to go to Italy, Bendemann, throughout a period of sixteen years, actively prosecuted this work, which to-day constitutes the greatest monument to his genius. Upon the resignation of Schadow in 1859, Bendemann accepted the directorship of the Düsseldorf Academy. This position he retained until 1867, when an affection of the throat compelled him to resign. Among his most distinguished pupils may be mentioned his son Rudolf, Theodor Grosse, and Peter Janssen.

Becomes Professor at Dresden.

Bendemann was a knight of the Ordre Pour le Mérite, member or honorary member of the principal art academies of the world, and the recipient of numerous honors and decorations.

Bendemann's principal works on Biblical subjects are, besides those already mentioned: "The Three Wise Men of the East on Their Way to Bethlehem" (1833); "Jeremiah At the Fall of Jerusalem" (original title, "The Jews Led into Captivity in Babylon"). The last-mentioned work — perhaps Bendemann's greatest—was first exhibited in 1872, and in 1876 was in the National Gallery at Berlin. It is described in the official catalogue as follows:

"In the foreground, the prophet Jeremiah is seated upon the ruins in speechless sorrow, attended by his faithful pupil, Baruch, who kneels beside him in prayer. The prophet is compelled to hear the curses of his countrymen, who, driven into exile, accuse him of conniving with the enemy. To the right is a group of despairing women and children, from whose midst a Babylonian warrior has just seized a boy. In the center, Nebuchadnezzar, in royal attire, rides in a chariot drawn by two horses. He is accompanied by a group of jubilant women, and is preceded by the army, heavily laden with spoils. Following Nebuchadnezzar's chariot is King Zedekiah, blind, and groping his way with a staff. The latter is accompanied by his wives, and followed by the priests bearing the Ark of the Covenant, and by the camels and the baggage-train. In the background, and somewhat to the left, are the smoking ruins of YHWH'S Temple."

"Jeremiah at the Fall of Jerusalem."

In addition to paintings of Biblical subjects, Bendemann produced numerous other compositions, such as "The Two Girls at the Well" (1833); "Shepherd and Shepherdess"; "Penelope" (now in the Antwerp Academy), and "Kaiser Lothar" (Imperial Gallery of the Römer, Frankfort-on-the-Main). He also drew the designs for the Cornelius Gallery in Berlin, and these were afterward executed in encaustic by his pupils (see Rudolf Bendemann).

Equally noteworthy was his genius as a portrait-painter, as evidenced by the numerous pictures of distinguished persons painted by him during a period of thirty years. Among these are life-size portraits of the following: Quandt (1850); Droysen (1855); Karl Sohn (1858); L. Richter (1859); Rietschel (1862); Joachim (1865); Cornelius (1870); Achenbach (1878); Clara Schumann (1878); Du Bois-Reymond (1880); Langenbeck (1880); Niels W. Gade (1881); W. v. Schadow; the artist's father; and Fürst Anton v. Hohenzollern. Bendemann's portrait of General Oberwitz and his wife is ranked by Pecht "among the best which has ever been produced in this genre"; and the same critic considers that the splendid picture of the artist's wife (first exhibited in 1847) would alone entitle Bendemann to enduring fame. Among the most popular illustrations by Bendemann are those to Lessing's "Nathan der Weise" (1875).

As a Portrait-Painter.

Bibliography: Julius Meyer, *Allgemeines Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*, ix. 999; *Katalog der Königl. National Gallerie*, Berlin.

S. J. So.

BENDEMANN, RUDOLF CHRISTIAN EUGEN: German painter; born at Dresden Nov. 11, 1851; died May, 1884, at Pegli, near Genoa, Italy; educated at the Düsseldorf Academy under the supervision of his father, Eduard Bendemann. From 1877 to 1879 he lived at Munich, and later made several visits to Egypt. The mural paintings in the Cornelius hall of the National Gallery at Berlin were executed by him in accordance with his father's plans, and in collaboration with Röber and Wilhelm Beckmann (1876). Among his works the following are the most noteworthy: "Frithjof und Ingeborg als Kinder" (1874); "Nymphe" (1877); "Bierausschank" (1878); "Beerdigung des Frauenlob"; "Ein Fest im 16ten Jahrhundert"; "Lautenschläger" (1879); "Wirthshausscenen in Oberbaiern" (1880); "Ausgang aus einer Moschee in Kairo"; "Schöpfbrunnen in Oberägypten." Bendemann has also achieved considerable success as a portrait-painter.

Bibliography: J. Meyer, *Künstler-Lexikon*; Kohut, *Berühmte Israelitische Männer und Frauen*.

S. J. So.

BENDER, ALFRED PHILIPP: Rabbi at Cape Town, South Africa; born at Dublin, Ireland, 1863; educated by his father, Rev. Philipp Bender, for many years rabbi of the Dublin congregation. Bender finished his education at St. John's College, Cambridge, Eng., and in 1891 was appointed rabbi of the Hebrew congregation at Cape Town, South Africa, where he continues to reside (1901). He is professor of Hebrew at the South African College, and is a member of the council of the University of Good Hope. Bender is connected with many local philanthropic institutions besides those of his own congregation. He has contributed to the "Jewish Quarterly Review" (vols. vi., vii.) a series of papers on the burial customs of the Jews.

Bibliography: Jacobs, *Jewish Year Book*, 1899-1900.

J.

BENDER, JOHANN HEINRICH: German jurist; born at Frankfort May or Sept. 29, 1797; died there Sept. 6, 1859. He studied law at Giessen, where he was also lecturer from 1819 to 1823. In 1831 he went to Frankfort to practise law, and five years later he was made a member of the executive committee of the tariff commission (Zolldirectionsrath), a position he filled until his death. He was the author of "Grundriss der Deutschen Staats- und Rechtsgeschichte." 1819; "Ueber das Mündliche und Oeffentliche Verfahren in Criminalsachen," 1821; "Grundsätze des Deutschen Handelsrechts," 2 vols.,

1824–29; "Der Frühere und Jetzige Zustand der Israeliten zu Frankfurt, Nebst Verbesserungs-Vorschlägen," 1833; and other works.

Bibliography: *Allgemeine Deutsche Biographie*, ii. 321.

S. E. Ms.

BENDERY: District town in the government of Bessarabia. In 1898 it had a Jewish population of 12,000 out of a total of 33,000 inhabitants. Commerce is the main occupation of the Jews there, only 1,061 of them being engaged in handicrafts (397 masters, 515 journeymen, and 149 apprentices). Ten Jewish families, who own about sixty-eight acres of land within the city limits, are engaged in viticulture. The most important among the Jewish benevolent institutions are the Jewish Hospital, which has an annual expenditure of 6,400 rubles, and the Talmud Torah. In special Jewish schools religious instruction is imparted to 325 children, while at the public schools 240 children receive such instruction.

H. R. S. J.

BENDETSOHN, MENAHEM MANUS: Russian pedagogue and Hebrew writer; born in Grodno 1817; died there March 20, 1888. After a careful Talmudic education in his native town he was sent, while still young, to Breslau, Germany, where his father-in-law, Reuben Liebling, the cantor of the Reformed synagogue, supported him during his studies. There he published in 1847 המוסר או אחרית רשע ("The Denunciator"), a Polish tale, adapted from the German version of W. Tugendhold. In 1853 he returned to Russia, and then taught for more than twenty years in the government school for Jewish children at Grodno, and for a short time in Volkovisk. In Grodno he also conducted a private school for many years. Among his pupils may be mentioned the Hebrew poet Konstantin Shapiro, the public-spirited lawyer L. Kupernik of Kiev, and the jurist and writer D. Slonimski of Wilna.

Besides Hebrew, he wrote fluently in Russian and German, and being possessed of an exceptionally retentive memory he knew by heart the Scriptures and many of the writings of Schiller and other German classics.

As an esthetic writer and stylist, he could not approve of the Germanized Hebrew of the young generation, and in his preface to "Alluf Ne'urim" he severely criticized it. This called forth a reply from R. A. Braudes in an article entitled "Ha-Safah Bikewodah ube-'Oẓmah," which appeared in "Gan Peraḥim," Wilna, 1881, pp. 12 *et seq.* Besides the work mentioned above, Bendetsohn published: "Eben Boḥan," the principal rules of Hebrew grammar in the form of questions and answers (Wilna, 1856); "Higgayon la-'Ittim," a Hebrew adaptation of the "Stunden der Andacht für Israeliten," by Samson Wolf Rosenfeld, rabbi of Bamberg (vol. i., Wilna, 1856; vol. ii., 1862); "Moda' le-Yalde Israel" (Friend of Jewish Children), instructive tales, anecdotes, etc., from the lives of noble men, partly derived from Wilhelm Oertel's "Practischer Unterricht in der Deutschen Sprache," Hebrew and Russian (Warsaw, 1872); "Alluf Ne'urim," a collection of instructive tales for youth and a manual of elementary instruction in the Hebrew tongue, translated from the Russian (Wilna, 1879).

As a master of classical Hebrew he ranks among the best Neo-Hebraic writers, his style being almost equal to that of Mapu, who is considered the foremost classical writer of the "Maskilim."

Bibliography: *Ha-Ẓefirah*, 1888, Nos. 68, 69; *Gan Peraḥim*, Wilna, 1881; private sources.

H. R. A. Fl.

BENDIG, MEÏR, OF ARLES (= Maestro Bendig d'Arles): Talmudist at Arles, in the Provence, probably in the second half of the fifteenth century. He wrote the following works: (1) An index of all the Biblical passages cited in the Babylonian Talmud, including the "minor treatises," and the Abot de-Rabbi Nathan, with a list of the passages in which they are cited. A later copyist gave the work the name "Em le-Miḳra" (Scriptural Sources). It is manuscript No. 1637, 3, of Neubauer, "Cat. Bodl. Hebr. MSS.," and occurs also in a Verona manuscript. (2) A collection of the haggadic passages of the Talmud, erroneously entitled by the copyist "Em le-Masoret" (Sources of Tradition). It is contained in the same manuscripts as the preceding work. In his works Bendig carried out a plan of Isaac Nathan, author of "Meïr Netib," who also lived at Arles, but before Bendig.

Bibliography: Gross, in *Monatsschrift*, 1880, p. 523; idem, *Gallia Judaica*, p. 90; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 571.

L. G. I. Ber.

BENDIN. See Petrikov.

BENDIT. See Benedict.

BENDIX, FRITS EMIL: Danish violoncellist and composer; born Jan. 12, 1847, at Copenhagen. He first studied with F. Rauch, and later with Friedrich Neruda and Friedrich Grützmacher in Dresden. From 1866 to 1871 he lived in Germany, where he successively played in the orchestras at Meiningen and Cassel. He also appeared as a soloist and in chamber-music performances. On his return to Denmark in 1871 he became a member of the royal orchestra at Copenhagen, and since 1887 he has been its leader.

Bendix has published a book of children's songs, of which he composed both text and music. In 1884 a one-act comedy of his was performed at the Royal Theater in Copenhagen. Another play, entitled "En Hustru," was published by him under the pseudonym "Carston Holst."

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*.

S. J. So.

BENDIX, OTTO JULIUS EMANUEL: Danish oboist and pianist; born July 26, 1845, at Copenhagen; a brother of Frits Bendix. He first devoted himself to the study of the oboe, and received instruction on that instrument from Christian Schliemann. He was also a pupil of Gade and Rée. In 1868 he received an appointment as oboist in the royal orchestra; and he remained a member of that organization until 1880. In the mean time he had diligently devoted himself to the study of the piano; and in order to perfect himself as a pianist, he took

a course with Theodore Kullak at Berlin and with Liszt at Weimar (1872–74).

The piano now gradually became his favorite instrument. For a number of years he performed at concerts and taught in Copenhagen; but in 1880 he left his native city for Boston, Mass., where he now occupies (1902) a distinguished position as a teacher and virtuoso. In the latter capacity he has made frequent tours, one of which extended as far as San Francisco.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. J. So.

BENDIX, VICTOR EMANUEL: Danish violin virtuoso, pianist, and composer; born May 17, 1851, at Copenhagen; brother of Frits Bendix. He early manifested a remarkable talent for music. From 1867 to 1869 he was a pupil at the newly founded conservatory of music at Copenhagen, where he studied the piano under August Winding and composition under Niels W. Gade, whose favorite pupil and protégé he became. In association with Axel Liebmann, he conducted from 1872 to 1876 the concerts of the choral society founded by the latter. A few years later he became instructor of the chorus at the Royal Opera, and Gade's assistant at the choral rehearsals of the Musical Society. He also at this time frequently appeared as soloist and in chamber-music recitals, and during the season of 1893 conducted the popular concerts given at the Concert Palace.

Bendix has occasionally visited Germany and other foreign countries, and his compositions reveal the influence of modern German romanticism. They are characterized by a consummate mastery of technic, and embrace orchestral and chamber music, as well as numerous songs and minor compositions for the piano. The following is a list of his principal works: "The Thirty-third Psalm," for orchestra and chorus, op. 7; symphony in C, entitled "Fyaeldstigning" (German title "Zur Höhe"), published in 1891; symphony in D, entitled "Sommerklange fra Rusland"; symphony in A (1895?); "Lystspil-ouverture," op. 19; pianoforte concerto, op. 17; pianoforte trio, op. 11; ten songs, op. 18; "Poésies de Victor Hugo," op. 21; "Album," ten pianoforte pieces.

Bibliography: Salmonsen, *Store Illustrerede Konversationsleksikon*; C. F. Bricka, *Dansk Biografisk Lexikon*.

S. J. So.

BENE-BERAK: A town assigned to Dan (Josh. xix. 45). It was situated on the seacoast plain southeast of Joppa, and is to be identified with the modern Ibn Ibrak (Buhl, "Geographie," p. 196). The Danites, however, did not continue to hold the place, since Sennacherib (Rawlinson, "Cuneiform Inscriptions of Western Asia," i., plate 37, col. ii. 66) mentions Banaibarḳa as belonging to Zidḳa. In later times Bene-Berak became the seat of Akiba's school (Sanh. 32b).

J. JR. G. B. L.

BENE BERITH. See B'nai B'rith.

BENE MIKRA. See Karaites.

BENEDETTI, SALVATORE DE: Italian scholar; born April 18, 1818, at Novara, a town in Piedmont; died Aug. 4, 1891, at Pisa. In his time the public schools of Italy were closed to Jews, and therefore Benedetti attended the only school of importance in Piedmont open to Hebrews—a college founded in Vercelli by a certain Foa and intended more especially for the preparation of rabbis. After finishing his studies there and feeling no inclination for the ministry, Benedetti earned a livelihood by teaching, and by editorial work for some Piedmont and Milan papers. At this time also he translated, in abridged form, Adolph Franck's book on the Cabala. In 1844 Benedetti was named superintendent of the Pie Scuole Israelitiche at Leghorn. In 1848 he became one of the most militant participants of the Mazzini faction, and took an active part in the publication of the "Corriere Livornese."

When the Austrians invaded Leghorn, Benedetti left the city in order to return to his native province, Piedmont. He remained some time in Turin actively engaged as a journalist, and when Cesare Correnti founded the "Progresso," Benedetti became a member of the editorial staff of that paper. After its cessation Benedetti went back to Novara, and after having delivered public lectures on history he founded and edited the paper "La Vedetta," which served as intermediary between free Piedmont and Lombardy, then still under the Austrian yoke.

In view of the changed political situation provoked by the policy of Victor Emmanuel and of his minister Cavour, Benedetti decided thenceforward to devote his life to science and literature. In 1862 he became professor of Hebrew at the University of Pisa, and retained the position till his death. He also contributed from time to time to local papers of his new dwelling-place. He devoted the greater part of his energy to scientific publications; distinguishing himself by his exact knowledge of the bibliography of each subject he treated, by the severe method of research that he applied to every topic he discussed, and, above all, by the choice language he employed.

One of the most interesting of Benedetti's works was his "Vita e Morte di Mose," 1879, wherein he gathered and translated the legends concerning the great Hebrew legislator. His "Canzoniere Sacro di Giuda Levita," 1871, a translation of the poems of Judah ha-Levi, helped largely to acquaint the Italian public with the Hebrew poetry of the Middle Ages. Besides the above-mentioned works Benedetti published: "Il Terzo Centenario di Galileo," a historical tale, Pisa, 1864; "Del Metodo di Galileo nella Filologia," Turin, 1864; "Della Educazione Rustica," Florence, 1865; "Elisa Finocchietti Toscanelli," Pisa, 1870; "I Teologi Naturali" (translated from the Hebrew), Pisa, 1871; "La Leggenda Ebraica dei Dieci Martiri e la Perdonanza sullo Stesso Argomento," in "Annuario della Società Italiana per gli Studj Orientale," ii.; "Giuseppe Levi," a biography of the famous Italian poet, Florence, 1876; "Marianna Foa Uzielli," biography, Leghorn, 1880; "Dei Presenti Studj sul Talmud e Specialmente sull' Aggada," in "Proceedings of the Fourth Congress of Orientalists," held in Florence, 1878, Florence,

1880; "L'Antico Testamento e la Letteratura Italiana," Pisa, 1885.

BIBLIOGRAPHY: Alessandro d'Ancona, *Salvatore de Benedetti*, in *Annuario dell' Università de Pisa per l'Anno Academico*, 1891-92.

S.

BENEDICT VIII.: Pope from 1012 to 1024. A great persecution of the Jews took place during his pontificate. A terrible earthquake and hurricane visited the city of Rome on Good Friday, 1021, and the following day, in which many persons perished. According to the views of that time, this visitation was considered as a punishment sent by God; and the pope was persuaded, by one who pretended to have discovered the cause of the divine anger, that the Jews had insulted the host while the Christians were paying their adoration to the cross. An inquiry, conducted with all the partiality which characterized that epoch, having demonstrated the veracity of the alleged facts, Benedict ordered the execution of the guilty Jews. According to Zunz, the seliḥah אם עוניו רבו, written by Simeon ben Isaac, refers to this persecution.

BIBLIOGRAPHY: Vogelstein and Rieger, *Geschichte der Juden in Rom*, i. 211, 213, 354; Berliner, *Geschichte der Juden in Rom*, ii. 7; Zunz, *Literaturgeschichte*, p. 235.

G. I. Br.

BENEDICT XII. (JACQUES DE NOVELLES): A monk of the Cistercian order; elected pope Dec. 30, 1334; died April 25, 1342. Although he displayed the greatest zeal for the extermination of the Albigenses and other heretics, he cherished kindly feelings toward the Jews and protected them by every means in his power. When, in 1338, bloody persecutions of the Jews broke out in several places in Germany because they had been accused of profaning sacramental wafers, Benedict addressed to Duke Albert of Austria a letter recommending him to take measures for the protection of the Jews. About the same time he wrote also to the bishop of Passau, in whose diocese many Jews had been slain on this accusation, directing him to investigate scrupulously the charge, which he, Benedict, did not believe, and to punish severely those who had invented such false accusations.

BIBLIOGRAPHY: Baronius, *Annales Ecclesiastici ad Annum MCCCXXXVIII.*; *Revue Orientale*, ii. 460; Grätz, *Gesch. der Juden*, 3d ed., vii. 327.

G. I. Br.

BENEDICT XIII. (PEDRO DE LUNA): Antipope; born at Aragon about 1334; elected Sept. 28, 1394; died at Peñiscola June 1 (according to some, Nov. 29), 1424. This "unfrocked and spurious pope," as he was termed by the Council of Constance which deposed him (1415), caused much suffering to the Jews. Zealous for their conversion, he shrank from no measures to bring about this result. While he was still a cardinal he forced Shem-Ṭob ben Isaac Shaprut to appear at Pamplona before an assembly of bishops and high ecclesiastics in order to debate the question of original sin and salvation.

This zeal for conversion and controversy was encouraged by the baptized Jew, the unfrocked rabbi Salomon Levi Burgos (called by his Christian name Pablo de Santa Maria), and Benedict's physician, Joshua Lorqui, whose Christian name was Geronimo de Santa Fé. They persuaded their master that they were able to demonstrate from the Bible and the Talmud that the Messiah had already come in the person of Jesus.

Benedict, who had perjured himself in order to save his tiara, hoped to atone for his sin before Christendom by a splendid deed, such as the conversion of the Jews en masse. He therefore summoned the Jewish notables to a controversy at Tortosa. Twenty-two of the chief Aragonese Jews answered the summons, and assembled at Tortosa Feb. 6, 1413. At first Benedict treated them with kindness; but seeing, in the course of the debates, that he could not hope to convert them by persuasion, he threw off his mask and vented his wrath on the Talmud. When all means of converting them were exhausted without bringing about the desired results, he dismissed them in anger.

The Tortosa Controversy.

The consequence of this unprecedented controversy, which extended over a year and nine months (Feb. 6, 1413, to Nov. 12, 1414), was the issuance of an anti-Jewish bull containing eleven clauses. By the terms of this bull the Jews were prohibited from studying the Talmud and Talmudical literature. All copies of the Talmud were confiscated. The communities were forbidden to build more than one synagogue poorly equipped. The Jews were not allowed to eat, bathe, or trade with Christians. They were not to hold any public office; not to follow any handicrafts, nor even to practise medicine. They were compelled to wear a red or a yellow badge, and three times a year, during Advent, at Easter, and in the summer, they were to attend Christian sermons.

Bull of 1414.

Benedict, being just then deposed by the Council of Constance, did not live to see his bull enforced, but it bore its fruits; and the sad end of the Jews of Spain was due to this schismatic pope and the schismatic rabbi Burgos.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 68–73; Halberstamm, in *Jeschurun*, vi. 45 *et seq.*; Basnage, *Histoire des Juifs*, vii. ch. xx. 5; Beugnot, *Les Juifs d'Occident*, p. 108; Bédarride, *Les Juifs en France, en Italie, et en Espagne*, p. 276; Grätz, *Gesch. der Juden*, viii. 122 *et seq.*

G. I. Br.

BENEDICT XIV. (PROSPERO LAMBERTINI): Two hundred and fifty-fourth pope; born at Bologna in 1675; elected pope Aug. 17, 1740; died May 3, 1758. This pope, who graciously accepted a dedication from Voltaire and was full of amenity toward all heretics, thought it his duty to pursue by all means the conversion of the Jews. In 1747 he issued a bull regulating Jewish conversions. According to this bull all children above seven years of age could be baptized without the consent of their parents. A Christian nurse was allowed to baptize her Jewish charge against the will of the parents. One of the latter could baptize the child contrary to the wish of the other; and the grandfather could baptize his fatherless grandchild against the will of its mother.

By a decree dated Sept. 16 of the same year, Benedict forbade converted married Jews to divorce their wives according to Jewish law. At the request of the Jewish community of Rome (presented in Feb., 1751) to allow its members to frequent the market and to live outside the ghetto, Benedict renewed the severe project elaborated by the Inquisition in 1732, according to which a Jew was not permitted to pass a single night away from the ghetto.

Notwithstanding this, Benedict was far from being hostile to the Jews. On all occasions, except in the matter of conversion, he showed sympathy with them. When persecutions broke out in Poland he energetically defended the Jews and enjoined the Polish archbishop and primate to protect them.

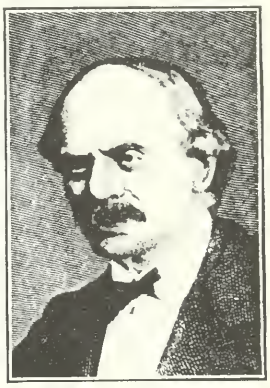
In Italy Benedict was especially hostile to Hebrew books. The censor Constanzi prepared in 1748 a new list of forbidden books. Benedict ordered all those enumerated therein to be seized and confiscated; and on Sept. 15, 1751, this decree was enforced. It having been rumored that the Jews smuggled prohibited books into the ghetto, Benedict ordered a strict search of the houses, with the result that a general confiscation ensued. Later he gave directions to Constanzi to revise the "Sefer ha-Ziḳḳuḳ" (Book of Expurgation) and to add to it an *Index Expurgatorius*, comprising a new series of books to be forbidden.

In Holy Week of 1756 the body of a child was found at Jampol, Poland, and a blood accusation followed by persecutions ensued. To free themselves and all other Jews from the oft-repeated accusation, the Polish Jews sent Jacob Selek to Benedict to procure an official exposure of the falsehood of the charge. Benedict charged the counselor of the holy office, Lorenzo Ganganelli—later Pope Clement XIV.—to report on this subject; and on March 21, 1758, the acquittal of the Jews was pronounced.

Bibliography: *Literaturblatt des Orients*, 1841, p. 259; *Revue Orientale*, iii. 157; *Revue des Etudes Juives*, iii. 107, 108; Berliner, *Censur und Confiscation*, p. 25; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 241–247; Popper, *The Censorship of Hebrew Books*, pp. 120, 126.

G. I. Br.

BENEDICT, SIR JULIUS: Composer, conductor, and teacher of music; born at Stuttgart Nov. 27, 1804; died in London June 5, 1885. Showing considerable musical talent as a boy, he became, at the age of fifteen, the pupil of Hummel at Weimar, and was introduced by him to Beethoven. In 1821 he went to Dresden to study musical composition under Weber, who treated him like a son. Having filled conductors' posts at Vienna from 1823 to 1825, he went with Barbaja to Italy in the latter year, and obtained an appointment as conductor at Naples, where he produced two of his own operas, "Gracinta ed Ernesto" and "I Porthocesi in Goa." In 1835 he went from Paris to London, where he resided till his death. He was conductor at the Lyceum in 1836 and at Drury Lane in 1838, where some of his own chief works for the operatic stage were produced. After visiting America with Jenny Lind in 1850, he became successively conductor at Her Majesty's Theater and at Drury Lane. Sir Julius held a prominent position in the musical world for upward of forty years, as conductor and as teacher. He contributed much to the initial success of the Monday Popular Concerts at St. James' Hall. He was knighted in 1871; and, among other distinctions, was decorated by the emperor of Austria in 1874, and made knight commander of the Order of Frederick by the king of Württemberg. He was twice married.



Sir Julius Benedict.

Among his compositions are: a one-act operetta, "Un Anno ed un Giorno," produced at the Lyceum in 1836; "The Gypsy's Warning," 1838; "The Bride of Venice," 1843; "The Crusaders," 1846, produced at Drury Lane; "Undine," a cantata produced in 1860 at the Norwich Festival, of which he was for many years conductor; "The Lily of Killarney," 1862, his most successful opera, the libretto to which was founded upon Boucicault's "Colleen Bawn"; an operetta, "The Bride of Song," performed in 1864; "Richard Cœur de Lion," 1863, and an oratorio, "St. Cecilia," 1866, the last two composed for the Norwich Festival; "St. Peter," 1870; and "Graziella," 1882, besides symphonies and pianoforte music. The recitatives for the Italian version of Weber's "Oberon," which was produced at Drury Lane in 1865, were also written by Sir Julius.

Bibliography: *Dictionary of National Biography*; Grove, *Dictionary of Music*, s.v.; London newspapers, June 6, 1885; Hervey, *Celebrated Musicians*.

J. G. L.

BENEDICT, MARCUS. See Benet, Mordecai.

BENEDICT, MOSES: German banker and artist; born in 1772 at Stuttgart, Germany; died there July 8, 1852. He was destined for the profession of sculptor. With his brother Seligmann Löb he was sent in 1785 to the Karlsschule in Stuttgart. Later on the two conducted the banking business of Benedict Brothers. Moses showed considerable talent for art, and as a painter of miniatures was particularly clever. He was an intimate friend of the painter Christian Gottlieb Schick, with whom he corresponded for years.

Bibliography: *Schwäbische Chronik*, Nov. 15, 1885.

S. M. K.

BENEDICT, NAPHTALI. See Benet, Naphtali.

BENEDICT OF YORK: Leading member of the Jewish community in York, England, at the end of the twelfth century; died in 1189. Together with Josce of York he attended the coronation of Richard I., and in the riot which took place on that occasion was forced to submit to baptism, when he took the name of "William." Afterward he appealed to the king, who permitted him to return to his religion, though this was against the canon laws.

His death occurred soon after this at Northampton (Roger de Hoveden, "Chronica," ed. Stubbs, iii. 14), where he was the owner of houses. William of Newbury describes Benedict's house at York as being like unto a royal palace in size and strength ("Historia," ed. Howlett, i. 312). His widow and children were burned alive in it during the York riot of Easter, 1190.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, pp. 104, 119.

J.

BENEDICTIONS (Hebrew, "Berakot"): Blessings, or prayers of thanksgiving and praise, recited either during divine service or on special occasions. They were, according to rabbinical tradition (Ber. 33a), instituted and formulated by the founders of the synagogue, the "Anshe Keneset ha-Gedolah" (Men of the Great Synagogue), "the hundred and twenty elders" at the head of the commonwealth in the time of Ezra (Meg. 17a; Yer. Ber. ii. 4d; compare Yad ha-Ḥazaḳah, Tefillah u-Birkat Kohanim, i. 4; Ber. i. 5). Thanksgivings in the form of "Baruk YHWH" were occasionally offered in the time of the Patriarchs, the Judges, and the Kings (see Gen. xxiv. 27; Ex. xviii. 10; Ruth iv. 14; I Sam. xxv. 32; II Sam. xviii. 28; I Kings i. 48; v. 21; viii. 15, 56; I Chron. xvi. 36; II Chron. ii. 11, vi. 4) and by the Psalmists (Ps. xxviii. 6, xxxi. 22 [A. V. 21], and elsewhere); and in the form of "Baruk Attah YHWH" (Blessed be thou, O Lord; I Chron. xxix. 10; Ps. cxix. 12); also in the prayer of Azariah (Song of the Three Holy Children, verse 3; Tobit iii. 11; viii. 5, 15; xi. 14).

Title-Page of "Meah Berakot," Amsterdam, 1787.

In the time of Ezra public worship was begun with the call, "Bareku et Adonay" (Bless ye the Lord! Neh. ix. 5), each thanksgiving being followed by the congregational response AMEN (Neh. viii. 6) or a longer doxology, "Baruk . . . Amen" (Ps. xli. 14; lxxii. 18, 19; cvi. 48). Thenceforth the designation "Berakah," or benediction, became the standing name for each individual thanksgiving in the service. Accordingly, the ancient Mishnah, R. H. iv. 5, calls the service "Seder Berakot" (Order of Benedictions). Thus eight benedictions are mentioned in Yoma vii. 1, which are recited by the high priest in the Temple service on the Day of Atonement, namely: (1) on the Law, (2) the 'Abodah, (3) the thanksgiving, (4) the forgiveness of sin, (5) the sanctuary, (6) Israel, (7) the priestly blessing, and (8) the closing prayers.

The recitation of the SHEMA' every morning in the Temple was preceded by one benediction, and followed by three benedictions, which consisted of EMET WE-YAZZIB, the 'ABODAH, and the Priestly BLESSING (closing with "Shalom"=peace; Tamid iv. 1). In the synagogue the Shema' is preceded by two benedictions, one for the light of day: "Yoẓer-Or" (see LITURGY), closing with "Blessed be He who created the lights!" and one for the Law: AHABAH RABBAH, ending with "Blessed be He who loveth His people Israel!" and followed by one benediction beginning with EMET WE-YAZZIB and closing with "Ga'al Yisrael" (Blessed be He who hath redeemed Israel!), after which the eighteen (or seven) benedictions follow. The Shema' in the evening is preceded by the benedictions "Ma'arib 'Arabim," concluding with "Blessed be He who bringeth on the twilight!" and AHABAT 'OLAM, closing with "Blessed be He who loveth His people Israel!" and followed by two benedictions, namely: "Ga'al Yisrael," as in the morning, and "Hashkibenu" ("Grant us peaceful rest in the night!"), ending with "Blessed be He who guardeth Israel!" or, on Sabbath and holy days, with "Blessed be He who spreadeth the tabernacle of His peace over Israel!" The prayer (SHEMONEH 'ESREH) in the daily ritual of the synagogue consists of eighteen benedictions (Ber. 28b); the corresponding festival prayer, of

seven (Tos. R. H. iv. 11); the one on fast-days, of twenty-four, six special benedictions being added to the eighteen of the daily prayer, each being followed by the response "Amen" (Ta'an. ii. 2–5).

A special benediction was also offered by Ezra before the reading from the Book of the Law, the assembly responding with "Amen! Amen!" (Neh. viii. 6.) Hence it became the regular practise in both the temple and the synagogue to recite a benediction before reading the Law, with the introductory "Bareku" (Bless ye the Lord), and after the reading with the closing formula, "Blessed be He who gave the Law," followed by the response "Amen" (Yoma vii. 1, p. 69b; "Masseket Soferim," xiii. 8, ed. Müller, p. 178). The benedictions recited at the reading from the Prophets, the HAFṬARAH, one before and three or four benedictions after the reading on Sabbath and holy days, have the same character. They are thanksgivings for the words of comfort and of Messianic hope offered by the prophetic writings as interpreted by the Haggadah. Originally these also were accompanied by congregational responses ("Masseket Soferim," xiii. 9–14, ed. Müller, pp. 181–185). Similarly the reading of the HALLEL Psalms on the New Moon and holy days is preceded and followed by a benediction; the latter known in Mishnaic time as "Birkat ha-Shir" (Benediction of the Psalm, Pes. x. 7). To the same category belong the benediction BARUK SHE-AMAR, which precedes, and the YISHTABBAH (with or without the NISHMAT), which follows, the reading of Psalms in the early morning service; the benediction in each case closing with "Blessed be Thou, O Lord, who art extolled by praises!" (Compare Ps. xxii. 4 [3] and Ex. xv. 11.) The corresponding evening benediction "Baruk le-'Olam" appears originally to have been also a benediction on the Psalms (see S. Baer, "'Abodat Yisrael," p. 109; and Kohler, "The Psalms and Their Place in the Liturgy," Graetz College Publications, 1897, i. 31.

Upon Reading from Scripture.

The benedictions recited over the meals are of very ancient origin. As early as the Book of Samuel people would not eat before the blessing had been offered over the sacrifice (I Sam. ix. 13). Accordingly, the words in Deut. viii. 10, "When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which He hath given thee," are referred by the Rabbis to the benediction over the meal, to both the grace before the meal and the threefold benediction after it (Ber. 21a, 48b; Tos. Ber. vii. 1; compare Sibyllines, iv. 25; Josephus, "B. J." ii. 8, § 5; Letter of Aristeas, § 184; Matt. xiv. 19, xv. 36, xxvi. 26; Acts xxvii. 35). "Seeing thee eat without washing the hands and without saying the benediction, I took thee to be a heathen," said an innkeeper to his brother Jew (Num. R. xx.). "Whosoever eats or drinks or enjoys some pleasure of the senses without offering a benediction commits a sacrilegious theft against God" (Ber. 35a, b).

Especially solemn, because accompanied with responses in accordance with the number of the participants, is the GRACE AT MEALS, consisting of three benedictions, later increased to four. According to Ber. 48b, the first "Ha-zan et ha-kol" (Blessed be He who giveth food to all!) was instituted by Moses; the second, "Nodeh leka" (closing with "Blessed be Thou for the land and for the food!"), by Joshua, who led Israel into the land; and the third, "Raḥem na" (closing with "Blessed be He who rebuildeth [buildeth] Jerusalem"), by King Solomon; while the fourth, "Ha-ṭob we-ha-Meṭib" (Blessed be He who is good and doeth good!) —recited as a rule whenever new wine is served to cheer the guests—is ascribed to the rabbis of Jamnia in Bar Kokba's time. All meals having had a distinctly social rather than a mere domestic character in olden times, the benedictions recited at the table were accordingly, like those in the synagogue, introduced by an exhortatory call, "Zimmun," and accompanied by responses (Ber. vii. 1, 2; Geiger, "Urschrift," p. 123; Kohler, *l.c.* pp. 34, 35).

Before and After Meals.

Gladdening wine as a social element served on such occasions gave rise to benedictions connected with the Sabbath and the festival meals, the ḲIDDUSH (the sanctification of the day, Mek., Yitro, vii.; Pes. 106a) and HABDALAH ("the leave-taking from the holy day"), which formed originally the conclusion of the Sabbath meal (Ber. viii. 1; Geiger, "Zeitschr." vi. 116); the Passover Seder (Pes. x. 6); also to a benediction now no longer in use at the new-moon meal ("Mas. Soferim," xix. 9); to the seven benedictions recited at marriage festivities (Ket. 7b; compare Tobit viii. 6–17), which lasted a full week or two; the benedictions at circumcision (Shab. 137b; Tosef., Ber. vii. 12, 13); and the benedictions at the mourners' meal, which were still in use in Europe in the eleventh century ("Mas. Soferim," xix. 11, ed. Müller, p. 276; Ber. 46b; Semaḥot xii., xiv.; "Siddur Rab Amram," i. 55; Maḥzor Vitry, No. 248). Every new enjoyment offered at the festal table, such as various kinds of fruits, or perfumes, gave rise to another benediction (Ber. vi. viii.; Tos. Ber. vi.). "To God belongs the earth and all its produce, according to Ps. xxiv. 1; but when consecrated by a benediction it becomes man's privilege to enjoy it, according to Ps. cxv. 16," says R. Levi (Ber. 36a).

Besides these three forms of benediction, a fourth, bearing a more personal character, came into use in ancient times—a thanksgiving for the manifestation of divine goodness experienced in one's life. The one hundred and seventh Psalm has been correctly understood by rabbinical tradition to refer to four different kinds of thanksgiving for benefits received from God: (1) for escaping the dangers of a journey through the desert (verses 4–9); or (2) being rescued from prison (10–16); or (3) recovering from a grave illness (17–22); or (4) having gone safely through the perils of a sea voyage. All who have undergone any of these experiences are bidden to offer loud thanksgiving to the Lord in the midst of worshiping assemblies. Out of this developed the "Birkat ha-Gomel" (Blessed be the Lord, who bestoweth benefits upon the undeserving), the benediction recited by men who are called up to the Law the first time they appear in the synagogue after deliverance from danger; the congregation responding: "May He who hath bestowed all good upon thee, further bestow good unto thee! Amen." As a matter of course,

Thanksgiving for Personal Benefits.

each miraculous escape or other joyous experience gave rise to another benediction. In fact, many Psalms are the outpouring of such thanksgiving (Ps. xxii. 26 [A. V. 25], xl. 11 [A. V. 10], ciii. 1–5). Yet not only experiences of joy, but also severe trials, prompted the saints to offer thanksgiving, as in the case of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job i. 21).

Every manifestation of divine protection and help became an opportunity for the pious Israelite to offer up thanksgiving in the usual form of a benediction; thus, after the victory over Nicanor the people exclaimed: "Blessed be He who hath kept His holy place undefiled" (II Macc. xv. 34). A similar benediction is given: "Blessed be Thou, the truthful Judge who disclosest the things hidden" (*ib.* xii. 41). Not only did the experience of miraculous help from Providence give an opportunity for thanksgiving, as when Jethro exclaimed, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptian" (Ex. xviii. 10; Ber. 54a), but the very season or place which recalled the wondrous event to the memory of the people or of the individual gave rise to a benediction: "Blessed be Thou who wroughtest a miracle unto me," or "unto our fathers of old." There is an instructive passage in the Book of Enoch: "Each time Enoch beheld some of the wonders of nature, he blessed the Lord of Glory, who had made great and glorious wonders to show the greatness of His work to the angels and the souls of men, that they might praise His work and all His creation . . . and bless Him for ever." Obviously, at the time Enoch was written, the Ḥasidim had already made it a custom to say a benediction at the sight of every great phenomenon of nature, "'Oseh ma'aseh Bereshit" (Blessed be the Worker of Creation) (Ber. 54a; compare Ben Sira [Ecclus.] xliii. 11, "Look upon the rainbow and praise Him that made it").

Development of Benedictions.

In the course of time all these benedictions assumed a stereotyped form; and the rule is given by Rab that, to be regarded as a regular benediction (Ber. 40b), every benediction must contain the name of God, and by R. Johanan that it must contain the attribute of God's kingship. It was always the Name that called forth the response, since the verse Deut. xxxii. 3 (Hebr.), "When I call upon the name of the Lord, ascribe ye greatness unto our God," was interpreted in this sense by the Rabbis (see Sifre, Deut. 306). In view of this response in the synagogue, "Amen"; in the Temple, "Baruk Adonay" (Blessed be the Lord the God of Israel from everlasting to everlasting), particular stress was always laid upon the closing formula ("ḥotem berakot") (Mishnah Ber. ix. 5; Ta'anit ii. 3; Tosef., Ber. vii. 21, 22; Tosef., Ta'anit i. 10–13); whereas full freedom as to the form of the main benediction was granted to the individual who offered the prayer or praise. It has been suggested that Psalms, such as cxxxvi., cxlvii., cxlviii., or other Biblical verses, originally formed the basis of each benediction (see Isidore Loeb, "Literature des Pauvres," p. 158; Müller, "Masseket Soferim," p. 228; Kohler, *l.c.* pp. 32–34). A specimen in the Apocryphon to an old benediction with choral response is given in the Song of the Three Children (verses 29–34, 39–67). Out of the recitative benedictions spoken in assemblies, as seen in the prevalent use of the plural, developed at a much later stage the solitary prayer without the element of responses (Ber. viii. 8), which had previously been essential.

Great importance was laid, however, on the exact traditional form of the various benedictions. Only a recognized scholar ("Talmid ḥakam") was presumed to know them to a reliable degree; whereas those who compiled them for common use were, in Mishnaic time, regarded with suspicion. "Those who write down the benedictions are equal in mischief-doing to such as burn the Law"—ostensibly because they infringed the rights of those authorized to offer the benediction (see Tosef., Ber. i. 8; Shab. xiii. [xix.] 4; Ber. 38a, 50a; Shab. 115b). Nevertheless it was from such written collections of benedictions that compilations like those enumerated in Mishnah Berakot ix., Ta'anit ii., Tosef., Ber. vii., and elsewhere were made. At any rate, by the second century they were already fixed as to form and number, since R. Meïr declares it to be the duty of every one to say one hundred benedictions daily (Men. 43b); and R. Yose says: "He who alters the form of benedictions fixed by the wise has failed to fulfil his obligations" (Ber. 40b; Yer. Ber. vi. 2, 10b). According to Num. R. xviii. (compare Tan., Korah, ed. Vienna, 1853), it was King David who instituted the one hundred daily benedictions. These hundred benedictions required daily by R. Meïr are shown by Abudrahim in gate iii. ("Birkat ha-Miẓwah") of his commentary to correspond with the benedictions given in the daily prayers.

One Hundred Benedictions Daily.

Maimonides (Yad ha-Ḥazakah, Berakot, i. 4) divides the benedictions into three classes: (1) for enjoyments; (2) for the privilege of the performance of a religious duty; and (3) forms of liturgical thanksgiving and praise. Abudrahim, in Hilkot Berakot, divides them into four classes: (1) such as are comprised in the daily prayer; (2) such as precede the performance of religious duties; (3) such as are offered for enjoyments; and (4) such as are offered on special occasions of thanksgiving and praise.

The following is a list of benedictions prescribed in the Talmud and adopted in the liturgy; each of them beginning with the formula "Blessed art Thou, O Lord, our God, King of the Universe!"

(1) Before retiring to rest at night: " . . . who makes the bands of sleep fall upon mine eyes and slumber upon mine eyelids. May it be Thy will, O Lord, to make me lie down in peace and rise up again in peace. Let not my thoughts nor evil dreams nor evil imaginations trouble me, but let my bed be spotless before Thee, and give light again to mine eyes lest I sleep the sleep of death" (Ps. xiii. 4 [A.V. 3]); "for it is Thou who givest light to the apple of the eye" (Ps. xvii. 8). "Blessed art Thou who givest light to the whole world with Thy glory" (Ber. 60b).

(2) In the morning, before reciting any benediction, one has to wash the hands and say: " . . . who hast sanctified us by Thy commandments and enjoined us to wash the hands" ("Neṭilat Yadayim," "lifting up the hands"); compare Targ. to Ps. cxxxiv. 2 (Ber. 53b).

(3) After the performance of the functions of the body: " . . . who has formed man in wisdom and created many orifices and vessels, upon the opening or closing of which life depends," " . . . (who healest all flesh and) who hast made man wondrously" (after Ps. cxxxix. 14).

Morning Benedictions.

(4) After awakening from the night's sleep (which was regarded as the returning of the soul to the body) some rabbis prescribe the benediction: " . . . who revivest the dead" (Yer. Ber. iv. 2, 7d); but the form commonly adopted is: "My Lord, the soul which Thou hast given me is pure, Thou hast created and formed it, and Thou didst breathe it into me and preservest it within me and wilt one day take it from me and restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O Lord my God, Sovereign of all works, Lord of all souls, . . . who restorest the souls unto dead bodies."

(5) On hearing the cock crow, one says: " . . . who hast given the cock intelligence to distinguish between day and night," (Job xxxviii. 36). Compare "Apost. Const." viii. 34.

(6) On opening the eyes in the morning: " . . . who openest the eyes of the blind" (after Ps. cxlvi. 8).

(7) When sitting up and moving one's limbs: " . . . who loosest them that are bound" (Ps. cxlvi. 7).

(8) When dressing: " . . . who clothest the naked" (Ps. cxlvi. 8).

(9) When standing erect: " . . . who raisest up those that are bowed down" (compare "Halakot Gedolot," ed. Hildesheimer, p. 77). When sitting up: "Who liftest up those that are low" (*ib.*).

(10) When stepping upon the ground: " . . . who spreadest forth the earth above the waters" (Ps. cxxxvi. 6).

(11) On stepping forth to walk: " . . . who hast made firm the steps of man" (Ps. xxxvii. 23).

(12) When putting on shoes: " . . . who hath supplied me with every want."

(13) When girding the belt about oneself: " . . . who girdest Israel with might" (Jer. xiii. 11; Ps. xlv. 7).

(14) When putting on a head-covering: " . . . who crownest Israel with glory" (Isa. lxi. 10; נזר = "glory," name for miter).

(The following alternative is not found in the Talmud, and is disallowed in Shulḥan 'Aruk, Oraḥ Ḥayyim, xlvi. 6: " . . . who givest strength to the weary.")

(15) When washing the face: " . . . who removest sleep from mine eyes and slumber from mine eyelids."

Here follows a prayer for a day free from sin and temptation and graced by favor of God and man, which closes thus: " . . . who bestowest loving-kindness" (late addition, "upon Thy people Israel").

(16) Every one must offer three benedictions daily, namely: " . . . who hast made me an Israelite (or who hast not made me a heathen)"; " . . . who hast not made me a woman"; " . . . who hast not made me a slave [or a boor]" (Tosef., Ber. vii. 18; Yer. Ber. ix. 2, p. 13b; Men. 43b; "Halakot Gedolot," p. 77. Persian and Greek parallels are given by Joël, "Blicke in die Religionsgeschichte," i. 119; Kaufmann, "Monatsschrift," pp. 14–18). For woman the benediction is substituted: " . . . who hast made me according to Thy will."

The following benediction adopted in the Prayer-Book is, according to Yer. Ber. ix. 2, preserved in full in Yalḳut, Wa'ethanan, 836, offered by the angels at the time when the Shema' is recited by Israel: "Thou wast one ere the world was created; Thou hast been the same since the world hath been created. Thou art the same in this world and the same in the world to 1893, come. Sanctify Thy name through those that sanctify it, . . . who sanctifiest Thy name among the multitudes."

(17) Before and after the reading of the Psalms in the morning service: BARUK SHE-AMAR and YISHTABBAḤ.

(18, 19) Before reading Shema' in the morning, "Yoẓer Or" and AHABAH RABBAH.

(20) After Shema', EMET WE-YAẒẒIB.

(21–39) The "'Amidah," seven (or eighteen, increased later on to nineteen), benedictions, consisting of three principal benedictions of praise at the beginning, three at the close, and twelve or thirteen (on week-days; on Sabbath and holy days only one) inserted in the middle (see SHEMONEH 'ESREH). In case of need one benediction, HABINENU, containing the contents of the twelve, is offered as substitute for week-days also (Ber. 29a).

(40) Before the reading from the Law two different benedictions were in use in the third century, and both have been adopted in the Prayer-Book; one beginning, " . . . who teachest the Law to Thy people Israel," and ending with, " . . . who hast commanded us to occupy ourselves with the words of the Law"; the other, " . . . who hast chosen us from all peoples and hast given us Thy Law," and closing with, " . . . who gavest the Law." After the reading: " . . . who hast given us the Law of truth and hast planted everlasting life in our midst"; and closing with, " . . . who gavest the Law" (see Ber. 11b; "Masseket Soferim," xiii. 8).

(41) The benediction "Hashkibenu" in the evening prayer has been mentioned above; this is followed on week-days by:

(42) "Baruk Adonay le-'Olam," Psalm verses corresponding to the "Baruk she-Amar," which are concluded with the benediction referring to the Messianic kingdom: " . . . the King who will reign forever and aye over all His creatures."

(43) Before and after the recitation of HALLEL as mentioned above.

(44) "Musaf" consists of seven benedictions, with the exception of that of New-Year, which has three more.

(45) The benedictions before and after the HAFṬARAH, mentioned above.

(46) To the same category as the preceding belong the benediction before and that after the recitation of the Megillah or scroll of the Book of Esther on Purim (Meg. 21b).

(47) The benediction over the reading of the four scrolls—Canticles, on Passover; Ruth, on Shabu'ot; Ecclesiastes, on Sukkot; and Lamentations, on the Ninth of Ab, mentioned in "Masseket Soferim," xiv. 3, has fallen into disuse, as has also the benediction over the reading of the Hagiographa (*ib.* 4).

(48, 49) On putting on the tallit and the tefillin on the arm and the forehead respectively (Ber. 60b; Yer. Ber. ix. 2, 14a; Tosef., Ber. vii. 10; and Men. 36a, 42b).

(50) Benediction for the Aaronites when they offer the priestly benediction (Soṭah 39a).

(51) On kindling the lights on Sabbath and festival eve ("Yad," Shabbat, v. 1; Hagahot Maimuni referring to Yer. Ber. ix.); see BLESSING, PRIESTLY.

(52) On kindling the Ḥanukkah lights, with the additional benediction: " . . . who hast done wonders to our fathers in days of old at this season" (Shab. 23a).

(53, 54) ḲIDDUSH and HABDALAH, *q.v.*

(55–62) On affixing a MEZUZAH to a doorpost: " . . . who hast sanctified us by Thy commandments and enjoined us to affix the Mezuzah." Similarly, on building the battlement for the roof prescribed in Deut. xxii. 8; on the consecration of the ḤALLAH, or Terumah; on the 'ERUB; at the performance of the ritual slaughtering, and the covering of the blood, special blessings are said, as also at the removal of the leavened bread before Passover and the eating of the MAẒẒAH; at the counting of the days of 'OMER; at the preparation for and first entering into the Sukkah; on the blowing of the SHOFAR on New-Year's Day; at the performance of the rite of ablution of persons and vessels (Yer. Ber. ix. 2, p. 14a; Tosef., Ber. vii. 9–10; "Yad," Berakot, xi.; Baer's Prayer-Book, pp. 570–571; Ber. 51a).

(63, 64) On betrothal and marriage, see BETROTHAL and MARRIAGE.

(65) On circumcision, see CIRCUMCISION.

(66) On redeeming the first-born, see PIDYON HA-BEN.

(67) Over the mourners' meal (Ket. 8b), see FUNERAL RITES.

(68) On the arrival of a new season, or of any joyous event in one's life: " . . . who hast kept us in life and preserved us and permitted us to reach this season."

Thanksgiving for Enjoyments.

(69) Blessing over the bread: " . . . who hast brought forth bread from the earth" (Ber. vi. 1, 38a, after Ps. civ. 14).

(70) Over the wine: " . . . who hast created the fruit of the vine" (Ber. vi. 1).

(71) Over food other than bread prepared of flour: " . . . who hast created various kinds of food" (Ber. 36b).

(72) On eating fruit which grows on trees: " . . . who hast created the fruit of the tree" (Ber. vi. 1).

(73) On eating fruit which grows on the ground: " . . . who hast created the fruit of the ground" (Ber. vi. 1).

(74) After having finished the meal, see GRACE AFTER MEAL.

(75) A benediction containing in abridged form three of the usual graces after meals, after having eaten such fruits as the Holy Land is especially blessed with, such as grapes, dates, figs, and pomegranates, or after having taken wine or partaken of other food than bread.

(76) On eating food that does not grow on the ground, or drinking water, or other liquor: " . . . by whose word all things have been made to exist" (Ber. vi. 3).

(77) After partaking of any of these, or of fruit: " . . . who hast created beings and what they need. For all that Thou hast created to sustain therewith the life of each living being, blessed be He who livest forever" (Ber. vi. 8; Tos. iv. 16; according to R. Tarfon, before the eating, Yer. Ber. 10b). In Yer. Ber. *l.c.*, and Tosef. Ber. iv. 4 other benedictions over special kinds of food are given; but these were not adopted by the casuists.

(78) On smelling: "Blessed art Thou who hast created fra-

grant woods," "fragrant spices," and "fragrant oils," "odorous plants," and "odorous fruits" (Ber. 43b).

(79) On seeing lightning, falling stars, lofty mountains, great deserts (also the sun at the beginning of a new cycle of twenty-eight years), or the sky in all its beauty:

Upon Seeing Natural Phenomena.

"... who hast made Creation" (Ber. ix. 2; Tosef., Ber. vii. 6; Ber. 59b).

(80) On hearing thunder, or witnessing an earthquake or hurricane: "... whose might and power fill the world" (Ber. ix. 2).

(81) At the sight of the sea: "... who hast made the great sea" (*ib.*).

(82) On seeing blossoms budding for the first time in the spring: "... who hast made Thy world lacking in naught, but hast produced goodly creatures and goodly trees wherewith to give delight to the children of men" (Ber. 43b; R. H. 11a).

(83) On seeing beautiful persons, trees, or animals: "... who hast such as these in the world" (Ber. 58b; Tosef., Ber. vii. 4).

(84) On seeing strangely formed beings such as giants and dwarfs, or elephants and apes: "... who variest the forms of Thy creatures" (Ber. *l.c.*; Tos. vii. 5).

(85) On seeing persons stricken with blindness, lameness, or loathsome diseases, or holy places in a state of desolation, or on hearing evil tidings: "... the true Judge" (Ber. ix. 2 and *l.c.*).

(86) On hearing good tidings or witnessing joy: "... who art good and dispensest good" (Ber. *l.c.*).

(87) On seeing the rainbow: "... who rememberest the covenant, art faithful to Thy covenant, and keepest Thy promise" (Tosef., Ber. vii. 5; a composite prayer, see Ber. 59b).

(88) On seeing holy places restored after long desolation: "... who reestablishest the border of the widow" (Ber. 58b, after Prov. xv. 25).

(89) On seeing a friend after a year's separation: "... who revivest the dead" (Ber. 58b; compare Pirḳe R. El. xxxi.). When restored from a dangerous sickness: "... Blessed be the Merciful who gave Thee back to us and not to the earth" (Ber. 54b).

On Seeing Remarkable Persons.

(90) On seeing a scholar or sage of distinction: "... who hast imparted of Thy wisdom to flesh and blood" (*ib.*).

(91) On seeing a king or ruler of a country: "... who hast imparted of Thy glory to flesh and blood" (*ib.*).

(92) On seeing the myriads of Israel gathered together: "Blessed be He who knowest the secret thoughts of all these" (Ber. *l.c.*).

(93) After having escaped perils, see GOMEL BENSHEN.

(94) On entering a burial-ground: "Blessed be the Lord who hath formed you in judgment, and nourished and sustained you in judgment, and hath brought death on you in judgment. He knoweth the number of you in judgment and will hereafter restore you to life in judgment, ... who revivest the dead" (Ber. 58b).

(95) On seeing a place where a miracle happened to Israel of old: "... who hast performed miracles for our fathers at this place" (Ber. ix. 1).

(96) On seeing a place from which idolatrous practises have been removed: "... who hast removed idolatry from this place" (*ib.*). On seeing a place where idolatry is practised: "... who showest long-suffering to those who transgress Thy will" (Ber. 57b).

(97) On the appearance of the new moon, see NEW MOON.

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A. K.

BENEDICTUS, COENRAAD: "Mohel" and surgeon at Surinam, Dutch Guiana, about 1830. Nothing is known of his life nor of his literary activity other than the bare fact that he published at Paramaribo in 1830 (?) a tract describing the operation of circumcision, together with a series of questions and answers for use in examining candidates for the office of mohel. The book is extremely rare. The Hebrew quotations occurring in the text are filled in by the author in his own writing, as there was probably no Hebrew type to be had in Paramaribo at that time. The title of the book is "Examen voor den Nieuw aan te Nemen Moël of Besnijder der Israël. Kinderen. Hierbij Gedeeltelijk het Mannelijk lid Ontleed, ook Leersame Beschrijving der Besnijdenis en *Circum Cisione* Operatie ... in Vragen en Antwoorden."

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G. G. A. K.

BENEDIKT, EDMUND: Austrian jurist; born at Döbling, near Vienna, Oct. 6, 1851. He studied law at the University of Vienna, and after graduation became the publisher of the "Juristische Blätter." In addition to his editorial labors he wrote: "Reform des Schadenrechts bei Ehrenbeleidigungen," 1885; "Reformation der Konkursordnung," 1887; "Einfluss des Schwurgerichts auf das Materielle Strafrecht," 1888; and "Bemerkungen über das Urheberrecht und den Gesetzentwurf der Oesterreichischen Regierung," 1893.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1898, p. 75; 1901, p. 78.

S. E. Ms.

BENEDIKT, MORITZ: German journalist, publisher, and editor of the Vienna "Neue Freie Presse"; born at Gnatschitz, Moravia, May 27, 1849. On attaining his majority he chose journalism as a profession, contributing with considerable success to various dailies and periodicals in Germany. In 1872 he joined the staff of the "Neue Freie Presse," becoming editor of the economic section in 1879. The two years following he devoted to the publication of a series of articles on economic, commercial, and financial subjects, which articles attracted considerable attention. In 1880 he became chief editor.

BIBLIOGRAPHY: *Das Geistige Wien*, p. 27; Kohut, *Berühmte Israelitische Männer und Frauen*, xii. p. 139; Kürschner, *Deutscher Lit. Kalendar*, p. 78.

S. E. Ms.

BENEDIKT, MORIZ: Austrian neurologist; born at Eisenstadt, Hungary, July 6, 1835. Upon his graduation from the University of Vienna, where he had prepared himself for his professional career under Hyrtl, Brücke, Skoda, Oppolzer, Arlt, and Rokitansky, he received, in 1859, the degree of doctor of medicine and surgery; and immediately enlisted in the Austrian army—the war then going on with France and Italy demanding the services of surgeon-volunteers. At the close of the campaign that was so disastrous to Austria, Benedikt was appointed privat-docent at the University of Vienna, first delivering lectures on electrotherapeutics and later adding a course on neuropathy.

Moriz Benedikt.

In the mean time, in 1866, Austria became involved in another war, this time with Prussia and Italy, and Benedikt again volunteered his services to the army. At the conclusion of that short but

bloody contest which resulted in the establishment of the dual state of Austria-Hungary, Benedikt, who took an active part in the reorganization of the Democratic party in Cisleithania (that is, Austria as distinct from Hungary), was, in 1868, offered a chair of neurology at the University of Vienna. He has remained in that position to the present time, serving also as chief of one of the departments of the policlinic of the Austrian metropolis.

The greater part of Benedikt's professional work appertains undoubtedly to the domains of neuropathy and electrotherapeutics, but while his investigations in this special field form an important addition to the progress of medicine, and would alone entitle him to a prominent position in the medical world, they in no way overshadow his researches in other lines, especially his important psychological and anthropological studies with regard to criminals. Indeed, it may be said that he is one of the pioneers of modern criminology, which seeks to base its theories directly on anthropological and psychological data.

A Pioneer Criminologist.

Among his contributions to the study and treatment of nervous diseases the following deserve first mention: "Electrotherapie," Vienna, 1868; and "Nervenpathologie und Electrotherapie," Leipsic, 1874–75—two treatises embodying the lectures delivered by Benedikt at the University of Vienna. In the field of psychology, both normal and pathological, two works from his pen have met with marked success; namely, "Seelenkunde des Menschen" (also translated into Polish) and "Hypnotismus und Suggestion" (also in Italian).

Among his anthropological studies dealing for the greater part with craniometric and cranioscopic investigations, especially with regard to criminals, may be mentioned "Kraniometrie und Kephalometrie" (also in French). Another important contribution to modern criminology—namely, his "Anatomische Studien an Verbrechergehirnen," Vienna, 1876—has been translated into English under the title "Studies on the Brains of Criminals."

Besides the above-named larger works, Benedikt has contributed a great number of important papers on anthropology; on normal, comparative, and pathological anatomy; on physiology and neurology; on normal, pathological, and criminal psychology; on ophthalmology and otiatrics. Among these contributions, scattered throughout various periodical publications, the following are noteworthy:

Wide Range of Contributions.

"Experimentelle Studien über die Wirkung von Jod, etc., auf's Nervensystem," in "Jahrbuch der Gesellschaft der Aerzte," Vienna, 1861; "Beiträge zur Neuropathologischen Casuistik," in "Deutsches Archiv für Klinische Medicin," ix. and xiii.; "Zur Pathologischen Anatomie der Lyssa," in "Virchow's Archiv," lxiv., lxxii. (and in the "Wiener Medic. Presse," 1874); "Ueber die Innervation des Plex. Choroid. Inf.," *ib.*, lix.; "Zur Lehre der Entzündlichen Kernwucherung," in "Centralbl. für Medic. Wissensch.," 1874; "Zur Lehre des Raubthiertypus am Menschlichen Gehirne," *ib.* 1876; "Der Hinterhauptstypus der Säugethiere," *ib.* 1877; "Zur Frage des Vierwindungstypus," *ib.* 1880; "Ueber Lymphorrhagie in Granulardesintegration," in "Mittheilungen des Aerztlichen Vereins," Vienna, 1874; "Ueber Katalepsie und Mesmerismus," in "Wiener Klinik," 1880; "Zur Lehre von der Localisation der Gehirnfunctionen," *ib.* 1883; "Die Elektricität in der Medicin," *ib.* 1884; Ueber Einige Grundformeln des Neuropathologischen Denkens," *ib.* 1886. A number of important papers, which have appeared in the pages of the "Wiener Medic. Presse," between the years 1869 and 1882, deal with neuropathic cases observed by Benedikt, and with electrotherapeutic methods, either demonstrated or invented by him. Among his contributions to ophthalmology and otiatrics should be mentioned: "Studien über Augenmuskellähmungen," in "Gräfe's Archiv," vol. x.; "Der Daltonismus bei Sehnervenatrophie," *ib.*; "Die Theorie der Neurotinotis," in "Pester Medic. Presse," 1867; "Hörnerven," in "Wiener Medic. Presse," 1870.

Ophthalmology, Otiatrics, Physics.

Benedikt has also labored in the field of pure physics, and among the many papers that have appeared over his name in the "Sitzungsberichte der Wiener K. K. Akademie der Wissenschaften" for 1857 are: "Ueber die Aenderung des Magnetismus Durch Reibungselectricität" and "Ueber die Abhängigkeit des Electrischen Leitungswiderstandes von der Grösse und Dauer des Stromes." In the second of these papers the author announces, for the first time, the fact discovered by him, that the resistance of a conductor is affected by the current itself.

In the midst of his various professional duties and extensive scientific research, Benedikt found time to write on social and political questions of the day, and on moral philosophy and esthetics—his articles appearing in French, Italian, and English, as well as in German. At the beginning of his professional career Benedikt devoted himself to the study of modern literature, and his first published work was one on dramatic art in Austria, written while he was still a medical student at the university, entitled "Studien über Oesterreichische Dramatische Dichter," Vienna, 1854. Benedikt is a champion of woman's rights, and was the first male president of the Verein für Erweiterte Frauenbildung in Vienna. His valuable professional services have been recognized by different governments as well as by numerous scientific bodies. A recipient of the degree of LL.D. (*honoris causa*) from several prominent universities, he has also been decorated with various orders and crosses. He is corresponding member of the academies of medicine of Paris and of Rome, and member of a great many medical and scientific societies in Europe and the United States.

Politics, Ethics, Literature.

Bibliography: *Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker*, edited by Wernich and Hirsch, Vienna and Leipsic, 1884–88; Ludwig Eisenberg, in *Das Geistige Wien*, Vienna, 1893; and private sources.

S. A. S. C.

BENEDIKT, RUDOLPH: Austrian chemist; born at Döbling July 12, 1852; died in Vienna Feb. 6, 1896. He was educated at the Polytechnic (High

School) of Vienna, where in 1872 he was appointed an assistant lecturer of technical chemistry. In 1876 he was nominated to a similar post in connection with the studies in analytical chemistry, and in 1890 was appointed full professor. His principal work is "Die Künstlichen Farbstoffe," 1883. Among his articles in technical journals are: "Ueber Salze und Borsäure," in "Vortrag. Gegeben in der Deutschen Chemischen Gesellschaft," Berlin, 1874; and "Halogenderivate" in "Sitzung-Bericht der Kais. Akademie der Wissenschaften," Vienna, 1884.

Bibliography: Poggendorf, *Biog.-Lit. Handwörterbuch*, 1898, iii. 107.

S. E. Ms.

BENET, MORDECAI B. ABRAHAM (MARCUS BENEDICT): Talmudist and chief rabbi of Moravia; born in 1753 at Csurgó, a small village in the county of Stuhlweissenburg, Hungary; died at Carlsbad Aug. 12, 1829. As Benet's parents were very poor and consequently unable to engage a teacher, they sent their son when only five years old to his grandmother at Nikolsburg. There Gabriel Markbreiter provided for the tuition of the gifted child for a period of six years, and then sent him to Ittingen, Alsace, the rabbi of which place was Markbreiter's brother-in-law. The latter became Benet's teacher, and took great delight in his pupil's wonderful development. At Benet's "bar mizwah" (religious majority) celebration his teacher showed the guests, to their great astonishment, three of the boy's manuscripts—a commentary on the Pentateuch, a commentary on the Passover Haggadah, and novellæ on the Talmud.

A Gifted Child.

From his thirteenth to his fifteenth year Benet devoted himself exclusively to the study of the Bible, with the aid of the Jewish commentaries and of the Haggadah in Talmud and Midrash; and his strictly halakic studies he completed later in the yeshibah of Joseph Steinhard at Fürth, where he remained three years. He then went as a "haber" to Prague, where Meïr Karpeles started a private "klaus" for him; and though Ezekiel Landau conducted a large yeshibah in the same city, a number of able Talmudists came daily to hear Benet's discourses. After staying at Prague two years he married Sarah Finkel (died 1828), the daughter of a prominent well-to-do citizen of Nikolsburg. Here he settled in 1773, and within a year was made "ab bet din" (ecclesiastical assessor). Thirteen years later he accepted the rabbinate at Lundenburg in Moravia, which he held for six months, when he resigned to become rabbi at Schossberg, Hungary. His stay in his native country was short; and in 1789 he was made rabbi of Nikolsburg and chief rabbi of Moravia. Later on he received offers also from Presburg and Cracow, but yielding to the solicitations of his congregation, he remained at Nikolsburg. Overstudy, however, had brought on a nervous affection in his youth, which clung to him throughout life, and was the cause of his death, which, as stated, took place at Carlsbad, whither he had gone for treatment. His body was buried temporarily at Lichtenstadt, near Carlsbad, but seven months later was permanently interred at Nikolsburg in accordance with his will.

Mordecai Benet.

Although Benet's works are neither numerous nor exhaustive, they are among the classic products of Talmudic literature in the eighteenth century. They are (1) "Biur Mordecai" (The Commentary of Mordecai), Vienna, 1813, a commentary on Mordecai b. Hillel's compendium; (2) "Magen Abot" (Shield of the Fathers), Zolkiev, 1835, a treatise on the forty-nine acts prohibited on the Sabbath; (3) "Har ha-Mor" (Mountain of Myrrh), responsa, with allusion to the rabbinical explanation of the name "Mordecai" by "Mara dakya" (= pure myrrh); (4) "Parashat Mordecai" (The Explanations of Mordecai), Szigeth, 1889, responsa; and (5) "Tekelet Mordecai" (Mordecai's Purple Garment), Lemberg, 1892, halakic and haggadic discourses.

His Works.

All these works clearly show Benet's keenness, wide knowledge of rabbinical literature, and, what is still more important, his logical and strictly scientific method. In contrast to his friends Moses Sofer and Akiba Eger, who were casuists, Benet avoided casuistry in discussing involved halakic questions; gaining his ends by means of a purely critical explanation and a systematic arrangement of the matter. An excellent example of Benet's criticism is his letter to the chief rabbi of Berlin, Zebi Hirsch Levin, whom he tries to convince of the spuriousness of the collection of responsa "Besamim Rosh." This collection was published by Saul Berlin, Levin's son, as the work of Asher b. Jehiel ("Parashat Mordecai," No. 5; "Literaturblatt des Orients," v. 53, 55, 140). A comparison of Benet's criticism on the work with Zunz's remarks on it ("Ritus," pp. 226–228) can not fail to excite admiration of Benet's method.

Benet's works differ in other respects from those of his contemporaries. While his style is clear and elegant, and his language a pure Hebrew, the style of his colleagues is confused and barbarous, and their language an incorrect Hebrew mixed with the corrupt Aramaic found in rabbinical literature. Moreover, Benet's attitude toward the strict orthodoxy of his friends and colleagues was exceptional, and may be attributed to his knowledge of modern thought (compare his letter to Zebi Hirsch Levin in "Literaturblatt des Orients," v. 54). These characteristics gave him an independent position in the struggle between orthodoxy and the so-called "spirit of enlightenment."

Superiority of His Style.

Though Benet's course in this struggle was in accordance with his early training and station in life, he was probably the only orthodox rabbi who thoroughly understood the new current of thought into which Jews as well as non-Jews were being drawn at that time. He knew the enemy that confronted him, and realized the futility

Benet and the Reform Movement.

of employing for defense the rusty weapons of the Talmud. It is true, he avoided the name of Mendelssohn in his approbation (dated Nov. 8, 1816) to the new edition of the Pentateuch with Mendelssohn's translation; but the very fact that he approved a German translation of the Bible at all shows that he ought not to be classed with men like Moses Sofer. He opposed the attempted reforms of Aaron Chorin; but he did it quietly and temperately, contenting himself with the remark that something more than philosophical study is required to decide theological questions.

Views on Education.

Frequently Benet showed an insight lacking in his opponents. In his memorial to the government on the education of rabbis (printed in "Toledot Mordecai," pp. 35–37), he remarked that if the course of studies which the gymnasium demanded of candidates for all other professions were required of a rabbinical candidate, the latter would be fit for anything except the rabbinate. Still, far from objecting to a secular education for rabbis, as he was understood to do (see Löw, "Gesammelte Schriften," ii. 190 *et seq.*), he favored it; but he thought that a rabbi should first of all possess sufficient knowledge of rabbinical matters; and he proposed that a rabbinical candidate should devote his time chiefly to Jewish subjects until his eighteenth year. His opinions concerning the duties of a rabbi, especially in regard to the instruction of children, show the strong influence that modern views had upon him. He wrote a catechism for religious instruction and submitted it in manuscript to the government. To judge from the letter accompanying it, Benet's views on the education of the young were sensible and in accordance with the spirit of the time.

Opposes Religious Reform.

Nevertheless, Benet, conscientiously opposing the new tendency, declared every reform in religious observance to be wrong and harmful. Thus, in a letter to the government concerning the introduction of German into divine service (*ib.* pp. 38–42), he wrote in favor of the preservation of Hebrew. His attitude is significant in view of the fact that, many years later, Zacharias Frankel used the same arguments in the convention of rabbis at Frankfort-on-the-Main, 1845; and events have proved the truth of the prophecy made by Benet, that if the prayers are said in another language few Jews will care to study Hebrew, and familiarity with the Hebrew Scripture will gradually cease.

Although Benet was independent in his attitude, his learning and high character gained for him many faithful friends among young and old. Even the Ḥasidim respected him; and Baer Schneiersohn, the so-called "middle rabbi," speaks highly of him in a letter now in the possession of J. L. Sossnitz of New York. Compare also Weiss, "Zikronotai," pp. 77–81.

The communities of Lichtenstadt and Nikolsburg contended for the honor of interring his mortal remains; and the dispute which later arose over the exhumation of the body was fought with the weapons of learning, and figures in the responsa literature of the time.

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L. G.

BENET (BENEDICT), NAPHTALI BEN MORDECAI: Author and rabbi; born at the end of the eighteenth century; died October, 1857, at Schafa, Moravia, where he was rabbi. He was the author of the following works: (1) "Berit Melaḥ" (Covenant of Salt), Prague, 1816, a collection and explanation of the precepts in regard to the laws of salting the meat, in order to remove the blood (Yoreh De'ah, 69–78); (2) "Misped Gadol" (Great Mourning), Vienna, 1830, a eulogy on the death of his father, Mordecai Benet; (3) "Emunat Yisrael" (Israel's Faith), Prague, 1832, a Jewish catechism in Hebrew and German; (4) "Imre Shefer" (Goodly Words, Gen. xlix. 21), Presburg, 1840, a funeral oration on Moses Sofer; (5) "Torat Dat Mosheh we-Yisrael" (Doctrine of the Law of Moses and Israel), Prague, 1826, on the principles of the Jewish religion.

The catechism became very popular and passed through several editions. Though Benet's standpoint was strictly orthodox, he did not carry his orthodoxy to extremes, as can be seen from a correspondence with Isaac Samuel Reggio on the question of future punishment ("Kerem Ḥemed," i. 9), in which he shows himself vacillating on this point.

Benet's "Torat Dat Mosheh we-Yisrael" is also written from a moderate orthodox point of view; but he accepted his father's views in opposing the Reform movement, and assails Aaron Chorin as a man actuated by personal motives in advocating reform.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 103; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 83.

L. G.

BENEVENTO: City in southern Italy; capital of the province of the same name; about 32 miles northeast of the city of Naples. Benjamin of Tudela visited it about 1165, and found there 200 Jewish families, having at their head three parnasim: Kalonymus, Zeraḥ, and Abraham ("Mas'ot Binyamin," ed. Asher, p. 13). This unimportant community increased after the Spanish exile. When King Ferdinand conquered the kingdom of Naples (1504), he established the Inquisition at Benevento in order to exterminate the Spanish and Portuguese Maranos who had settled there in somewhat large numbers.

BIBLIOGRAPHY: *Revue Orientale*, ii. 151; Grätz, *Gesch. der Juden*, 3d ed., vi. 239; P. M. Lonardo, *Gli Ebrei a Benevento*, 1899.

D. I. Br.

BENFELDEN: Town in Alsace, 17 miles from Strasburg. It was here, in the year 1348, when Europe was devastated by the Black Death (the spread of which was ascribed to the Jews), that a council was held of the representatives of the towns in Alsace to consider the proper course to be adopted with reference to the Jews. One of the leading spirits in the council was Bishop Berthold of Strasburg, who firmly demanded that the Jews be entirely destroyed. The representatives from Strasburg maintained a gallant struggle against the superstitious bigotry that sought some scapegoat for the evil that had befallen the land, and against the cupidity and rapacity that scented a prospect for plunder.

The struggle was useless, and it was decided that all the Jews should be banished from the cities of the upper Rhine. The results of this decision of the Council of Benfelden constitute one of the most tragic chapters in the gloomy history of the persecution of the Jews.

G.

BENFEY, THEODOR: German Sanskritist and comparative philologist; born at Nörten, Hanover, Jan. 28, 1809; became a convert to Christianity in 1848; died June 26, 1881. His father, who had seven children besides Theodor, was a Jewish merchant deeply versed in the Talmud. Theodor received his preliminary training at the gymnasium in Göttingen, which he left at the age of sixteen for the university of the same city. As a university student he devoted himself to classical philology,

Theodor Benfey

and remained in Göttingen—with the exception of the year 1827, spent at Munich—until 1830. On Oct. 24, 1828, he received the degree of Ph.D., and the year following became privat-docent. He left Göttingen in 1830 and lived in Frankfort-on-the-Main for two years. Here he occupied himself with a translation of Terence, his only printed contribution to classics; and, what was of far more importance for his life-work, devoted himself seriously to Sanskrit.

In 1832 he left Frankfort for Heidelberg, where he contemplated teaching Sanskrit, but his love for his alma mater was too strong to permit him to become a member of the faculty of another university. Accordingly, in 1834, he returned to Göttingen, where he began his teaching rather in classical than in Oriental or comparative philology. Gradually, however, he concentrated his energy on Sanskrit and comparative linguistics. Benfey's teaching covered a large range within his chosen limits. In addition to his regular work he lectured on Indian antiquities, on the Avesta, and, going farther afield, gave courses in ethnography from the linguistic point of view (1843), and in Bengali and Hindustani (1863–64). It is interesting to note that, in 1843, he lectured on the affinity of the Egyptian and Semitic groups of languages. This single series of lectures, together with the book which was the result of the course—"Ueber das Verhältniss der Aegyptischen Sprache zum Semitischen Sprachstamm," 1844—is his only important work that deals with Semitic linguistics.

His Wide Range.

His literary activity began comparatively late. Before 1839 he published very little. Even his doctorate dissertation, "De Liguris," and his dissertation to obtain the *venia legendi*, "Observationes ad Anacreontis Fragmenta Genuina," remained unprinted. Besides the translation of Terence in 1837, already referred to, and a few reviews, his only work published prior to 1836 was one written in collaboration with Moritz A. Stern, "Ueber die Monatsnamen Einiger Alten Völker," 1836.

The silent years before 1839 had been a time of preparation, but after that period his contributions to linguistics were numerous. His "Griechisches Wurzellexikon," 1839-42, won the Volney prize. The year 1840 saw the appearance of his article on "India" in Ersch and Gruber's "Encyklopädie der Wissenschaften und Künste," and his Semitic contribution, already noted, was published in 1844. In 1847 he brought out the first German edition of the Old Persian Inscriptions, basing his work mainly on Rawlinson's results, which had appeared the previous year. The year 1848 was the date of Benfey's edition of the Sāma Veda, with introduction, glossary, and translation. He published in 1852 his "Vollständige Grammatik der Sanskritsprache," and followed this the next year with his valuable "Chrestomathie aus Sanskritwerken," and in 1855 with his "Kurze Sanskritgrammatik." His two English books—the "Practical Grammar of the Sanskrit Language" (1863–66), and the "Sanskrit-English Dictionary," 1866—were, as he himself recognized, less creditable to his scholarship than were his earlier works.

Semitic and Sanskritic Works.

The results of his studies in comparative literature were summed up in his translation and commentary on the Panchatantra, which appeared in 1859, and is still a standard. In the preface of this work, which comprises the entire first volume, he traces the development of the various Indian tales through other Oriental literature to European collections of beast fables and stories, partly through the intermediation of Jewish translators (see KALILAH WA-DIMNAH). His last great work was the "Geschichte der Sprachwissenschaft und Orientalischen Philologie in Deutschland," 1869. Here he traces the history of Oriental research in Germany, both in Semitics and in Indo-Iranian, down to his own time, with a thoroughness which makes the work still one

His Last Important Works.

of value. After 1869 he published no books, although he continued to write reviews and magazine articles. At his death he left material, which he had been gathering for years, for a grammar of Vedic Sanskrit. This he had hoped to make the chief production of his life. Unfortunately this work was left in such a chaotic state that it is impossible to edit it or to know what the author's conclusions were to have been.

Benfey's rise was by no means rapid, yet he never lost patience, even when those inferior to himself in age or ability were promoted over him. Beginning his work at Göttingen in 1834 as privat-docent, he waited fourteen years before he became assistant professor without salary, in 1848, after which a second period of fourteen years elapsed before he was appointed professor in 1862. Under these circumstances he made several efforts to gain a more profitable position elsewhere, but all his endeavors in this direction were in vain.

Silent Heroism and Influence.

As a teacher Benfey was broad, and his interests were manifold. Few men have exercised an influence over more pupils, for he was a teacher as well as a savant. This breadth of view explains the reason why he founded no school, and trained no pupil who can be said to have succeeded him to carry on, unchanged, his method and tradition. He established a periodical, "Orient und Occident," in 1862, to defend his scientific principles, and both he and his students contributed to it numerous articles. Unfortunately the magazine had to be discontinued in 1866.

He left the Jewish faith in 1848, and with his family joined the Evangelical Church. His change of religion was prompted solely by the social privileges that were then possessed by Christians alone. The result of his abandonment of Judaism was not what he had expected. It was a positive disadvantage to him, and accounts in part for his slow rise to full professorship.

Bibliography: A life of Benfey is given by his daughter Meta in the edition of his *Kleinere Schriften*, edited by Bezzenberger.

S. L. H. G.

BENGAZI or **BENGHAZY:** City of Tripoli, Africa, on the east coast of the Gulf of Sidra. Little is known of the first settlement of the Jews there; according to local traditions, they came originally from Tripoli.

The chief rabbis of the community in the nineteenth century were: Moses Ḥakmon, Isaac Boharon, and Raḥamim Farju of Tripoli; the last, installed in 1871, still holds office (1901). As rabbinical author must be mentioned Elijah Labi, a centenarian (1783–1883). He wrote the "Sefer Ge'ullat Adonai" (Book of God's Deliverance) (Leghorn, 1864), in Hebrew, and the "Oraḥ Yesharim" (The Path of the Upright) and "Menuḥah le-Ḥayyim" (Rest for the Living) (Leghorn, 1872 and 1882), in Judæo-Arabic; *i.e.*, in Rabbinic characters and in Arabic-Tripolitan dialect.

As a bit of history must be mentioned the kidnaping of a young Jewish girl by Arabs, in 1868, an affair that was only adjusted by the intervention of the Alliance Israélite Universelle and the European consuls.

In 1901 the community numbered 2,000 Jews, in a total population of 38,000. It has two synagogues —the Low Synagogue, which is said to be very old; and the High Synagogue, of more recent date—and four Talmud Torahs, attended by 200 pupils. The community is governed by a supreme judge (Abraham Ḥabib in 1901), in addition to the rabbi and by three syndics ("gabbaim"). The salaries of these officials are paid from the meat-tax, amounting annually to 3,000 francs. There are two societies: the Ḥebra Ḳaddishah, a burial society, and the Biḳḳur Ḥolim, which furnishes medicine and physicians to the poor.

The Jews of Bengazi are prosperous. The majority trade in wool, barley, and butter. Others follow trades, as jewelers, tinsmiths, carpenters, etc. A Jew, Hamus Români, is one of the higher officials of the Serail, or administration of the department. The richest families are those of Tchuba, Youeli, and Ḥakmon. There are very few poor. Some of the Jews have very curious names; *e.g.*, as "Schima," "Touajir," "Bedoussa," etc.

Bibliography: *Bulletin of the Alliance Israélite Universelle*, 1885; private sources.

D. M. Fr.

BENHAM, ARTHUR: Dramatic author; born 1875; died at Brighton, Eng., Sept. 8, 1895. He was a playwright of considerable promise, and was the author of two plays, "The County" and "The Awakening"—the latter produced for a short run at the Garrick, and the former at Terry's Theater—when he was only twenty years old. He died of consumption when scarcely past his twentieth year. His sister was the actress **Estelle Burney,** who collaborated in his plays, and was his tender nurse during his long illness.

Bibliography: *Jewish Chronicle*, Sept. 13, 1895; *The Sketch*, Sept. 18, 1895.

J. G. L.

BENI-ISRAEL: Native Jews of India, dwelling mainly in the presidency of Bombay and known formerly by the name of **Shanvar Telis** ("Saturday Oil-Pressers") in allusion to their chief occupation and their Sabbath-day. The Beni-Israel avoided the use of the name "Jew," probably in deference to the prejudice of their Mohammedan neighbors, and preferred the name Beni-Israel in reference to the favorable use of the term in the Koran (sura ii. 110). According to their own traditions, they are descended from the survivors of a band of Jews fleeing from persecution who were wrecked near the Henery and Kenery islands in the Indian ocean, fifteen miles from Cheul, formerly the chief emporium of the trade between Arabia and India. Seven men and seven women are stated to have been saved from drowning; and from them are descended the Beni-Israel. This is said to have been from sixteen hundred to eighteen hundred years ago. Benjamin of Tudela appears to have heard of them in the twelfth century, and Marco Polo in the thirteenth; but they were first brought to the knowledge of Europeans, simultaneously with the White and Black Jews of Cochin on the Malabar coast, by Christian missionaries in India, like Drs. C. Buchanan and Wilson,

at the beginning of the nineteenth century. On the advent of the SASSOON family at Bombay, more direct interest was taken in the Beni-Israel by Western Jews, and much educational work has since been done among them.

The Beni-Israel themselves refer to two religious revivals among them during their stay in India: the first, placed by them about 900 years ago, due to David RAHABI, and another, about the year 1796, due to Samuel DIVEKAR. According to tradition, Rahabi was a Cochin Jew, whose family had come from Egypt, and on visiting the Beni-Israel he found among them several customs similar to those current among Jews, and to test them he gave their women some fish to cook, including some that had neither fins nor scales. These they separated from the others, saying that they never ate them. Rahabi was thereupon satisfied they were really Jews, and imparted instruction to them. After the attention of the European Jews had been called to the Beni-Israel, the rites and ceremonies of the latter were assimilated to those of the Sephardic Jews, and prayer-books in Mahrati, their vernacular, have been provided for them. Previously, however, to this their festivals and customs differed considerably from the rest of the Jews both in name and in ceremonial.

Internal History.

Group of Beni-Israel in Ancient Costume.
(From a photograph.)

The festivals of the Beni-Israel, before they became acquainted with the ordinary religious calendar of modern Jews, had only native names, one set of which was in Mahrati and the other in Hindustani. The latter are attributed to the reforms of David Rahabi. Many of the names in the former end in "San," meaning "holiday," and among them are the following:

Navyacha San ("New-Year holiday"), kept on the first day of Tishri, the second-day observance not being known among the Beni-Israel.

Khiricha San ("Pudding holiday"), on the evening of the fourth of Tishri. This was celebrated by eating "khir," a sort of pudding made of new corn mixed with coconut-juice and sweets; a censer with burning frankincense being placed near the dish. The khir was eaten by the family after saying the Shema'.

Festivals.

Darfalnicha San ("Closing-of-doors holiday"), on the tenth of Tishri, during which they fasted from five o'clock in the evening until the next evening at seven. During it they did not stir out-of-doors, nor touch nor speak to people of other denominations. They dressed themselves in white, and believed that departed souls visited their habitations on the preceding day and left them on the following day, called **Shila San** ("Stale holiday"), on which day they gave alms to the poor and visited their friends.

Holicha San, on the thirteenth and fourteenth of Adar; the former kept as a fast, and the latter as a feast, on which they sent home-made sweetmeats to one another. This corresponds to Purim; but the Beni-Israel did not observe the second day or "Shushan Purim."

Anasi Dakacha San ("Anas-closing holiday"), on the fourteenth and twenty-first of Nisan. This was celebrated by closing an earthen chatty or pot containing a sour liquid commonly used as sauce. This festival corresponded to Passover; but, as the Hindus generally did not use any leaven with their rice, the object of the ceremony seems to have been forgotten.

Birdiacha San ("Birda-curry holiday"), on the ninth of Ab, on which they ate nothing but rice with a curry of "birda" or pulse. This was served on plantain-leaves. During the preceding eight days no meat was eaten. This corresponds to Tish'a be-Ab, in memory of the destruction of the Temple; but there does not seem to have been any conscious recognition of that fact.

The other festivals, chiefly known by the name of "Roja" (fasting), appear to have been of later introduction, and are connected with the reforms of David Rahabi. These are as follows:

Ramzan, a fast held throughout the month of Elul; the name is doubtless derived from the Mohammedan month of fasting, "Ramazan."

Navyacha Roja ("New-Year fast"), on the third of Tishri, corresponding to the fast of Gedaliah, but not associated with his murder.

Elijah Hannabicha Oorus ("The fair of Elijah the Prophet"), to celebrate the ascension of Elijah on that day at Khandalla in the Konkan. Various kinds of fruit were placed on plates, together with "malida" (pieces of rice-bread besmeared with sirup), and a censer of burning frankincense. The fruit was eaten by the family.

Sababi Roja, a fast on the seventeenth of Tammuz, a reminiscence of the siege of Jerusalem, but not known as such by the Beni-Israel.

From this enumeration of the festivals it will appear that the Beni-Israel retain from the earliest times (as indicated by their Mahrati names ending with "San") the New-Year, Day of Atonement, Purim, Passover, Ninth of Ab, and in addition a form of Tabernacles which has been transferred to the Fourth of Tishri. Later on they introduced, doubtless under the influence of David Rahabi (as

is shown by the Hindustani names), the fasts of Gedaliah, Ṭebet, and Tammuz, together with the New-Year of the trees, associated with the name of

Beni-Israel of Bombay.
(From Wilson, "Lands of the Bible.")

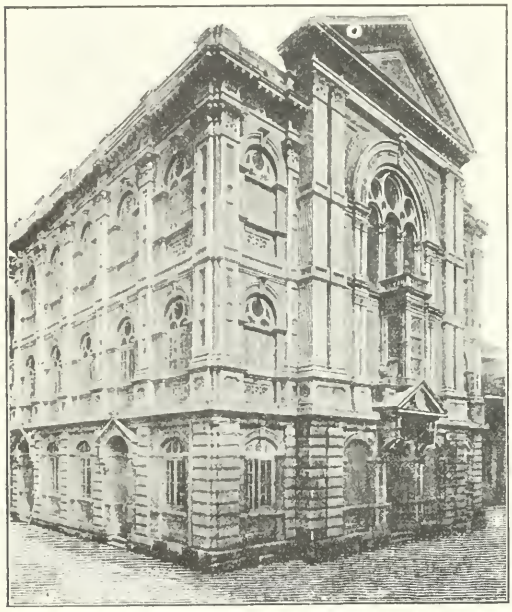
Elijah the Prophet; while still later the custom of fasting throughout the whole month of Elul seems to have been borrowed from the Mohammedans. The feasts of Pentecost and Ḥanukkah seem to have dropped out of use. It would appear that before the second revival under Samuel Divekar the only other remains of Judaism current among the Beni-Israel were the strict observance of the Sabbath, circumcision, and the reading of the Shema', which is the sole piece of Hebrew retained by them. The latter was said at every meal, at wedding-festivals, at burial-feasts, and indeed on all sacred occasions. The only animals considered fit for food were fowl, sheep, and goats. The Beni-Israel probably refrained from beef, in order not to offend their Hindu neighbors.

It is difficult at this time to determine with any degree of accuracy the relative age of the customs they follow. Even before the religious revival of 1796 the Beni-Israel customarily removed the sciatic nerve from animals used for food, and they salted the meat in order to abstract the blood from it; otherwise they did not observe the law of shehiṭah and bediḳah. They also left a morsel of bread or rice in a little dish after they had dined. Among them the birth of a girl was celebrated on the sixth night, and that of a boy on the sixth and eighth; and on the latter day the rite of circumcision was performed. Girls were usually betrothed some months before marriage; and until the wedding they wore the hair flowing from their shoulders. At the betrothal ceremony the intended bride and bridegroom sat face to face and dined together, sweetened rice being served to the assembly. On the day when the marriage ceremony was to take place the bridegroom, who had been crowned with a wreath of flowers, was led in procession on horseback to the bride's house, and the ceremony

Customs.

Beni-Israel Family at Bombay.
(From a photograph.)

took place under a booth. At the feast held before the wedding took place a dish containing a piece of leaven cake, the liver of a goat, fried eggs, and a twig of "subja" was placed with burning frankincense on white cloth, and after the Shema' had been



Keneseth Eliyahu Synagogue, Bombay.
(From a photograph.)

repeated the dish was taken inside and, with the exception of five pieces of the cakes and liver, which were set aside for the person officiating as priest, the food was eaten. Polygamy is allowed, and in some cases divorce is given according to the civil law; but the Beni-Israel did not practise "get," "yibbum," or "halizah." An adulteress and her issue are regarded as "Black Israel."

After burials the mourners wash both themselves and their clothes, and on the third day the house is cleansed; the ceremony being known as "Tizova," or the "Third-Day Cleansing." When a person died, all the water was emptied from the pots in the house, and the body was buried with the head toward the east. Grape-juice or milk was drunk by those visiting the mourners in the evening during the days of mourning. It was customary for relatives and friends to bring "meals of condolence" to the house of mourning. On the seventh day after burial there was a mourning ceremony known as the "Jaharuth," in which a dish, containing cakes and pieces of liver, and a glass of liquor, was placed on a white sheet. After repeating the Shema' about a dozen times, the contents of the glass were drunk in honor of the dead; and after the food was eaten, the chief mourner was presented with a new turban by a relative. Jaharuth was also observed on the first, sixth, and twelfth months. If a boy were born after a vow made by the mother, his hair was not shaved for six or seven years, after which period it was completely shaved and weighed against coins (gold or silver), to be given in charity. The shaved hair was thrown into the sea and not burned. A feast was held in the evening, at which the mother was informed that she was free from her vow.

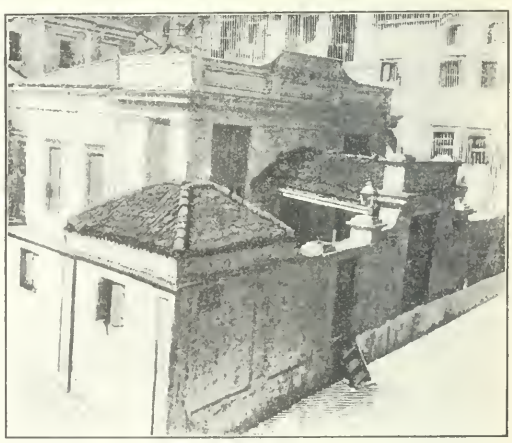
Costume and Names.

Formerly the Beni-Israel wore turbans, but now they use mainly the Turkish fez. The women adopt the Hindu dress, and are accustomed to wear anklets and nose-rings. Most of the Beni-Israel names have been changed from Hebrew to Hindu forms; thus, "Ezekiel" into "Hassaji"; "Benjamin" into "Bunnajee"; "Abraham" into "Abajee"; "Samuel" into "Samajee"; "Elijah" into "Ellojee"; "Isaac" into "Essajee"; "Joseph" into "Essoobjee"; "Moses" into "Moosajee"; "Rahamim" into "Ramajee"; "David" into "Dawoodjee," and "Jacob" into "Akhoobjee." Their surnames are mostly derived from neighboring villages; thus, those who resided at Kehim were called "Kehimker," and those who lived at Pen were named "Penker."

Later History.

About 1795 Samuel Ezekiel Divekar, a Beni-Israel soldier in the East India Company's service, was captured by Tipu Sahib. He made a vow that if he escaped he would build a synagogue at Bombay. He succeeded in escaping, and built the synagogue Magen David, now called Sha'ar Ha-Raḥamim, at Bombay, and introduced the Sephardic ritual from Cochin. The Beni-Israel shortly afterward attracted the attention of Christian missionaries at Bombay, who about 1812 brought Michael Sargon from Cochin, who, though a convert to Christianity, opened schools for the Beni-Israel in Bombay, Rebdanda, and Palle for over thirty years; explaining to the children parts of the Old Testament, and rarely, if ever, speaking of Christianity to them.

The chief instrument in introducing the full knowledge of Judaism to the Beni-Israel was Shel-

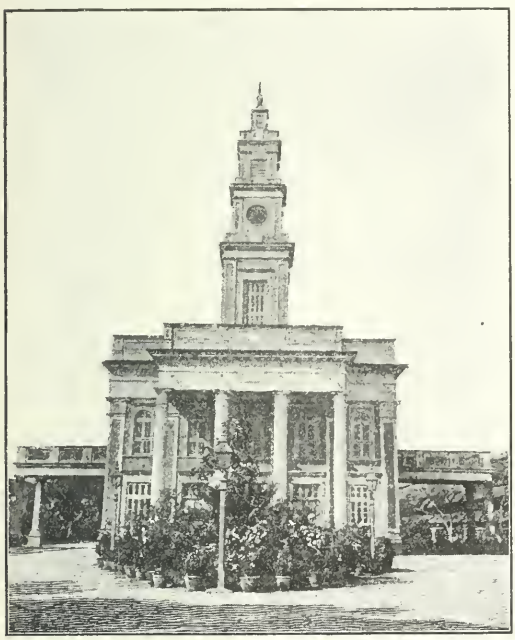


Second Beni-Israel Synagogue, Bombay, Erected 1848.
(From a photograph.)

lomo (Solomon) Shurrabi, who was wrecked near Bombay about 1836, and for twenty years acted as religious instructor of the community. Owing to his influence several new synagogues were built

in the vicinity of Bombay, and a general interest in their religion was shown by the Beni-Israel. The advent of the Sassoons at Bombay brought the Beni-Israel into connection with the real life of Israel; and the family, as well as Christian missionaries, liberally supported religious, philanthropic, and educational establishments for the benefit of Beni-Israel. A special school for them was established in July, 1875, which, owing to the support given by the Anglo-Jewish Association, was enlarged in 1881, and now accommodates about 270 children.

As their native name implies, the original Beni-Israel were mainly oilmen or oil-pressers; but during the existence of the East India Company many of them adopted the career of soldier and obtained the



Magen David or Sha'ar Ha-Raḥamim Synagogue, Bombay.
(From a photograph.)

highest rank, that of sirdar bahadur. Owing to the spread of education among them several have gone into learned professions and become engineers, doctors, and teachers.

Statistics.

The following are the chief places where Beni-Israel are to be found, with the population as given by the last accessible census (1891):

Bombay Presidency.

Ahmadabad	110	Pen	182
Alibag	90	Poinad	49
Ambepur	39	Puna	350
Bombay	5,021	Rahoon	191
Borlai	51	Revadanda	192
Karachi	130	Roha Ashtami	232
Panwell	301		

Mahrati Literature.

Of recent years many works suitable for instruction have been translated into Mahrati for the benefit of the Beni-Israel, chiefly by the exertions of Joseph Ezekiel, whose works cover the whole cycle of Jewish ritual and liturgy, besides treatises on the Jewish religion and text-books of Hebrew grammar. In addition to these, several newspapers in Mahrati were published, among them the "Bene Israelite" (Lamp of Judaism).

The task of determining with any degree of exactness the amount of Jewish blood that at present pervades the Beni-Israel is a very difficult one. In appearance they differ but slightly from their neighbors. They themselves are proud of their purity of descent, and point to the care taken by Jews of Cochin to separate the Black Jews, or proselytes, from the White. The use of the word "Ramzan" for the feast of the month of Elul might seem to indicate that they were originally Mohammedans, and were converted to Judaism by David Rahabi; but, on the other hand, it may have been the word only that was adopted, the custom of fasting during that month being derived from the Sephardic ritual, which is that current in Cochin. If originally Jews, the Beni-Israel retained very little of Jewish custom until the revival under Divekar, except the institution of the Sabbath, the repetition of the Shema', and the rite of circumcision; but in this they resemble the Jews in China, who appear to have kept their purity of descent almost up to the present time. For a full discussion of this question, see Cochin.

Bibliography: Wilson, *Appeal for the Christian Education of the Beni-Israel*, 1806; idem, *Lands of the Bible*, ii. 667-676; Benjamin II., *Eight Years in Asia*, ch. xviii.-xix.; Ritter, *Erdkunde, Asien II.*, § v., i. 595-601; J. Sapphir, *Ibn Safir*, 1875, ii.; *Bombay Gazetteer*, xviii. 506-536, Puna; E. Schlagintweit, in Westermann's *Illustrirte Deutsche Monatsschrift*; *Jewish Chronicle*, Aug. 31, Sept. 7, Oct. 12, 1888; H. Samuel, *Sketch of Beni-Israel*, 1889; Jacobs, *Jewish Year Book*, 1900-1, pp. 506-560.

J. J. E.—J.

BENISCH, ABRAHAM: Journalist and theologian; born at Drosau, a small town eight miles southwest of Klattau, Bohemia, in 1811; died at Hornsey Rise, a suburb of London, England, July 31, 1878. He studied surgery in Prague about 1836—while a commentary on Ezekiel which he had written was being published—with a view to preparing himself for a journey to Palestine. Together with his fellow-students, Albert Löwy and Moritz Steinschneider, he was inspired by the lofty mission of restoring Jewish independence in the Holy Land; and while still a student at the University of Vienna, he had attracted round him a large number of his coreligionists, to whom his scheme for the liberation of his Jewish fellow-countrymen commended itself. Largely through his efforts a secret society was formed, of which Benisch was appointed to act as emissary and visit certain foreign lands with a view to finding a suitable basis for the liberation and emigration scheme. The main reliance for support in the carrying out of the plans was placed on the English Jews. In 1841, in pursuance of his mission, Benisch came to London, where he submitted the essential part of his proposals to various persons, who opposed them unanimously. Although temporarily compelled to lay aside his plans, he never completely abandoned them. Soon after his arrival in London he devoted himself to Jewish journalism and literature, and acquired considerable influence in Jewish and Christian circles.

When among Christians Benisch strenuously combated the once rampant conversion idea. In 1854 he became editor of the "Jewish Chronicle," which position he held till 1869, resuming the editorship again from 1875 till the year of his death. His editorial influence was exerted in favor of a moderate orthodoxy. He made quite a feature of the correspondence columns of the paper. Benisch took an active part in communal affairs, and helped to found several learned societies, including The Biblical Institute and its allies, The Syro-Egyptian and The Biblical Chronological societies. These three were afterward fused into the Society of Biblical Archeology. In 1860, when the Alliance Israélite was started, Benisch's hopes and ideals were revived, and by suggesting and aiding the inauguration, in 1871, of the Anglo-Jewish Association, he helped toward the realization of many of the hopes and aspirations of his youth.

Benisch wrote numerous works in the domain of Bible studies, biography, travel, the defense of Judaism; and weekly articles contributed to the pages of the "Jewish Chronicle" during a period of nearly forty years. He left the copyright of the paper to the Anglo-Jewish Association, which, shortly after his death, sold it. His most important works were: (1) "Judaism Surveyed, Being a Sketch of the Rise and Development of Judaism from Moses to Our Days," 1874; (2) "Why I Should Remain a Jew," thirty-three letters contributed to the "Jewish Chronicle," and published posthumously. He also wrote: "Two Lectures on the Life and Writings of Maimonides," 1847; "A Translation of the Old Testament, Published with the Hebrew Text," 1851; "An Essay on Colenso's Criticism of the Pentateuch and Joshua," 1863. Benisch also published an "Elementary Hebrew Grammar," in 1852; and a "Manual of Scripture History," in 1853.

Bibliography: *Jew. Chron.* May, and July 31, 1879; Nov., 1891 (jubilee number); *Dict. of Nat. Biog.*

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BENJACOB, ISAAC B. JACOB: Russian bibliographer, author, and publisher; born in Ramgola, near Wilna, Jan. 10, 1801; died in Wilna July 2, 1863. His parents moved to Wilna when he was still a child, and there he received instruction in Hebrew grammar and rabbinical lore. He began to write early, and composed short poems and epigrams in pure Biblical Hebrew which are among the best of their kind in Neo-Hebraic literature. For several years he lived in Riga, where he was engaged in business, always studying and writing in his leisure hours. Later he became a publisher and bookseller and went to Leipsic, where he published his first work, "Miktamim we-Shirim" (Epigrams and Songs), which also contains an important essay on epigrammatic composition (Leipsic, 1842). Of the other works which he published there, his corrected edition of R. Baḥya ibn Pakuda's "Ḥobot ha-Lebabot," with an introduction, a short commentary, and a biography of the author, together with notes and fragments of Joseph Kimḥi's translation by H. Jellinek, is the most valuable (Leipsic, 1846; Königsberg, 1859, without the introduction).

In 1848 Benjacob returned to Wilna, and for the next five years he and the poet Abraham Bär Lebensohn were engaged in the publication of the Bible with a German translation (in Hebrew type) and the new "Biurim" (Wilna, 1848–53, 17 vols.), which did much good as a means of spreading the knowledge of German and a proper understanding of the Hebrew text among the Jews in Russia. When this work was done he brought out his corrected and amended edition of Ḥayyim Joseph David Azulai's "Shem ha-Gedolim" (Wilna, 1853; Vienna, 1862), which is still the standard edition of that important work. In 1862 Benjacob announced his intention to begin the publication of popular editions of classical Hebrew works which had become rare or high-priced. He died soon after the appearance of the first volume of Azariah dei Rossi's "Meor 'Enayim," with which he started the series (Wilna, 1863).

In his later years Benjacob was one of the leaders and representatives of the Jewish community of Wilna, and took an active part in all communal affairs. In his correspondence with Isaac Bär Lewinsohn, which is partly published in "Ha-Kerem" (pp. 41–62, Warsaw, 1888), Benjacob throws much light on the condition of the community in the beginning of the second half of the nineteenth century, and especially on the lamentable condition of the Rabbiner Schule (Rabbinical Seminary) which the government established there and in Jitomir in 1848, and closed in 1873. Benjacob himself was originally destined to be one of the teachers of the Wilna Seminary, but never filled the position; and later he became one of the severest critics of that institution. These letters are also interesting on account of the idea they give of the perplexities of the old Maskilim of the Mendelssohnian school in Russia, like Benjacob, who were being swept aside by the younger generation which had the advantage of a Russian training. He could not speak Russian, and most of the representatives of the community suffered from the same disability, excepting a few merchants who cared little for the fate of the seminary; and the older members were at a great disadvantage when pitted against the young students, who could gain whatever they desired from the authorities on account of their correct Russian accent.

Benjacob corresponded with Jewish scholars in Western countries, and was known during his lifetime for his great achievements as a bibliographer, although his monumental work, the "Oẓar ha-Sefarim, Thesaurus Librorum Hebræorum tam Impressorum quam Manuscriptorum," did not appear till seventeen years after his death (Wilna, 1880). It was published by his son Jacob, and contains 17,000 entries of Hebrew printed and manuscript works, with valuable notes by M. Steinschneider. An author-index to the work together with additions has been promised by Steinschneider ("Hebr. Bibl." xx. 73; "Festschrift," p. vii.). It is the greatest Jewish bibliographical work in the Hebrew language, and is still the standard bibliography of printed books down to 1863.

Besides other minor works and articles published in various Hebrew periodicals and collections, Benjacob also commenced a German-Hebrew dictionary and a Mishnaic-Talmudic dictionary with a German translation, both of which were left unfinished.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 103-104 (see also vol. iii., Preface, p. vii.); Brüll's *Jahrbücher*, v. 217; *Monatsschrift*, xxx. 375-384, 570-572; *Kerem Hemed*, v. 8; Fuenn, *Keneset Yisrael*, pp. 597-599; *Ha-Maggid*, vii. 234; *Ha-Karmel*, iii. 365, 366.

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BENJAMIN.—Biblical Data: Youngest son of Jacob by Rachel, who died on the road between Beth-el and Ephrath, while giving him birth. She named him "Ben-oni" (son of my sorrow); but Jacob, to avert the evil omen, called him "Ben Yamin," son of the right hand; that is, of good luck (Gen. xxxv. 17, 18).

Benjamin stayed with his father when his brothers went down to Egypt to buy corn during the famine, but Joseph insisted that he should come down with them on their second visit. Jacob being afraid to let him go from his side, as he was the only remaining son of Rachel, Judah vouched for his safety, and finally obtained his father's permission to take him along (Gen. xlii., xliii. 8-10). Joseph received his younger brother with marks of special attention; but as the time came for the brothers to return to their father with the newly bought corn, he put them severely to test by laying a trap and bringing the charge against Benjamin of having stolen his silver cup, in punishment for which he wanted to keep him as a slave. Judah, faithful to his pledge, stepped before Joseph, begging to be taken as a slave instead of Benjamin, whose failure to return would cause his father to go down in sorrow to Sheol; whereupon Joseph, seeing that the brothers were not so cruel toward one of Rachel's sons as they had been to him, made himself known to them (Gen. xliii., xlv.). Benjamin, until that time spoken of as "a child" (Gen. xlii. 13, xliv. 20), moved to Egypt with his father, Jacob, himself being the father of ten sons (Gen. xlvi. 21).

The tribe of Benjamin is described in Jacob's blessing (Gen. xlix. 27) as warlike: "Benjamin is a wolf that raveneth; in the morning he shall devour the prey, at evening he shall divide the spoil." In the desert, where Benjamin formed part of the camp of the sons of Joseph, the tribe counted 35,400 warriors, and later on 45,600 men (Num. i. 36; ii. 22, 23; x. 22-24; xxvi. 41). In I Chron. vii. 6-11, 59,434 men are given. The astute and pugnacious nature of the Benjamites is evidenced by the fact that they were drilled as left-handed warriors to attack the enemy unawares (Judges iii. 15-21, xx. 16; I Chron. xii. 2). They were known as brave and skilled archers (I Chron. viii. 40, xii. 2; II Chron. xiv. 7). A cruel act of inhospitality by the men of Gibeah, reminding one of the Sodomites, brought the whole tribe under a ban ("herem"); and a war followed in which all the other tribes very nearly exterminated the little tribe; moreover, they took an oath not to give to the Benjamites any of their daughters in marriage. Only at the last moment, when all but 600 men had been slain, a way was found to provide the survivors with wives in order to prevent the tribe from dying out (Judges xix.–xxi.). Still the little tribe of Benjamin was destined to a prominent place in the history of Israel. It gave the nation its first king, in the person of Saul, son of Kish (I Sam. ix. 1); and when Saul died, his son, Ish-bosheth, reigned for two years over Benjamin and the other tribes, except Judah (II Sam. ii. 8, 9). In fact, Benjamin considered himself the younger brother of Joseph long after David had united all other tribes with his own of Judah (II Sam. xix. 21 [20]).

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But the territory of Benjamin was so favorably situated as to give it prominence beyond its numerical proportions. Bordering on Joseph's to the north and on Judah's to the south, it touched on the Jordan; and, lying on the line leading from Jericho to the northern hills of Jerusalem, it included such cities as Gibeah, Gibeon, Beth-el, and, according to rabbinical tradition, a part of the Temple district (Josh. xviii. 11-21; Josephus, "Ant." v. 1, § 22; Sifre, Wezot ha-Berakah, 352). Reference is made to this excellent locality in the blessing of Moses: "The beloved of the Lord shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders" (Deut. xxxiii. 12). At the secession of the northern tribes, Benjamin remained loyal to the house of David (I Kings xii. 21), and therefore shared the destinies of Judah at the time of the restoration (Ezra iv. 1, x. 9). Mordecai, the loyal Jew, was a descendant of Saul of the tribe of Benjamin (Esth. ii. 5); and Paul, whose Hebrew name was Saul, also claimed to be a Benjamite (Rom. xi. 1; Phil. iii. 5). On the other hand, it is hardly admissible that Menelaus and Lysimachus should have been allowed to officiate as high priests if they were descendants of the tribe of Benjamin, as II Macc. iii. 4 (compare iv. 23, 29) seems to indicate; it is much more probable that the name "Benjamin" in this place is due to a copyist's error, and the passage should read: "Simon was of the [priestly] tribe of Miniamin," if "Bilgah" is not the proper reading. Compare Suk. 56a and art. BILGAH; also Herzfeld, "Gesch. des Volkes Jisrael," 1863, i. 218.

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——In Rabbinical Literature: The name "Benjamin" is given various meanings by the Rabbis. According to some, בנימין is equivalent to בן ימים ("son of days"), because Benjamin was born to his father in his old age (Testament of the Twelve Patriarchs, Benjamin i. *υἱὸς ἡμερῶν*; Midrash Leḳaḥ-Ṭob; and Rashi, ed. Berliner, on Gen. xxxv. 18). Other rabbis interpret the name Benjamin as "son of the South," since he was the only son born to Jacob in Palestine, the others having been born in Mesopotamia, north of Palestine (Rashi *ad loc.*; "Sefer ha-Yashar," Wayishlaḥ, ed. Leghorn, p. 56b). Benjamin was not granted to his parents until after Rachel had prayed and fasted for a second son a long time (Testament of the Twelve Patriarchs, *l. c.*; Num. R. xiv. 8), and not until Jacob was one hundred years old (Testament of the Twelve Patriarchs, *ib.*; "Sefer ha-Yashar," Wayishlaḥ, *ib.*; compare Heilprin, "Seder ha-Dorot," i. 52, ed. Warsaw).

Benjamin, Joseph's brother, took no part in the selling of Joseph (Sifre, Deut. 352); and in order to comfort Benjamin concerning his brother's fate, God showed him, while awake, Joseph's form and countenance (Testament of the Twelve Patriarchs, Benjamin x.; compare Tan., ed. Buber, Wayesheb, 8).

When Benjamin was detained as the alleged thief of the cup, Joseph pretended that Benjamin had been instigated by his brothers. But Benjamin swore: "As truly as my brother Joseph is separated from me, as truly as he has been made a slave, I have not touched the cup, and my brothers did not want to make me steal." When asked for a proof that his brother's memory was so sacred that Joseph must believe this oath, Benjamin told Joseph how he had given his ten sons (Gen. xlvi. 21) names which referred to the loss of his brother. The first was called Belah (בלע), because Joseph had disappeared (בלע, "swallow"); the second, Becher (בכר), because Joseph was his mother's first-born (בכור); the third, Ashbel (אשבל), because Joseph was made a captive (שבה, "capture"); the fourth, Gera (גרא), because he lived in a foreign (גר) land; the fifth, Naaman (נעמן), on account of Joseph's graceful speech (נועם, "grace"); the sixth, Ehi (אחי, "my only full brother"); the seventh, Rosh (ראש, "the older"); the eighth, Muppim (מפים), because Joseph taught Benjamin the things he himself had learned from his father (מופים," double mouth"); the ninth, Ḥuppim, "whose wedding (חופה) I have not seen"; and the tenth, Ard, because Joseph was like a rose (ורד).

Benjamin's oath touched Joseph so deeply that he could no longer pretend to be a stranger, and so revealed himself to his brother (Tan., ed. Buber, Wayiggash, 7; the meanings of the names are also given in Soṭah 36b; Gen. R. xciv. 8). According to another Haggadah (known to so early a work as the Testament of the Twelve Patriarchs, Benjamin ii.), Joseph makes himself known to Benjamin before his reconciliation with the other brothers. The "Sefer ha-Yashar" (Miḳḳeẓ 89) narrates that Joseph caused a kind of astrolabe to be brought, and asked Benjamin whether he could not discover by means of the instrument the whereabouts of his lost brother. To Joseph's astonishment Benjamin declared that the man on the throne was his brother, and Joseph revealed himself to Benjamin, telling him what he meant to do with the brothers. His intention was to try them and thus to learn whether they would act in a brotherly manner toward Benjamin if he were in danger of losing his liberty.

The Rabbis lay stress on the name, "beloved of the Lord," by which Benjamin is distinguished (Deut. xxxiii. 12; Sifre, *l.c.*). He is counted among the four men who died by the poison of the serpent in Paradise; *i.e.*, without sin of his own, the other three being Amram, the father of Moses; Jesse, the father of David; and Kilcab, the son of David (Shab. 55b). His comparison to the ravening wolf (Cant. R. to viii. 1), "who devours his enemy" (Gen. xlix. 27) is referred to the men of Shiloh who stole their wives (Judges xxi.) or to Ehud or to Saul. By others it is referred to Mordecai and Esther (Gen. R. xcix. and Tan., Wayeḥi, 14; so also in the original text of the Testaments of the Twelve Patriarchs [Benjamin ii]; whereas a Christian interpolation refers it to Paul).

One interpretation refers the blessing to the early ripening of the fruits in the territory of Benjamin, and the great fertility of the region of Jericho and Beth-el, and another refers the expression "wolf" to the altar of the Temple, which devoured the sacrifices in the morning and in the evening (Gen. R. *l.c.*; Targ. O. and Yer.).

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The erection of the Temple on Benjamitic ground is explained in several ways. It is related that Benjamin (Sifre, Deut. 352, ed. Friedmann, 146a) was privileged to have the Shekinah dwell in his territory because all the other tribes (that is, fathers of the tribes) had taken part in the selling of Joseph. For God said: "If they—the Israelites—build me a Temple in some other place and seek my mercy, I can show them as little mercy as they showed their brother Joseph." Origen ("In Genesim," xlii. 6), gives another reason, probably based on Jewish tradition (compare Esther R. on iii. 4), viz.: Because Benjamin did not bow down before Esau as did his brothers and his father (Gen. xxxiii. 3-7), nor before Joseph (*ib.* xlii. 6), his territory was reserved for the worship of God.

The descendants of Benjamin, it is true, did not always show themselves worthy of their ancestor, especially in connection with the incident at Gibeah (Judges xix.). In spite of their wrong-doing the Benjamites were at first victorious (Judges xx. 21–25); but this was due to God's anger against all Israel because they had attacked all Benjamin on account of the crime of an individual, and at the same time quietly tolerated the idolatry which Micah (Judges xvii.) was spreading among them (Pirḳe R. El. xxxviii.). At first the intention of the other tribes was to efface Benjamin completely, since the number of twelve tribes could be preserved through Ephraim and Manasseh; but they remembered God's promise to Jacob shortly before Benjamin's birth (Gen. xxxv. 11), that "a nation and a company of nations shall be of him"; and they decided that the existence of the tribe of Benjamin was necessary (Yer. Ta'anit iv. 69c; Lam. R., Introduction, 33). The day on which the reconciliation took place between the tribes is said to have been the fifteenth of Ab, and for this reason it was made a festive day (*ib.*; compare Ab, Fifteenth Day of). On another occasion, however, the Benjamites showed themselves worthy of their pious ancestor. When, at the Red Sea, all the other tribes stood in desperation only the tribe of Benjamin trusted in God and leaped into the sea (Mekilta, Beshallaḥ, Wayiḳra 5; Sotah 36b).

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In Mohammedan Literature: In the Koran, Benjamin is not mentioned by name. The story of Joseph is told in sura xii., and reference is made repeatedly to a particular brother of Joseph. Thus, *e.g.*, in v. 8, the other brothers say, "Verily, Joseph and his brother are dearer to our father than we." Baidawi explains that Benjamin is so specified because he was brother to Joseph on both sides. Again, in v. 69, "And when they entered to Joseph, he took his brother to him." Baidawi explains this that he made him sit at meat with him or live with him in his dwelling. He adds, as a tradition, that Joseph made his brothers sit two by two; so Benjamin remained alone and wept and said, "If my brother Joseph had been alive he would have sat with me." Then Joseph made him sit at his table.

Thereafter he assigned houses to his brothers, two by two, but took Benjamin to his own house. And he said to Benjamin, "Would you like if I were your brother in the stead of the brother who is lost?" And Benjamin replied, "Who can find a brother like to you? but Jacob did not beget you, nor Rachel bear you."

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——**Critical View:** The story of Benjamin in Genesis is drawn from three different sources: The Elohist, who wrote the story of Benjamin's birth (Gen. xxxv. 16–22), makes Reuben vouch for Benjamin (Gen. xlii. 37); whereas the Jahvist assigns this act to Judah (xliii.–xliv.). The latter makes Joseph give vent to his brotherly feeling at the first sight of his younger brother Benjamin, and give him five times as many presents, without, however, betraying himself (xliii. 30–34), and afterward, at the recognition scene, show his affection for him without reserve (xlv. 14); while the Elohist merely relates at the end that Benjamin was distinguished by receiving five times as many presents as the others (xlv. 22). The genealogical chapter which represents Benjamin as the father of a large family (xlvi. 21) is of a far later date than the rest. (In the older sources he appears to be a young child [xlii. 4, 15; xliv. 20].) The blessing of Jacob, in which Benjamin—who, after Joseph, was the last of the sons—is described as being warlike, as was the tribe in the time of Deborah (Judges v. 14), yet without any allusion to Saul's kingdom, is best ascribed to the time of the Judges (Dillman, Commentary). The story of the war at Gibeah (Judges xix.–xxi.), which bears evidences of very late composition and has many legendary features, such as exaggeration of numbers and modes of warfare, has been rather too rashly declared to be a late invention inserted with the intention of covering up atrocities perpetrated by the tribe of Judah under King David against the kinsmen of Saul (Güdemann, "Monatsschrift," 1869, p. 357; Geiger, "Jüd. Zeit." 1869, p. 284; Grätz, "Gesch. der Juden," i. 351 *et seq.*; Wellhausen, "Komposition des Hexateuchs," p. 237; Kuenen, "Historisch-Kritische Untersuchung über die Entstehung und Sammlung der Bücher des Alten Testaments," ii. 163). Recent critics think it far more probable that it rests on a historical fact (Moore, Commentary on Judges, pp. 406–408; Hogg, in Cheyne and Black, "Encyc. Bibl."; Nöldeke, quoted by the latter on p. 536, note 3). This indeed seems to account for the sudden change in the character of the tribe (see Gibeah).

In the time of David the tribe of Benjamin followed the leadership of Joseph or Ephraim, considering itself closely related to the latter, and therefore jealous of Judah's rising power (II Sam. xix. 21 [20]). The blessing of Moses (Deut. xxxiii. 12), which represents Benjamin as perfectly identified with Judah's interests, is probably the product of the time of Jeroboam II. (Driver, Commentary, pp. 387 *et seq.*). Stade ("Gesch. des Volkes Israel," i. 161; *idem*. "Zeitschrift," i. 114) and Hogg ("Encyc. Bibl." *s.v.* "Benjamin") explain the name "Benjamin" as a derivative of "Yemini" (compare I Sam. ix. 1, "Ish Yemini," and I Sam. ix. 4, "Erez Yemini"), denoting the people living to the south or right of the Ephraimite highland; the story of Benjamin's birth in Canaan being taken as reflecting in mythical form the fact of its having branched off from the tribe of Joseph after the other tribes had settled in their various territories (Judges i. 22, 23, 35). The house of Joseph, according to Moore, includes Benjamin. Stade ("Gesch. des Volkes Israel," i. 138) thinks that the account of Benjamin was lost. The report that the large number of 280,000 archers, said to be the tribe of Benjamin, belonged to King Asa (II Chron. xiv. 7; compare xvii. 17) is regarded as unhistorical. Regarding the list of Benjamite towns in Josh. xviii. 21–28, belonging to the late priestly writer (P) and the one in Neh. xi. 31–35, which belongs to the late chronicler, see Palestine.

Moses' Blessing.

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G. K.

BENJAMIN II., J. J. (real name, **Joseph Israel**): Rumanian traveler; born at Folticheni, Moldavia, in 1818; died at London May 3, 1864. Married young, he engaged in the lumber business, but losing his modest fortune, he gave up commerce. Being of an adventurous disposition, he adopted the name of Benjamin of Tudela, the famous Jewish traveler of the twelfth century, and toward the end of 1844 set out to search for the Lost Ten Tribes. He first went to Vienna, and in January, 1845, started for Constantinople, visiting several cities on the Mediterranean. He landed at Alexandria June, 1847, and proceeded via Cairo to Palestine. He then traveled through Syria, Babylonia, Kurdistan, Persia, the Indies, Kabul, and Afghanistan, returning June, 1851, to Constantinople, and thence to Vienna. After a short stay in the last-named city, he went to Italy, embarking there for Algeria and Morocco. On arriving in France, after having traveled for eight years, he prepared in Hebrew his impressions of travel, and had the book translated into French. After suffering many tribulations in obtaining subscriptions for his book, he issued it in 1856, under the title "Cinq Années en Orient" (1846–51). The same work, revised and enlarged, was subsequently published in German under the title "Acht Jahre in Asien und Afrika" (Hanover, 1858), with a preface by Kayserling. An English version has also been published. As the veracity of his accounts and the genuineness of his travels were attacked by some critics, he amply defended himself by producing letters and other tokens proving his journey to the various Oriental countries named. Benjamin relates only what he has seen; and, although some of his remarks show insufficient scholarship and lack of scientific method,

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his truthful and simple narrative gained the approval of eminent scholars like Humboldt, Petermann, and Richter.

In 1859 Benjamin undertook another journey, this time to America, where he stayed three years. The result of his observations there he published on his return, under the title "Drei Jahre in Amerika" (Hanover, 1863). The kings of Sweden and of Hanover now conferred distinctions upon him. Encouraged by the sympathy of several scientists, who drew up a plan and a series of suggestions for his guidance, he determined to go again to Asia and Africa, and went to London in order to raise funds for this journey—a journey which was not to be undertaken. Worn out by fatigues and privations, which had caused him to grow old before his time and gave him the appearance of age, he died poor in London; and his friends and admirers had to arrange a public subscription in order to save his wife and daughter from misery.

In addition to the works mentioned above, Benjamin published "Jawan Mezula, Schilderung des Polnisch-Kosakischen Krieges und der Leiden der Juden in Poland Während der Jahre 1648-53, Bericht eines Zeitgenossen nach einer von L. Lelewel Durchgeschenen Französischen Uebersetzung, Herausgegeben von J. J. Benjamin II.," Hanover, 1863, a German edition of Rabbi Nathan Nata Hanover's work on the insurrection of the Cossacks in the seventeenth century, with a preface by Kayserling.

Bibliography: *Jewish Chronicle*, May 13, 1864.

S. E. Sd.

BENJAMIN, R.: A tanna of the second century, contemporary of R. Eleazar ben Shammu'a, with whom he carried on some halakic controversy (Ket. 84a). He is also mentioned in connection with Symmachus (Niddah 21b); and elsewhere (Sem. ix.) he reports a Halakah in the name of R. Akiba. In one halakic controversy, the participants in which leave no doubt as to his identity, his name appears as "Minyamin" (Yer. Soṭah i. 16c), "Polimo" (Palæmon, Soṭah 4a; Tan., Naso, 7), and "Penimon" (Num. R. ix. 10). The last-mentioned form is also found in Yer. Ter. iii. 42b as "Abba Penimon," where the context permits of the assumption that it is meant for "R. Benjamin." (For the identity of Benjamin and Minyamin, see Abba bar Benjamin; "Pelimo" and "Penimon" appear to be Hellenizations of "Benjamin.") R. Benjamin may likewise be identified with Abba Benjamin, who, in a group of homilies (Ber. 5b *et seq.*), remarks, "Were the human eye permitted to perceive them no human being would be able to live because of the evil spirits which fill the universe." He also teaches that no prayer is acceptable except that offered in the public house of worship. This he bases on 1 Kings viii. 28 ". . . to hearken unto the song and unto the prayer": where the song is heard there prayer will be heard (compare Tos. on 'Ab. Zarah 4b, *s.v.* שיר).

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BENJAMIN BEN AARON: Ḥasidic writer; lived toward the end of the eighteenth century. He was a pupil of Israel Ba'al Shem-Ṭob, and of Baer of Meseritz. Later, in 1790, he was a preacher at Zlazitz. He was the author of the following works: (1) "Ṭure Zahab" (Golden Necklaces), Mohilev, 1816, homilies on the Pentateuch, Lamentations, and Esther; (2) "Ahawat Dodim" (The Love of Friends), Lemberg, 1795, homilies on the Song of Songs; (3) "Amtaḥat Binyamin" (Benjamin's Sack), Minkowicz, 1769, on Ecclesiastes; (4) "Ḥelḳat Binyamin" (Benjamin's Patrimony), Lemberg, 1793, a commentary on the Passover Haggadot.

Bibliography: *Ozar ha-Sefarim*, pp. 18, 44, 192, 675; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

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BENJAMIN AARON B. ABRAHAM. See Solnik, Benjamin Aaron b. Abraham.

BENJAMIN B. ABRAHAM ANAV. See Anaw, Benjamin b. Abraham.

BENJAMIN ALESSANDRO KOHEN VITAL. See Vital, Benjamin Alessandro Kohen.

BENJAMIN B. 'ASHTOR: A Palestinian halakist of the third amoraic generation, contemporary of R. Ḥiyya b. Abba and senior to R. Hezekiah (Yer. Bik. i 64a). He is also cited as simply Bar 'Ashtor, without his prænomen, *ib.*

J. sr. S. M.

BENJAMIN (or **MINYOMI) ASYA** ("Physician"): A Babylonian rabbinic scholar of the third and fourth amoraic generations (fourth century), contemporary of Rab Joseph and Raba, and founder of a school named after him, Debe Minyomi Asya. It is reported that the disciples of his school spoke disrespectfully of the Rabbis, saying, "Of what benefit are the rabbis to us? They have never proved it to be lawful for us to eat the raven, or to be unlawful to eat the pigeon!" (meaning to say that, in spite of their disputations and hair-splitting arguments, the Rabbis have no authority to alter or abrogate a Biblical precept [Sanh. 99b *et seq.*]). Raba obtained from Benjamin some medical information; and when on one occasion he publicly lectured on the subject before the people of Maḥuza, Benjamin's sons or disciples, who seem to have formed a medical gild, resented this publication of their professional secrets (Shab. 133b; 'Ab. Zarah 28b). Benjamin Asya is probably identical with Minyomi b. Niḥumi, the contemporary of Amemar I. (Ket. 69a), to whom Abaye appealed from a decision of Rab Joseph (*ib.* 81b). Brüll identifies Benjamin Asya with Bar Nathan Asya, who once manifested his disregard for rabbinic enactments by traveling on the second day of the Feast of Weeks from Beram (some read "Be Rab" = school) to Pumbedita, on which account Rab Joseph excommunicated him (Pes. 52a; see Dikduḳe Soferim, *ad loc.*). Brüll discovers in this school the origin of Karaism ("Jahrb." i. 225).

J. sr. S. M.

BENJAMIN, SIR BENJAMIN: Mayor of Melbourne; born at London in 1836. At the age of nine he accompanied his parents to Victoria. Associating himself at first with the firm of Benjamin & Co., merchants, he subsequently entered into partnership with the late Hon. Edward Cohen. In 1870 he was elected member of the City Council; and in 1881 became an alderman of the ward he had hitherto represented. Notwithstanding heavy municipal labors, Sir Benjamin always took a lively interest

in communal affairs. He identified himself largely with the growth of the Melbourne Hebrew Congregation and its various educational and charitable institutions, on the boards of which he was a most active worker. He is a trustee of the Jewish Philanthropic Society and the Ladies' Hebrew Benevolent Society; a representative of the Melbourne Province in the Legislative Council; and a justice of the peace, both for Victoria and New South Wales. He was elected mayor of Melbourne in October, 1887; and so admirably did he perform the duties of his office that he was unanimously reelected. In May, 1889, the honor of knighthood was conferred on him in recognition of his distinguished municipal services.

Bibliography: *Jewish Chronicle*, May 31, 1889; *People of the Period*, 1897.

J. G. L.

BENJAMIN OF CANTERBURY or **CAMBRIDGE:** English rabbi; disciple of Rabbi Tam; died at the beginning of the thirteenth century. He is mentioned in the list of medieval rabbis drawn up by Solomon Luria (see Grätz, "Gesch. der Juden," vi. 365). Only one halakic decision of his is known; it forbids the purchase of milk from a Gentile unless a Jew be present when it is drawn (Mordecai, 'Abodah Zarah, ii. 826). But a certain number of notes by a Rabbi Benjamin on Joseph Ḳimḥi's "Sefer ha-Galuy" have been attributed by Matthews, the editor of Ḳimḥi's book, to Benjamin of Canterbury ("Jewish Quarterly Review," ii. 327). Benjamin seems to have been a member of the English school of Masorites and grammarians, including Moses ben Isaac, Moses ben Yom-Ṭob, Berechiah ha-Naḳdan, and Samuel ha-Naḳdan, the last of whom he quotes. It is possible that he came from Cambridge rather than from Canterbury, the transliteration of the former (קטברניא) being sufficiently near to that of the latter (קנטבוריא). For while there is no Benjamin mentioned as living at Canterbury in the twelfth century, there is a rather distinguished "Magister Benjamin" of Cambridge mentioned in the Pipe Rolls of the fifth year of John (1204). Berechiah ha-Nakdan, in his commentary on Job, refers to "my Uncle Benjamin," who was probably the same individual.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 54, 281, 282; Eppenstein, in *Monatsschrift*, xl. 178, xli. 222.

J.

BENJAMIN, DAVID: Communal worker; born in London in 1815; died there June 25, 1893. In 1835 he emigrated to Australia; and, while in Tasmania, assisted in founding a synagogue. Soon afterward he settled in Melbourne, joining his brother Solomon, who is justly regarded as the founder of the Melbourne Jewish community. The firm of Benjamin Bros. was among the early pioneers of the British settlement in the colony of Victoria. The firm prospered greatly, buying crude gold direct from the aborigines, and making large purchases on which the banks were reluctant to venture. Benjamin had also a large interest in the Bank of New South Wales. He endeavored to maintain the Jewish spirit of observance in the colony, and personally attended the Jewish sick in Melbourne. In 1854 he returned to England, where he devoted himself entirely to the community, becoming connected with the Jewish Board of Guardians, the Bayswater Synagogue, and the Jews' Hospital and Orphan Asylum. Benjamin was treasurer of the Bayswater Synagogue from 1865 to 1871, and warden from 1871 to 1875. He was a life member of the council of the United Synagogue from its foundation, and was one of the seven elders of the United Synagogue. He was a prominent worker on behalf of the Jewish Board of Guardians, labored untiringly in its cause, and was very munificent in his donations to charity.

Bibliography: *Jewish Chronicle* and *Jewish World*, June 30, 1893.

J. G. L.

BENJAMIN B. DAVID CASES. See Cases, Benjamin b. David.

BENJAMIN B. ELIJAH BEER. See Beer, Benjamin b. Elijah.

BENJAMIN B. GIDDEL (or **GIDDUL**), **R.:** A Palestinian amora of the fourth generation (fourth century), contemporary of R. Aḥa III. (Yer. Ma'as. Sh. v. 56b; Yer. Yeb. i. 2b). His name is but rarely met with in the Talmud, and then only in the Halakah (Yer. Ma'as. i. 49a; Ḥul. 125a). It is probable that he was the son of Giddel b. Benjamin (Minyomi) and therefore of Babylonian descent.

J. SR. S. M.

BENJAMIN GINZAKAYAH (of Ginzaḳ = Gazaka in Media Atropatene): A Babylonian scholar of the third century, contemporary of Mar Samuel. All that is known of him is that death overtook him when he was on the point of deciding a ritual question in accordance with the views of Rab, as opposed to those of Samuel. Hearing of this circumstance, Samuel thanked God, who had prevented the promulgation of an erroneous decision; and to the prime mover thereof, his friend Rab, he applied the Scriptural saying (Prov. xii. 21), "There shall no mischief happen to the just" (Yer. Ber. ii. 5b). In Babli (Niddah 65a) the name appears as "Minyamin Sakasnaah" (of Sacassana, a province of Armenia).

J. SR. S. M.

BENJAMIN, HILLEL: Polish architect of the second half of the eighteenth century; born at Lasko. He was the builder of the synagogue at Lutomierz, which was constructed during the reign of the last king of Poland, Stanislaus August I. Benjamin seems to have studied in Germany. He enjoyed in his fatherland a certain reputation; for in the documents he is always called "architect." After finishing the synagogue at Lutomierz, he was commissioned to construct one at Zloczow, which, however, he did not finish. In examining the roof he fell to the ground and died. He is buried in the cemetery of Zloczow.

Bibliography: Mathias Bersohn, *Kilka Słow*, part ii., p. 21; *Ost und West*, 1901, No. 4, p. 286.

S.

BENJAMIN (or **MINYAMIN**) **B. IHI:** A Babylonian scholar of the second and third amoraic generations (third century); brother of Abbahu b. Ihi, the disciple of Samuel. Both brothers, while intensely exclusive and diffident, so that they would have no dealings with Gentiles (Meg. 28a), were

very considerate toward their servants. One of the brothers arranged that they should receive one dish from their master's table; the other would have them partake of every dish. Legend states that the latter brother was therefore deemed worthy of receiving visits from the prophet Elijah (Ket. 61a).

J. SR. S. M.

BENJAMIN B. ISAAC OF CARCASSONNE: This scholar is known only by his translation from Latin into Hebrew, under the title of "'Ezer Eloah" (Divine Help), of the work of Jean de Bourgogne, of the province of Liége, on the corruption of the air by the plague. This work, which contains in the appendix many empiric remedies against divers ills, is preserved in manuscript in the Bibliothèque Nationale of Paris (No. 1191, fol. 141b–194a); only one other manuscript copy being known to exist, and that is in the library of Baron D. de Günzburg. Of the original, which was perhaps written in French, hardly any traces are left; that is, of the treatise described as "On the Epidemic, in Prose," No. 852 of the Library of the Louvre, or the private library of Charles V., king of France. This is undoubtedly the little book, says Leopold Delisle (MSS. de la Bibliothèque Nationale, 1891, iii. 153, note 1), of which there is a copy at the end of MS. Français 12,323, under the title, "The Treatise Which the Masters of Medicine and the Astronomers of Paris Wrote of the Plague Which Physics Calls the Epidemic, in the Year of Our Lord, N. S. MCCCXLVIII," or perhaps the little book written in 1365 by Master Jean de Bourgogne, surnamed "With the Beard," professor of medicine, and citizen of Liége (Delisle, "Observations sur Plusieurs MSS. de la Collection Barrois," p. 55).

The date of the Hebrew work may therefore be fixed, at least approximately. The second book of Jean was written in 1365, and was translated by Benjamin a few years later, about 1370. Now, the author had said in the preface, as far as one can judge from the Hebrew version, that already in the "year 22," when the plague broke out for the first time, he had written a similar treatise beginning with the words אלי אלי ("My God, my God") (Steinschneider, "Hebr. Uebers." p. 804). With what does the number 22 correspond? Steinschneider acutely remarks ("Hebr. Uebers." *l.c.*): "The date 22 [לפ"ק] could only mean 122 [= 1362]"; but that does not tally with the first outbreak of the Black Death, in 1348. Doubtless a Jewish era was substituted in the translation, probably through a copyist's mistake. Could Jean have meant that he wrote this book twenty-two years before? Then this treatise was written in 1370, as stated by Amplon ("Autre Fonds de la Bibliothèque Bodleienne," No. 192[3]). This tallies with the note cited by M. Delisle. The doubt as to the date detracts in no wise from the interest of this medical treatise, which was saved from oblivion by the version of Benjamin of Carcassonne.

Bibliography: Steinschneider, in *Z. D. M. G.* xxix. 165; *idem*, in *Magazin*, xii. 183; idem, *Hebr. Uebers.* p. 804; *Ecrivains Juifs*, xxvii., 628, 752, and xxxi. 723; Gross, *Gallia Judaica*, p. 617.

G. M. S.

BENJAMIN B. JAPHET: A Palestinian scholar of the third amoraic generation (third century), disciple of R. Johanan and senior to R. Zeïra I. (Ber. 33a, 38b; Ket. 77a). He cultivated both the Halakah and the Haggadah; in his halakic deliverances, however, he was not considered very reliable. Thus when, on one occasion, Ḥiyya b. Abba and he differed on a traditional decision by their master, R. Zeïra remarked, "What does R. Benjamin b. Japhet amount to compared with R. Ḥiyya b. Abba?" (Ber. 38b; Yer. Ber. vi. 10a; Yer. Pes. ii. 29c). Nevertheless, this same R. Zeïra had occasion to thank Benjamin for communicating to him a Halakah in the name of R. Johanan (Shab. 53a). In the Haggadah, Benjamin was a follower of R. Eleazar b. Pedat, whose expositions and sayings he frequently reports (Meg. 16b; Sanh. 7a; compare Ex. R. xli.; Lev. R. x.).—[Yer. Ber. iii. 6d; Yoma 29a; Yer. Sanh. i. 18a; Shebu. 18b; Ḥul. 52b (correctly quoted in MS. M); Pesiḳ. vii. 63b, viii. 68b; Pesiḳ. R. xvii.; Midr. Teh. xxii.; Gen. R. xliii.; Tan., ed. Buber, Lek Leka, 11.]

Bibliography: Frankel, *Mebo*, p. 69a; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 85; Luncz, *Jerusalem*, i. 101, in which Benjamin's grave is said to be at Safed.

J. SR. S. M.

BENJAMIN B. JEHIEL HA-LEVI: Polish Talmudist; lived at the beginning of the seventeenth century. He was the author of "Gib'at Benjamin" (Benjamin's Height), Lublin, 1617, an alphabetical index to Jacob b. Asher's four Ṭurim. The book is very rare, never having been reprinted, although it is an excellent index to the Ṭurim.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 23; Michael, *Or ha-Ḥayyim*, No. 591.

L. G.

BENJAMIN BEN JOAB (called also **De Synagoga,** according to Zunz): Payyeṭan; lived at Montalcino in the fourteenth century. His printed poems are: (1) A metrical introduction to the "Nishmat" for Passover. Every strophe of this poem has ten lines of seven syllables. (2) A seliḥah of five strophes, with a refrain ending with the words הצליחה נא ("Oh, give us prosperity").

Bibliography: Zunz, *Literaturgesch.* p. 365; Landshuth, *Ammude ha-'Abodah*, p. 17.

L. G. I. Br.

BENJAMIN B. JUDAH LOEB COHEN. See Benasch, Benjamin.

BENJAMIN, JUDAH PHILIP: American statesman and lawyer; born at St. Croix, West Indies, in 1811; died in Paris, May 6, 1884. His parents were English, Jews who, some years before his birth, had removed from London to St. Croix, then a British island, in the hope of improving their fortune in the New World. A few years after his birth, his family removed from St. Croix to reside in Wilmington, N. C., and young Benjamin soon afterward was sent to school at Fayetteville. Subsequently he spent three years at Yale College. His parents several times changed their residence, until they finally settled in New Orleans, La. There Benjamin served as a notary's clerk for some time, taught school, studied law, and on Dec. 16, 1832, was admitted to the Louisiana bar.

Louisiana had been acquired by the United States from France but a short time previously, and its language and legal system were still largely those

of France. The broadening influences of the necessary mastery of different systems of law and literature left their mark upon Benjamin, and can be traced in the breadth of grasp, philosophical reasoning, and wide reading to which he subsequently attained. Nor should notice be omitted of certain other formative influences, which the London "Times" (May 9, 1884) commented upon in a sympathetically worded obituary: his inheritance of "that elastic resistance to evil fortune which preserved Mr. Benjamin's ancestors through a succession of exiles and plunderings, and reappeared in the Minister of the Confederate cause, together with the same refined apprehension of logical problems which informed the subtleties of the Talmud."

Practises Law in New Orleans.

Benjamin's success at the Louisiana bar was remarkably rapid. At first he had found time to prepare, for his own use, a "Digest of the Reported Decisions of the Supreme Court of the Late Territory of Orleans and of the Supreme Court of Louisiana," which was the earliest digest of Louisiana law. Together with his friend Thomas Slidell, he edited and prepared this for publication in 1834. Soon, however, his law practise became more engrossing; and, as one of the recognized leaders of the Louisiana bar, he rapidly acquired a competence which enabled him to withdraw from the legal arena, purchase a sugar-plantation near New Orleans, and devote himself to sugar-planting and scientific expositions of the best methods of extracting saccharine matter from the cane.

Politics also actively interested Benjamin, and from time to time he was elected to various local offices. Thus, he was one of the most active and influential members of the Louisiana Constitutional Convention of 1844–45, and of that of 1852. In 1849 he was a successful presidential elector at large for the state of Louisiana, and as such cast his ballot for General Taylor as president of the United States. Originally a Whig, Benjamin became, during the change of party ties, a distinguished Democratic leader. Meanwhile, however, the destruction of his property by inundations had driven him back to the active practise of law, where success once more awaited him.

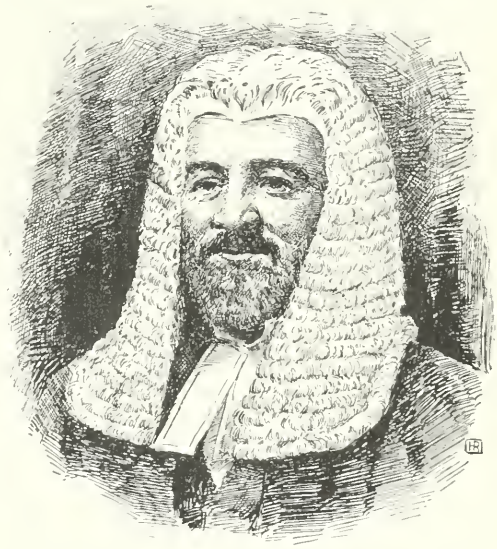
Sugar-Planter and Politician.

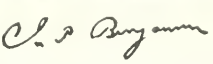
That the number of Benjamin's famous legal cases was very large is evidenced by an examination of the law reports of the period. Particularly notable was his conduct of the cases which grew out of the attempt to recover insurance for a cargo of slaves lost by reason of an insurrection on board the "Creole," and his connection with enormously valuable California land-title cases, in one of which his fee is said to have been $25,000, a very large sum for that day. During the October (1848) term of the Supreme Court of the United States he was admitted to practise before that body, and soon became one of the leaders of the federal bar. Benjamin's legal talents were so generally recognized that President Pierce tendered him the position of associate justice of the United States Supreme Court; but he preferred his activities at the bar and in politics. Previously, when President Taylor's cabinet was being formed, Benjamin's name had been under consideration for a cabinet portfolio. In 1852 he was elected to the United States Senate from Louisiana, and was reelected at the expiration of his term, six years later.

United States Senator.

In 1856 Benjamin was one of a small group of senators that succeeded in securing the nomination of Buchanan for president, as against Douglas, and he enjoyed great influence with the Buchanan administration until immediately before the outbreak of the Civil war.

In the Senate he was soon recognized as one of the ablest debaters; and Charles Sumner considered him





the most brilliant orator in the United States. His readiness in debate was remarkable; and he generally spoke on the spur of the moment without preparation. An examination of the "Congressional Globe" of the time shows that almost invariably friends and foes alike were so much impressed by his oratory as to feel obliged to pay tribute to him on the spot. Of his farewell address, upon leaving the Senate when his state, Louisiana, seceded from the Union, Sir George Cornewall Lewis said to Lord Sherbrooke: "Have you read Benjamin's speech? It is better than our Benjamin [meaning Disraeli] could have done."

Benjamin was frequently called upon to deliver addresses and orations on national holidays and other non-political occasions; and competent judges declare that he was even happier at these times than in his political addresses and arguments. His right to be regarded as one of the greatest of the world's orators is no longer open to dispute. It was recently forcibly evidenced by his inclusion, with appropriate examples of his style and comment, in the comprehensive and judiciously edited series of "The World's Best Orators" (x. 97–110) as well as in "The World's Best Orations" (i. 398), the former edited by Prof. Guy Carleton Lee, and the latter by Justice David J. Brewer. Henry L. Dawes, surely no in-

different judge, has well classed Benjamin with Sumner and Beecher, Wendell Phillips, Yancey, and Breckinridge, as having "stirred multitudes, aroused passions, and fired the public heart in terms not less eloquent than the loftiest productions of Fox or Pitt, of Patrick Henry or John Adams."

In the Senate Benjamin's constitutional and legal arguments ever attracted particular attention, and made him the leader *par excellence* in the defense of slavery and, later on, of secession. He never actively identified himself with Jewish communal affairs; but his views and actions led to much unjustified identification of American Jews generally with the pro-slavery cause (see Anti Slavery Movement in America). Thus, one of his most powerful pro-slavery outbursts provoked Senator Wade's satirical reference in the Senate to "Israelites with Egyptian principles"; and even more pronounced attacks in the Senate and in the Northern press generally, on the Jews as favoring slavery, followed, when Benjamin became so prominently identified with the cause of the Confederacy.

Pro-Slavery Advocate.

The late Isaac M. Wise, in his "Reminiscences," gives an account of an interesting discussion between Benjamin, Daniel Webster, Maury the scientist, and himself, relative to their religious faiths, in the course of which Benjamin declined to permit his Jewish religious views to be described as Unitarian, as Webster had claimed the faiths of all four were in their essence. In 1854 he presented to the Senate, on behalf of American Jewish citizens, a petition calling for governmental action against Swiss anti-Semitic discriminations recognized in a treaty with our government; thus acting as spokesman for the American Jews.

Upon the organization of the Confederate government, President Jefferson Davis immediately called Benjamin into his cabinet as attorney-general (Feb. 25, 1861), to which position was added that of acting secretary of war (Sept. 17, 1861). On Nov. 21, 1861, he became secretary of war, resigning the portfolio of the Department of Justice; and he retained this position till March 17, 1862, when he became secretary of state, which office he retained till the collapse of the Confederacy in 1865.

Jefferson Davis' Right-Hand Man.

Throughout, Benjamin was Jefferson Davis' most intimate and most influential adviser, and was generally described as the "brains of the Confederacy."

James Schouler, in his "History of the United States" (vi. 89), remarks:

"Contemporaries had said at the outset that Toombs was the brain of the Confederacy; but that title, as events developed, belonged rather to Attorney-General Benjamin, the ablest, most versatile, and most constant of all Davis' civil counselors, who acted as secretary of war after Walker's retirement in September, and was then by the following March installed secretary of state, to remain premier until the bitter end, sanguine and serene in bearing, through all mutations of fortune and misfortune."

During much of this time, particularly during his incumbency of the secretaryship of war, Benjamin was extremely unpopular; but President Davis never for a moment lost confidence in him. He resigned the war portfolio on account of the Confederate reverses in connection with the Roanoke Island campaign in 1862, for which he was commonly held in a large degree responsible; but, in spite of censure from the Confederate Congress, President Davis promoted him to the secretaryship of state.

This circumstance has recently been cleared up, through evidence that Benjamin was in no way to blame for these mishaps, but patriotically sacrificed himself, with President Davis' knowledge, by intentionally withholding his justification from the Congressional committee. Disclosure of the true facts would have involved an exposure of Confederate dearth of ammunition, which might, through general publication, have seriously jeopardized the Confederate cause at the time.

Benjamin's most important labors were, however, rendered in connection with the diplomatic activities of the Confederacy. Unfortunately, a thorough study of the diplomacy of the Confederacy has not yet been published, nor any adequate biography of Benjamin, of which that would be the principal chapter. But by such a publication it would be shown how near the Confederacy came to securing European intervention—particularly through the aid of Napoleon III.—by the tempting and statesmanlike efforts of the Confederate state department under Benjamin's direction, and to the probable transformation of an insurrection into a successful revolution in consequence. Even published data, however, not to mention oral reminiscences, justify the conclusion of the late I. M. Wise, who in an editorial in the "American Israelite," May 16, 1884, said that "he was undoubtedly the most distinguished statesman of the Jewish family in this (19th) century and country."

At the close of the Civil war Benjamin fled to the West Indies and then to England, losing his American property by confiscation. Here, at the age of fifty-five, he had to commence bread-winning anew. Early in 1866 as a British subject he entered as a law student at Lincoln's Inn, and in June of that year was called to the English bar, the usual term being curtailed by reason of his past eminence and acumen, through the influence of distinguished English judges. In 1868 his work on "The Law of Sale of Personal Property" appeared, and immediately had a marked success on both sides of the Atlantic. It has gone through edition after edition, and may well be described as the most successful and classical legal text-book of the latter half of the nineteenth century. His success at the English bar, after a brief interval during which he had been compelled to take up editorial work on the London "Daily Telegraph," was remarkable, particularly in connection with colonial appeals. His income for a number of years prior to his retirement from the bar (December, 1882) is said to have been upward of $200,000 per annum. In 1872 he attained the rank of Queen's Counsel.

Begins Life Anew in England.

A farewell dinner was given in Benjamin's honor by the bench and bar of England in the hall of the Inner Temple, London, on June 30, 1883, under the presidency of the attorney-general, Sir Henry James. His standing as the unquestioned leader of the British bar had been generally recognized for

some years prior to his retirement. He died at Paris May 6, 1884, his wife and a daughter—Ninette, wife of Capt. Henri de Bousignac of the 117th regiment of the French line—surviving him. Benjamin married in New Orleans, at a time when there was no organized Jewish congregation there, a Catholic lady of the name of Natalie St. Martin. Investigation has failed to confirm the rumor that he abandoned the Jewish faith on his death-bed.

Is Leader of British Bar.

Bibliography: H. C. Tompkins, *Judah P. Benjamin (Alabama State Bar Assn. Report*, 1896, pp. cxx.–cxxxvii.); J. A. Hamilton, in *Dict. of National Biography*, iv. 223; Scott, *Distinguished American Lawyers*, pp. 43-50; *The Green Bag*, i. 365, 366; *The Law Times*, lxxv. 188, lxxvii. 47 (obituary from the London *Times*); Francis Lawley, in *The Athenæum*, May 12, 1888, i. 599; I. M. Wise, editorial in *American Israelite*, May 16, 1884; idem, *Reminiscences*, 1901; Bigelow, *France and the Confederate Navy*; Bullock, *Secret Service of the Confederacy*; Baron Pollock, *Reminiscences in Fortnightly Review*, lxix. 354; Sabin's *Dictionary of Books Relating to America*, vol. ii., 64; Bancroft's *Life of William H. Seward*; B. H. Wise, *Life of Henry A. Wise*. Since the foregoing was written, J. M. Callahan's valuable study, *The Diplomatic History of the Southern Confederacy* (Baltimore, 1901), has been published, throwing much light on certain phases of Benjamin's career.

A. M. J. K.

BENJAMIN B. JUDAH OF ROME. See Bozecchi.

BENJAMIN B. LEVI, R.: A Palestinian amora of the fourth century (third or fourth generation), junior contemporary of R. Ammi and R. Isaac (Yer. Peah i. 15a), and senior to Abin II. (Yer. Pes. vii. 34c; Yer. Hor. i. 46a). His name is connected with several Halakot (Yer. Ter. i. 40b; Yer. Pes. ii. 28d; Yer. 'Ab. Zarah ii. 42a, where his patronymic reads "Levaï"), but more frequently with homiletic remarks. On God's message by Jeremiah (xxiii. 24), "Can one hide himself in secret places that I shall not see him ["er'ennu"]?" he observes, "When one sitteth in a corner and occupieth himself with the study of the Law, I show him ["ar'ennu"] to the public, or when he hides himself for sinful purposes of apostasy, I expose him to public gaze" (Ex. R. viii.; Tan., Wa'era, 9; compare Num. R. ix. 9). According to him, when the time for Israel's restoration shall come, there will be a change in the order of nature; at present when the north wind blows no south wind prevails, and when the south wind prevails there is no north wind; but when God shall restore the exiled, He shall produce an "argestes" (see Jastrow, "Dict." p. 115b), when both winds shall do service, as it is written (Isa. xliii. 6), "I will say to the north, Give up, and to the south, Keep not back: bring my sons from far," etc. (Esther R. to i. 8; Cant. R. to iv. 16; Lev. R. ix.; Num. R. xiii.).—[Gen. R. lxxxvii.; Midr. Teh. lxxxvii. 2; Pesiḳ. xiii. 112a, xviii. 137a; Pesiḳ. R. xviii.; Lev. R. xxviii.; compare Eccl. R. to i. 3.]

Bibliography: Frankel, *Mebo*, 69b; Bacher, *Ag. Pal. Amor.* iii. 661 *et seq.*

J. SR. S. M.

BENJAMIN B. MATTITHIAH: Author of a large collection of responsa; flourished in Turkey in the first half of the sixteenth century. His occupation was that of a merchant ("Benjamin Ze'eb," p. 14b), but he also served as a member of the rabbinical college of Arta (vilayet Yanina). In rabbinical literature he is known chiefly through his disputes with many of his contemporaries, which were caused by the great independence he very often displayed in his decisions on legal questions, an independence that greatly offended the rabbinical authorities.

His collection of responsa, "Benjamin Ze'eb" (Venice, 1539), which he published partly in self-justification, was not at all well received by the Italian and Polish rabbis of the time (compare Solomon b. Jehiel Luria, in "Yam Shel Shelomoh," 3b on B. Ḳ. viii., No. 72). The work, containing 450 responsa on the most diverse subjects, throws an interesting light on the intellectual as well as the social status of the Jews of that time in European Turkey and in Asia Minor. For instance, Benjamin's ordinance against men and women dancing together met with great resistance, many young people refusing to obey this puritanical precept ("Benjamin Ze'eb," pp. 228b *et seq.*). It should be noted that "Benjamin Ze'eb" is the title of the book, and not the appellation of the author, whose only name was Benjamin.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 36; Conforte, *Kore ha-Dorot*, ed. Cassel, pp. 34b, 40a; Michael, *Or ha-Ḥayyim*, No. 601; Brüll, in his *Jahrbücher*, i. 89.

L. G.

BENJAMIN BEN MEÏR: Polish Talmudist and preacher; lived at Brody, Galicia, in the first half of the nineteenth century. He wrote "Imre Binyamin" (The Words of Benjamin), a homiletic commentary upon the first three books of the Pentateuch (Tarnopol, 1814).

Bibliography: Benjacob, *Oẓar ha-Sefarim*, p. 42; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 86.

L. G. I. Ber.

BENJAMIN B. MEÏR HA-LEVI OF NUREMBERG: Rabbi at Salonica at the beginning of the sixteenth century. Although German by birth, being a descendant of Jacob Molin, he was greatly esteemed by the Spanish-Portuguese Jews of Salonica, and was sent by the entire Jewish population of that city on a diplomatic mission to Constantinople. The contemporary responsa collections contain some of Benjamin's decisions. He also wrote lexical explanations on the Maḥzor of the German rite, which were printed in the Salonica editions of 1526 and 1555–56. The last-named edition also contains some of Benjamin's elegies, among them one upon the occasion of the great fire at Salonica in 1553.

Bibliography: S. D. Luzzatto, in G. I. Polak's Dutch translation of the *Maḥzor*, 1850, p. 4; Michael, *Or ha-Ḥayyim*, No. 594; Steinschneider, *Cat. Bodl.* cols. 370, 791.

L. G.

BENJAMIN, MICHAEL HENRY: South African politician; born in London in 1822; died June 11, 1879.

Early in life Benjamin went to Cape Colony (about the year 1849), and for ten years resided at Graaff-Reinet, where he was the promoter of several useful institutions. Thence he removed to Port Elizabeth, which town he represented in the Cape Legislative Assembly from the year 1864; and he was also a justice of the peace for the colony. He worked hard to secure the passing of the Eastern District Courts' Bill, and his extensive acquaintance with commercial

matters made his opinions carry considerable authority in the House. Benjamin successfully introduced the Stamp Act into the Legislative Assembly, and was one of the founders of the Standard Bank of British South Africa. Returning to England about 1869, he actively interested himself in a number of communal institutions, becoming a member of the committee of the United Synagogue, the Anglo-Jewish Association, and the Board of Deputies; and sitting on the committees of various London synagogues and public schools.

Bibliography: *Cape Argus*, June, 1879; *Jew. Chron.* June 13; Aug. 15, 1879; *Jew. World*, June 13, 1879.

J. G. L.

BENJAMIN, MOSES: Beni-Israel military officer; born in 1830; died at Bombay in December, 1897. The son of a subedar (captain), he joined the Twelfth Bombay Native Infantry as a private. While a non-commissioned officer he was entrusted with the responsible duty of watching over the wives and children of European officers of the regiment left at Deesa during the Mutiny of 1857. He was present at the siege and capture of Kotah, the action of Burnass, and the battle of Meanee (1843). Rising by dint of industry, he was gazetted as a commissioned officer (jemidar) in 1861. In 1865 he was made a subedar, in which capacity he superintended the work of the regimental lines, then in course of erection at Dharwar. In February, 1878, he was promoted subedar-major; in November, 1878, he became bahadur. He was a very intelligent officer, remarkably versed in military minutiæ. As a reward for his services the governor of India appointed him sirdar-bahadur (June, 1881), and invested him with the Order of British India of the first class. After having served for over thirty-two years, he retired on a pension, and went to Bombay; and the Beni-Israel Old Synagogue Congregation in that city, in appreciation of his capacities, appointed him their chief warden and treasurer. In February, 1892, the governor of Bombay appointed him a justice of the peace.

Bibliography: *Jewish Chronicle*, Dec. 10, 1897.

J. G. L.

BENJAMIN BEN MOSES: Italian scholar; lived at Rome at the beginning of the fifteenth century. He took an active part in the administration of the Jewish community of Rome, and was one of the delegates to the assembly of the Italian Jewish communities held at Forli in 1426. Benjamin is the author of a polemical work entitled "Teshubot ha-Nozrim Mikol ha-Mikra ume-Re'iyyot ha-Da'at" (Refutations of Christianity on Biblical and Logical Grounds). The work is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2,408, 3; Codex Halberstamm, 32).

Bibliography: Neubauer, as above; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 452.

G. I. Br.

BENJAMIN BEN MOSES NAHAWENDI: Karaite scholar and philosopher; flourished at Nahawend, Persia, at the end of the eighth century and the beginning of the ninth. According to the Karaite historian Solomon ben Jeroham—the contemporary of Saadia Gaon—Karaism began properly with Benjamin, who surpassed even Anan in learning (Solomon ben Jeroham's commentary on Psalm lxi. 1). But this assertion can not be verified. Benjamin's work is, for the most part, known only in quotations made by subsequent Karaite writers. But his personality must have been very important, since he was considered by all the Karaites to be as great an authority as the founder of Karaism, Anan himself.

His Works.

As stated by Japhet ben Ali in the introduction to his commentary on the minor prophets, Benjamin wrote the following works, mostly in Arabic: (1) a commentary on the Pentateuch, in which he frequently refers to Oriental customs; (2) a commentary on Isaiah; (3) a commentary on Daniel, in which the word "yamim" (days)—in the verse "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (xii. 12)—is explained by "years," pointing thus to the year 1010 as the epoch of the arrival of the Messiah; (4) a commentary on Ecclesiastes and Song of Songs, or, as Pinsker thinks, on all the Five Rolls; (5) "Sefer Mizwot" (Book of Precepts); (6) "Sefer Dinim," or "Mas'at Binyamin" (Book of Laws, or Gift of Benjamin), written in Hebrew, and published at Koslov (Eupatoria) in 1834—containing civil and criminal laws according to Holy Writ.

Adopts Rabbinical Ordinances.

In the last-named work Benjamin approached in many points the Rabbinites. He adopted many rabbinical ordinances, which, however, he left to the free choice of the Karaites to reject or adopt. In order to enforce obedience to the laws, Benjamin introduced a special form of interdict, differing but slightly from the excommunication of the Rabbinites. When an accused person refused to obey the summons served on him he was to be cursed on each of seven successive days, after which excommunication was to be pronounced on him. The interdict consisted in the prohibition of intercourse with all the members of the community, who were also forbidden to greet him, or to accept anything from him ("Mas'at Binyamin," 2a).

His Biblical Exegesis.

Benjamin at times approached the Rabbinites in Biblical exegesis also, and combated Anan's interpretations. Thus he maintained with the Rabbinites, against Anan, that the obligation to marry the widow of a childless brother extended only to the brother of the deceased and not to his further relations. He adopted the Talmudical interpretation of the Biblical words concerning the Sabbath—"Abide ye every man in his place" (Ex. xvi. 29)—maintaining that the prohibition herein expressed has reference, not to the residence, but to a distance beyond 2,000 yards of the town (compare Elijah Bashyazi, "Adderet," p. 63).

Freedom in Thought.

However, in spite of many concessions to Rabbinism, Benjamin adhered firmly to the principle, expressed by Anan, of penetrating research of the Scripture. In Benjamin's opinion one ought not to tie oneself down to the authorities, but to follow one's own convictions: the son may differ from the father, the disciple from the master, pro-

vided they have reasons for their different views. Inquiry is a duty, and errors occasioned by inquiry do not constitute a sin (compare Japhet's commentary, cited in Dukes's "Beiträge," ii. 26).

Benjamin seems to have written a work in which he expounded the philosophical ideas contained in the Bible. Judging from the quotations made by later Karaite writers, such as Jacob al-Ḳirḳisani, Japhet ben Ali, and Hadassi, Benjamin betrayed the influence of Philonic ideas, while he adopted the Motazilite theories on the divine attributes, free-will, and other questions of a like character expounded before by Anan. God, he holds, is too sublime to mingle with the material world; and the idea that matter proceeded directly from God is inadmissible. God created first the Glory ("Kabod"), then the Throne ("Kisse"), and afterward an Angel. This Angel created the world, in which he is the representative of God. God Himself never came in contact with men, nor did He speak to Israel on Mt. Sinai. The Law and the communications to the Prophets proceeded from the Angel, to whom are referable all the anthropological expressions concerning God found in the Bible (Hadassi, "Eshkol," 25b). The soul forms a part of the body, and is therefore perishable. The Biblical references to reward and punishment can be applied only to the body (Saadia, "Emunot we ha-De'ot," vi. 4).

Philosophy of the Bible.

This theory of an intermediary power, and the system of allegorizing all the Biblical passages concerning God, upon which Benjamin insists again and again in his commentaries on the Bible, were borrowed from the writings of the sect Magâriyah (Men of the Caves). This sect, the establishment of which, in consequence of a confusion in the text of Shahrastani, has been wrongfully attributed to Benjamin, is identified with the Essenes by Harkavy, who shows that they were called "The Men of the Caves," because they lived in the desert ("Le-Ḳorat ha-Kittot," in the Hebrew translation of Grätz, iii. 497). Benjamin wrote his halakic works in Hebrew, his commentaries probably in Arabic.

Bibliography: Fürst, *Gesch. des Karäerthums*, i. 71-76; Pinsker, *Likkute Kadmoniot*, pp. 44, 72, 199; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 344; Grätz, *Gesch. der Juden*, v. 191-192; Neubauer, *Aus der Petersburger Bibliothek*, pp. 6, 107; Frankl, in Ersch and Gruber's *Encyklopädie*, xxxiii. 14, 15; Steinschneider, *Polemische und Apologetische Literatur*, p. 335; Shahrastani, German translation, i. 257; Dukes and Ewald, *Beiträge*, ii. 26; Munk, in Jost's *Annalen*, 1841, p. 76.

K. I. Br.

BENJAMIN NABON, JERUSALEM. See Nabon, Benjamin.

BENJAMIN 'OZER B. MEÏR: Polish Talmudist; died at Zolkiev May 25, 1810. He was rabbi in Clementow, and afterward head of the yeshibah at Zolkiev. He wrote "Eben Ozer" (Stone of Salvation), published by his grandson, Aaron b. Loeb of Pintschew (Zolkiev, 1792). It contains novellæ to a large portion of the Talmud and of Alfasi, as also to Maimonides' "Yad" and Asher b. Jehiel's commentary. He also wrote novellæ on the Shulḥan 'Aruk, Oraḥ Ḥayyim, which, under the title of "Eben Ozer," are appended to the Amsterdam edition of the Shulḥan 'Aruk. The later Russian editions (Dubnow, 1820; Wilna, 1884, and others) also give these novellæ.

Bibliography: Buber, in *Ha-Eshkol*, ii. 178.

L. G.

BENJAMIN SALONICA. See Solnik, Benjamin b. Aaron Abraham.

BENJAMIN, SAMUEL: French soldier in the Carlist expedition against Madrid in 1837; distinguished for bravery and remarkable devotion to Boulan de Brie, a lieutenant in the regiment in which he served. When De Brie was mortally wounded Benjamin carried him first from the field of battle, and afterward from the hospital where he had been left at the mercy of the enemy after the Carlists' hurried departure from Huesca. De Brie died in Benjamin's arms; and the faithful servant, gratefully remembering the kindness with which he had been treated by the lieutenant's wealthy mother, was disconsolate, and exposed himself recklessly in the most dangerous engagements, performing remarkable acts of valor. Benjamin was a scrupulously religious Jew, and observed all the laws of his religion as far as was possible under the circumstances of the campaign.

Bibliography: *Sulamith*, vol. ii., No. 3, quoted from Col. L.'s article in *Die Elegante Welt* on the Carlists' expedition against Madrid in 1837.

S. P. Wi.

BENJAMIN B. SAMUEL OF COUTANCES: Talmudist and French liturgical poet of the first half of the eleventh century. The name of the place of his residence, Coutances (department of the Manche, Normandy), was formerly Coustances, in Hebrew קוסטנץ; and Grätz ("Gesch. der Juden," 3d ed., vi. 53) incorrectly transfers this Benjamin to Constance on the Lake of Constance. The old scholars conferred on Benjamin the honorable title "payyeṭan"; for he was one of the most prolific and most gifted of the payyeṭanim. In the various ritual collections thirty-one of his liturgical pieces are preserved.

The fact that most of his poems occur in the French ritual, while the old German and Polish rituals contain each but one of his poems, suffices to show that Grätz's conjecture is wrong. Benjamin wrote in the main for the three festivals and New-Year's Day, and some few poems for the Day of Atonement. It is doubtful whether certain liturgies containing "Benjamin" in acrostic are to be attributed to him or to his younger contemporary, Benjamin b. Zeraḥ.

Benjamin was considered, also, a great Talmudic authority; and one of his decisions, cited by Isaac ha-Levi, Rashi's teacher, is of some importance. In this he shows the connection between Midrash and piyyuṭ, explaining that both originated in public readings, and drawing the conclusion that the opposition to the insertion of piyyuṭim in the prayers is unfounded. Benjamin's preference for Akiba's "Alphabet," which he uses in his liturgical poems, reveals a certain inclination toward mysticism.

Bibliography: Fuenn, *Keneset Yisrael*, p. 174; Gross, *Gallia Judaica*, p. 553; Kohn, *Mordecai b. Hillel*, pp. 103, 153, Breslau, 1878; Landshuth, *'Ammude ha-'Abodah*, p. 53; Michael, *Or ha-Ḥayyim*, p. 610; Rapoport, in *Bikkure ha-'Ittim*, x. 121; Zunz, *Literaturgesch.* pp. 115-120, 240.

L. G.

BENJAMIN THE SHEPHERD: A shepherd who lived in Babylonia at the beginning of the third century. The Talmud has transmitted the formula of a blessing of which he was the author. Benjamin, who possessed no knowledge of Hebrew, and was therefore unable to recite the prescribed grace after meals ("birkat ha-mazon"), substituted the following brief ejaculation in Aramaic: "Blessed be the All-Merciful, the owner of this bread" (Ber. 40b). This prayer is still taught little children who are unable to recite the "birkat ha-mazon." Compare "Ba'er Heṭeb" to Shulḥan 'Aruk, Oraḥ Ḥayyim, 187, 1; Bacher, in Brody's "Zeit. für Hebr. Bibl." v. 154. In Yer. Ber. vi. 10b, bottom, the same story is related of "some Persian"; in both places Rab is cited as approving the plain man's prayer.

J. SR. L. G.

BENJAMIN, SIMEON (also known as **Benjamin, Levi**): English Hebrew grammarian, who published in 1773 at London "Da'at Ḳedoshim" (Knowledge of the Holy), a short Hebrew grammar. It deserves attention as one of the earliest works composed by an Ashkenazi in England.

BIBLIOGRAPHY: Zedner, *Catalogue*, p. 87; Jacobs and Wolf, *Bibliotheca*, No. 2078.

J.

BENJAMIN OF TIBERIAS: A rich Jew who, when the emperor Heraclius in 628 went to Jerusalem during the Persian war, was accused of hostility toward the Christians. This accusation probably implied that he sided with the Persians. Notwithstanding this charge, however, the emperor became the guest of Benjamin, who provided both for him and for his army. Reproached by Heraclius for his hostility toward the Christians, Benjamin frankly declared: "The Christians, also, are enemies of my religion." When the emperor punished the Jews after his victory, he spared Benjamin on condition that the latter would consent to baptism, and perhaps with the further understanding that he would emigrate to Egypt.

BIBLIOGRAPHY: Theophanes, *Chronographia*, ed. Bonn, i. 504; Jost, *Gesch. der Israeliten*, v. 205; Grätz, *Gesch. der Juden*, 3d ed., v. 27. A passage from Elia Rabba (§19) has been recently referred to our Benjamin; see Friedmann, "Elia Rabba," p. 101, Vienna, 1902.

G. S. KR.

BENJAMIN OF TUDELA: A celebrated traveler of the twelfth century. Beyond his journey, no facts of his life are known. In the preface to his itinerary, entitled "Massa'ot shel Rabbi Binyamin" (Travels of Rabbi Benjamin), the information is furnished that he came from Tudela in Navarre, and that his father's name was Jonah. This descriptive work, written in an easy, fluent Hebrew, is compiled, as the preface states, from notes made by the traveler on the spot and brought back by him in 1173 to Castile. The unknown author of the preface probably compiled the account for Benjamin from these notes, retaining the traveler's own words in the first person, but omitting much. Benjamin, for instance, claims to have noted down everything that he saw and all that he heard from the mouths of men of established reputation in Spain. His notes, therefore, may have contained at the same time the names of his informants; but in the book as published only Abraham the Pious is mentioned by name as having given information in Jerusalem.

Benjamin, who probably traveled as a merchant, evinced keen interest in all things, and possessed a clear insight into the conditions and history of the countries he traversed. His journey occupied thirteen years: setting out from Saragossa in 1160, he was back again in Spain in 1173. He made long stays everywhere, taking plenty of time to collect his information and to verify or disprove accounts given him. Being an intelligent Spanish Jew, he took an appreciative interest not only in Jewish affairs in the lands he visited, but also in the general conditions prevailing and in the various historical and educational facts related to him. His account contains numerous valuable details of the political history and internal development of countries and nations; and the history of commerce must always count Benjamin's itinerary as one of its earliest and most valued sources. The commercial importance of Barcelona and Montpellier, of Constantinople and Alexandria, as centers of international trade is vividly depicted. The situation of some cities—as, for instance, Amalfi—is described in terse but graphic words. He gives a clear picture of the peculiarities of the republics of Genoa and Pisa, in which every house was a fortress. His characterization of the Greeks is accurate: waging war by means of mercenaries, he says, they had come to have no warlike spirit themselves and had become women. He is struck by the significance of the victorious progress in Europe of the Seljuks, whom he calls Turks. He treats of the Assassins and Druses with great shrewdness, as well as of the Wallachians, who were invading Greece by way of the Balkan passes. He made the intimate acquaintance of the most important functionaries of the Byzantine empire, and has much to say likewise about the calif in Bagdad, whom he compares to the Christian pope. Many more of these little details of information could be adduced to show Benjamin's acuteness of observation and critical understanding of affairs, both Jewish and non-Jewish.

Travels Occupy Thirteen Years.

His Accuracy and Shrewdness.

But Benjamin's chief interest undoubtedly centered in the conditions of the Jewish congregations of the countries he visited, and about which he has registered so many and such important and reliable accounts that his "Travels" are considered a source of the first importance for the history of the Jews in the twelfth century. With the sole exception of the "Sefer ha-Ḳabbalah," written about the same time by Abraham ibn Daud of Toledo, there is no work which compares with Benjamin's in value. His accounts, moreover, cover the majority of the countries then inhabited by Jews. In a species of panoramic view, he gives full descriptions of the Jews living in all those lands, with accurate data about them, their civil standing, their occupations, their schools, and their leading men.

Benjamin's route to the East took him through Catalonia, southern France, Italy, Greece, the islands of the Levant, Syria, Palestine, and Mesopotamia, to Bagdad. Arrived at that city, which was then again the residence of a Jewish exilarch, he gathered information concerning countries which lay

still farther east and north, and concerning the large Jewish congregations of Persia and of the countries beyond the Oxus. His homeward journey lay through Khuzistan, the Indian ocean, and Yemen, to Egypt, where he stayed a long time; thence by way of Sicily back to Spain. Some remarkable notes are given at the end of the book concerning the Jews of Germany, as also those of the Slavonic lands east of Prague. Likewise northern France, with its incomparable scholars, hospitality, and fraternal feeling, is not forgotten. Benjamin did not himself visit these latter countries, and so was not personally acquainted with any of their leading men. In other places Benjamin—probably not a scholar himself, but possessing a profound respect for scholarship—always enumerates the principal men and the heads of the Jewish communities. His book thus contains the names of no less than 248 of those he knew, among them many well known to history.

Of especial importance are his statistical data; and it is from his accounts that the first accurate representation of the density of the Jewish population in certain districts and cities is obtained. He furnishes also important and reliable accounts of the civil occupations of the Jews. From him it is learned, for instance, that the Jews of Palestine and of some other countries extensively practised the art of dyeing; that the large Jewish congregation of Thebes, in Greece, was employed in the manufacture of silk and purple; that there were Jewish glass-makers in Antioch and Tyre; that in the last-named town there were also Jewish shipowners; that among the Druses of Lebanon, Jewish workmen were domiciled; and that in Crissa, at the foot of Parnassus, a large colony of Jewish peasants existed.

His Statistical Data.

Benjamin also gives valuable particulars concerning Jewish sects. He tells of the Karaites in Constantinople, Ashkelon, and Damascus; of a peculiar sect upon the island of Cyprus which fixed the beginning of the Sabbath not on Friday evening, but on Saturday morning; of the Samaritans in Cæsarea, Sebaste, Ashkelon, Damascus, and especially in Nablus (Shechem). He calls the Samaritans "Samaritan Jews," and describes peculiarities of their worship and language. His accounts of the Jews in Bagdad and other cities of the East are very full; and most interesting is his description of the grave of Ezekiel the prophet, and the solemn ceremonies there. His account of the pseudo-Messiah, David Alroy, who appeared shortly before Benjamin's journey, is the chief source of information concerning that remarkable episode of Jewish history.

Jewish Sects.

The details mentioned above will suffice to give an idea of the rich contents of Benjamin's book of travels, which, though perhaps not altogether free from fiction, is preponderatingly marked by sobriety and clearness of narrative and a concise style, avoiding mere verbiage.

Benjamin's itinerary, published in Constantinople in 1543, has been reprinted as follows: Ferrara, 1556; Freiburg in Breisgau, 1583; Leyden, 1633 (with Latin translation); Amsterdam, 1697; Altdorf, 1762; Sulzbach, 1783; Zolkiev, 1805; Lemberg, 1859; Warsaw, 1884. The work was published in Latin by Arias Montanus (Antwerp, 1575), and by C. l'Empereur (Leyden, 1633); in German, by Mordecai ben Moses Drucker (Amsterdam, 1691; Frankfort-on-the-Main, 1711, perhaps following the Latin of L'Empereur); in French by Bergeron ("Recueil des Voyages," The Hague, 1735, following the translation of Arias Montanus; also Paris, 1830), and by J. Ph. Baratier (Amsterdam, 1734); in English in 1625 (London, from the Latin of Arias Montanus), 1744 (S. Harris, "Collection of Voyages," vol. i.), 1784 (ed. R. Gerrons), 1808 (Pinckerton, "General Collection," vol. vii.); by A. Asher, London, 1840; and in part by M. N. Adler ("Pal. Explor. Fund Quarterly Statement," October, 1894, pp. 288 *et seq.*, from a manuscript in the British Museum); and in Dutch by Jan Bara (Amsterdam, 1666). A new edition has been prepared (1902) by Grünhut in Jerusalem.

BIBLIOGRAPHY: E. Carmoly and L. Lelewel, *Notice Historique sur Benjamin de Tudèle*, Brussels, 1852 (also published as part of vol. iv. of Lelewel's *Géographie du Moyen-Age*); R. Luria, *Sull' Itinerario di Beniamino da Tudela*, in *Vessillo Israelitico*, xxxvi. 56; Zunz, *Gesammelte Schriften*, i. 163; Steinschneider, *Cat. Bodl.* No. 4570; Grätz, *Gesch. der Juden*, vi. note 10.

G. W. B.

BENJAMIN, WILLIAM (commonly called "**Bill Bainge**"): English pugilist; born at Northleach, Gloucestershire, England, in 1826. Benjamin's first match was with Tom Sayers, the champion of England from 1857 to 1860, for £200 a side, the battle taking place on the Isle of Grain, in Kent, Jan. 5, 1858. Sayers disposed of his opponent in three rounds. A second match, for the same stakes, was arranged, and took place at Ashford, April 5, 1858. On this occasion Benjamin made a strong defense, but was counted out in the eleventh round, despite his protest at being forced from the ring. This encounter somewhat retrieved Benjamin's reputation, which had been lowered by his poor showing in the first battle. That he ultimately became a capable boxer is shown by the fact that on July 29, 1861, at Home Circuit, he fought Dick James of Aberdare, against whom he had been matched for £100 a side, and beat him in two rounds.

BIBLIOGRAPHY: *American Jews' Annual* for 5647 (1886–87), pp. 112–113.

J. F. H. V.

BENJAMIN WOLF B. AARON. See SPIRO.

BENJAMIN, WOLF B. DANIEL: Rabbi in Chomsk, government of Grodno, Russia. He published "Naḥlat Binyamin" (Benjamin's Inheritance), festival sermons and a homiletic commentary on the Passover Haggadah (Cracow, 1642).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* p. 789; Michael, *Or ha-Ḥayyim*, No. 277.

L. G. I. BER.

BENJAMIN WOLF ELEAZAR. See LOEW, BENJAMIN WOLF.

BENJAMIN WOLF BEN ISAAC LEVI: Cabalist; lived at Leitmeritz, Bohemia, in the middle of the seventeenth century. He is the author of a work, "Amarot Tehorot" (Pure Words), explaining the difficult words of the Zohar, published by his son Saul, Lublin, 1745. Another work of Benjamin, entitled "Torat Mosheh" (The Teaching of

Moses), is still extant in manuscript (Oxford, No. 1171). It contains explanations of the thirteen articles of belief according to the Midrashim and Haggadot; theological and metaphysical articles extracted from the works of Spanish, French, and German scholars, with additions of his own; and historical sketches.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 581; Steinschneider, *Cat. Bodl.* p. 790; Fuenn, *Keneset Yisrael*, p. 169.

K. I. Br.

BENJAMIN WOLF RAPOPORT. See Rapoport, Benjamin Wolf.

BENJAMIN WOLF BEN ẒEBI HIRSCH: Judæo-German writer; lived in the eighteenth century in Germany. He was the author of "Sefer ha-Ḥeshek" (Book of Desire), a Judæo-German collection of medical prescriptions (Hanau, 1726). Compare Naphtali ha-Kohen; Joel Heilprin.

Bibliography: Wolf, *Bibl. Hebr.* iv. 797.

L. G. M. B.

BENJAMIN YERUSHALMI: Exile from Jerusalem who lived at Bordeaux; said to have been one of the authors of Wehu Raḥum, recited in the morning prayers on Mondays and Thursdays.

Bibliography: Zunz, *Literaturgesch.* p. 17; Gross, *Gallia Judaica*, p. 75.

K. I. Br.

BENJAMIN HA-ẒADDIḲ ("the pious"): A philanthropist of the tannaitic period. According to a Baraita, he was manager of certain charitable funds. Once there appeared before him a woman begging alms, but Benjamin protested that the treasury was exhausted. The poor, despairing woman thereupon exclaimed, "Rabbi, if thou wilt not aid me, a woman and her seven children will perish of starvation!" Benjamin then undertook to support the family out of his own means. After the lapse of some time Benjamin became sick unto death. Then, legend says, the ministering angels addressed the Lord, saying, "Master of the universe, Thou hast said, Whosoever preserves a single being in Israel is in Thy sight as if he had preserved the whole world: shall Benjamin, who has preserved a mother and her seven children, die at an early age?" Thereupon the decree of death was annulled, and two-and-twenty years were added to Benjamin's allotted period of life (B. B. 11a).

J. SR. S. M.

BENJAMIN ZE'EB B. SAMUEL ROMANER. See Romaner, Benjamin Ze'eb b. Samuel.

BENJAMIN ZE'EB OF SLONIM: Russian Talmudist; lived at the end of the eighteenth century; reputed pupil of Elijah b. Solomon of Wilna, and of the latter's pupil, Ḥayyim b. Isaac of Volozhin. He wrote a number of letters, published under the title "Maẓref ha-'Abodah" (Purifier of the Ritual; Königsberg, 1858; Munkatsch, 1890), containing an alleged correspondence between Benjamin and the friend of his youth, Joseph of Nemerow, on the subject of Ḥasidism. In the first letter Benjamin asks his friend for information concerning the movement, his investigations not having enabled him to understand how Ḥasidism could presume to change the old laws, and to conform them to the rules of the Cabalists, particularly of Isaac Luria. The friend's "answer" follows with a detailed account of the relation of the Cabala to the Talmud, and states how far the former may claim to be authoritative, even when in conflict with the Talmud, Benjamin's next letter, a most interesting piece of work, gives in the form of a dialogue ("wikkuaḥ") between himself and a Ḥasid, the arguments for and against Ḥasidism, showing his thorough knowledge of the principles which distinguish the Ḥasidim and their opponents. Therein the opponent of Ḥasidism raises nineteen objections, which his anonymous Ḥasid meets, in almost every case satisfactorily. His friend Joseph of Nemerow then succeeds in convincing Benjamin completely of the truth of Ḥasidism.

A very slight examination of the letters is sufficient to show their fictitious character and to demonstrate that they are written for the purpose of illustrating the truths of Ḥasidism by an imaginary conversion of a pupil of Elijah of Wilna; an impression that is confirmed when, although alleged to have been written in 1787, they speak of Elijah as deceased (13b, etc.), whereas he died a decade later. Furthermore, a work of Elijah is cited (17a) which was not published until 1819. Whether the name "Benjamin of Slonim" is also fictitious can not be ascertained, nor is there any clue that might give information concerning the author of this clever apologetic for Ḥasidism.

Bibliography: Deinhard, *Miflagot be-Yisrael*, p. 89; idem, *Zemir 'Arizim*, Introduction, p. 15, considers Judah Bachrach to be the author of the *Maẓref ha-'Abodah*, but without sufficient evidence.

L. G.

BENJAMIN ZE'EB WOLF BEN SHABBETHAI: Dayyan at Pinczow in the latter half of the seventeenth and at the beginning of the eighteenth century. He edited the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, with notes that are a digest of the works of the rabbinical authorities of the seventeenth century, to which he occasionally adds his own views or those of his contemporaries. The book was published in Berlin in 1712 under the title "Misgeret ha-Shulḥan" = "Border of the Table" (see Ex. xxv. 25), with a preface by his son Shabbethai, who lived in Halberstadt in the house of Judah Loeb, the son-in-law of the local rabbi, Abraham ben Judah Berlin, a patron of rabbinical studies, who seems to have defrayed the expenses of the printing of this work. Benjamin's father, Shabbethai, was a brother of Samuel Romaner, and Benjamin was therefore a cousin of Benjamin, the rabbi of Dessau and author of "Ir Binyamin." In an appendix to the work are printed "Teḳanot ha-Boreḥim," the laws on bankrupts passed by the Council of the Four Lands.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 278, and the bibliographical works, s.v.

L. G. D.

BENJAMIN BEN ZERAḤ: Payyeṭan; lived in southeastern Europe in the middle of the eleventh century. He is called by the later payyeṭanim "the Great," and also "Ba'al Shem" (Master of the Name), on account of the numerous names of God and angels used by him in his piyyuṭim. He wrote 15 poems ("yoẓerot") for the Sabbaths preceding the feasts, and 40 seliḥot, published in the Maḥzor of the German rite.

His piyyuṭim have an easy, elegant style. Parallels with Kalir are frequent. Judging from his seliḥah, אנא ה' האא ("I beseech thee, Lord God")—in which he plays on the name of God—consisting of 22 letters, and his "Ofan," in which he gives the names of angels, Benjamin was inclined to mysticism.

Bibliography: Zunz, *Literaturgeschichte*, pp. 120, 139-143; idem, *Z. G.* p. 376; Landshuth, *'Ammude ha-'Abodah*, p. 52; Michael, *Or ha-Ḥayyim*, p. 278; Fuenn, *Keneset Yisrael*, p. 167.

L. G. I. Br.

BENLOEW, LOUIS: French philologist; born at Erfurt Nov. 15, 1818; died at Dijon February, 1900. He studied at the universities of Berlin, Leipsic, and Göttingen, and went to France in 1841, where he taught modern languages at Nantes and Bourges successively. He became librarian at the Sorbonne; received the degree of "Docteur ès Lettres" in 1847; was appointed professor of ancient literature at the University of Dijon in 1849; became dean of the faculty of that institution; and was pensioned in 1882. He was a knight of the Legion of Honor. Besides his graduation theses on the style of Sophocles compared with that of Æschylus and Euripides ("De Sophocleæ Dictionis Proprietate cum Æschyli Euripidisque Dicendi Genere Comparata") and the accentuation of the Indo-European languages ("De l'Accentuation des Langues Indo-Européennes"), Benloew was the author of the following works: "Aperçu Général de la Science Comparative des Langues," 1858; "Précis d'une Théorie des Rythmes," 1862; "Recherches sur l'Origine des Noms de Nombres Japhétiques et Sémitiques," 1862; "Les Sémites à Ilion, ou la Vérité sur la Guerre de Troie," 1863; "Essai sur l'Esprit des Littératures," 1870; "Un Dernier Mot sur les Prosateurs," 1871; "La Grèce Avant les Grecs," 1877; "Analyse de la Langue Albanaise," 1879; "Les Lois de l'Histoire," 1881. He also published an edition of Sophocles, and, in collaboration with H. Weil, "Théorie Générale de l'Accentuation Latine," 1885.

S. J. W.

BENMOHEL, NATHAN LAZARUS: The first conforming Jew obtaining a degree in a British university; born at Hamburg about 1800; died in 1869. He settled in Dublin in 1829 as teacher of languages; entered the university after a course of private study in 1832; obtained his degree of B.A. in 1836, and of M.A. in 1846. He held the position of deputy professor of German and French at the Dublin University from 1839 till 1842.

Benmohel composed, but never published, the following works: (1) "Orthographia Hebræo-Anglicana," 1830—a new system of writing English in Hebrew current handwriting, after the usage prevailing in Germany; (2) "An Essay in Verse, Toward a Comparison Between the History of the Children of Israel During their Journeys from Egypt to the Promised Land, and That of the Reformation"; (3) "Primitive Ethnology, Tending to Be a Guide, Basis, and Tribute to 'Sammlung Altdeutscher Eigennamen'" (incomplete). He died in Dublin.

Bibliography: *Anglo-Jewish Exhibition Catalogue*, 1887, pp. 22, 33, 62.

J. G. L.

BENNETT, HENRY: Sergeant in the British army; born in England 1863; killed in action during the war with the Afridis, November, 1897. He was a grandson of Solomon Bennett, the engraver, who translated the Hebrew Bible into English in 1841. Bennett was at first articled to a firm of solicitors; but in 1882 he enlisted in the British army—joining the first battalion of the Dorsetshire regiment—and went to Egypt, where he saw active service during the events occurring in connection with Arabi Pasha. He assisted in drilling some of the black troops up the country, and his knowledge of Arabic was considered by the authorities to be of great value. He returned with his regiment to England, and when subsequently it was ordered to India he went out with it. After participating in the engagements at the front, he was killed on the retreat from Warren.

Bibliography: *Jewish Chronicle*, Nov. 26, 1897.

J. G. L.

BENNETT, SOLOMON: English theologian and engraver; born in Russia before 1780; died after 1841. He wrote a considerable number of works on Biblical topics, among them "The Consistency of Israel," 1812; "Discourses on Sacrifice," 1815; "The Temple of Ezekiel," 1824; "Critical Remarks on the Authorized Version," 1834.

Bennett began to publish a complete revised translation of the English Bible in 1841; but only two numbers, containing Gen. i.–xli., appeared, and the project was abandoned. His "Temple of Ezekiel" contains as a frontispiece a portrait of himself engraved by Bennett after an original painting by Frazer. Bennett was in Berlin 1795–99, but spent the latter part of his life at Bristol.

Bibliography: Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 908, 1896, 1897, 1906, 1914, 1923; *Ben Chananja*, iv. 1861, No. 1; Nagler, *Künstler-Lexikon*, s.v. *Bennett, Salomo*; A. Wolf, in *Kaufmann Gedenkbuch*, 1901, p. 629.

J.

BENOLIEL, JOSEPH: Portuguese translator; lived at Lisbon. He wrote the small book, "Porat Yosef" (Joseph's Fruitful Bough; see Gen. xlix. 22), containing Spanish translations of the sayings of the Fathers, the Pesaḥ-Haggadah, the Song of Solomon, the Books of Ruth and of Esther, Lamentations, and of some Haftarot (Lisbon, 1887).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.*, pp. 27 *et seq.*

L. G. M. K.

BENOLIEL, DON JUDAH: Moroccan and Austrian consul at Gibraltar; president of the Jewish community there, and of the chamber of commerce; died in 1839. When Sardinia sent a fleet against Morocco, Benoliel was enabled, in his consular capacity, to settle the differences amicably. He earned special credit by his services to the Jewish community of Tangier. On account of a quarrel that had taken place between two Jews in a synagogue of that city, the governor, with the sultan's consent, had all the synagogues of the city demolished. When the sultan Muley Abd al-Raḥman visited Tangier two years later, Benoliel, who was much respected by him, declining all honors for himself, secured permission for the rerection of the synagogues. In memory of this noble self-denial, a special memorial prayer is offered on every Day of

Atonement in the synagogues of Tangier. Judah Benoliel also possessed the full confidence of Cardinal Mastai-Ferretti, afterward Pope Pius IX. When the latter returned to Italy from Chile he entrusted Benoliel with large sums of money.

Bibliography: *Report of the Anglo-Jewish Association*, 1877–78, p. 113.

G. M. K.

BENSCHEN: A Judæo-German word meaning either to say a blessing or to bless a person. It is derived from the Latin "benedicere"; German "benedeien"; old Spanish "beneicer"; Portuguese "benzer"; Provençal "benesir," "bencir"; French "bénir." Benschen is used specifically for the saying of grace after a meal. "Gomel Benschen" means to recite the benediction of thanksgiving after having escaped a great danger either in illness or in imprisonment, or after some perilous trip by sea or through the desert, the benediction containing the word "ha-gomel"; "Blessed be thou, O Lord, who bestowest (ha-gomel) mercy upon the undeserving" (Ber. 54b). See Benediction.

"Benschen" is used for the blessing of God—"Der Bore [Creator] wird dich benschen." See "Kaw ha-Yashar," in Grünbaum's "Jüdisch-Deutsche Chrestomathie," 1882, p. 255, for the blessing of the children on Sabbath, festival days, and other solemn occasions. Benschen is also resorted to in cases of great sickness when there is little hope of recovery; the rabbi or saint is then requested to offer a prayer, often with a change of the name of the sufferer so as to avert his apparently impending fate. See Name, Change of; and Superstition. "Benschen" is used also euphemistically for "slapping" or "spanking."

Bibliography: Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, 1860, pp. 485, 642, 743, 892, 1019; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, 1882, p. 255.

K.

BENSHEIM, SIMON: Member of the grand-ducal Oberrat (Upper House) of Baden; born at Mannheim Oct. 14, 1823; died there Oct. 26, 1898. Extremely active in congregational and philanthropic matters, he was annually elected by unanimous vote a member of the synagogal council, and finally its president. The grand duke recognized his worth as a communal leader and as a public-spirited citizen by conferring upon him the Zähringer Löwen-Order of the second class. As a member of the grand ducal Oberrat he won for himself the respect and esteem of all classes of people.

Bibliography: *Der Gemeindebote*, p. 2, in *Allgemeine Zeitung des Judenthums*, 1898, No. 49.

S. M. Co.

BENTWICH, HERBERT: English lawyer and communal worker; born in London 1856; educated at University College and the University of London (LL.B.). One of the founders of the Hampstead Synagogue, he is also one of the chief promoters of the Chovevei Zion Association in England, and assisted in affiliating it with the Zionist movement under Dr. Herzl. In that capacity he attended the Basel Congress of 1898, in which he was a member of the presidential council.

Later, when the somewhat diverse aims of the two associations became apparent, Bentwich severed his connection with the English Zionist Federation. He organized the Maccabean Pilgrimage to Palestine, 1897. Bentwich is an authority on copyright.

Bibliography: Harris, *Jewish Year Book*, 1901, p. 246.

J.

BENVENISTE (Hebrew, בנבנשת, in Catalan, **Benvenist:** The name of an old, rich, and scholarly family of Narbonne, the numerous branches of which were found all over Spain and the Provence, as well as at various places in the Orient. It is still borne by certain families in Bulgaria, Servia, and Vienna. It was also used as a prænomen (see Steinschneider, "Cat. Bodl." No. 7348; Loeb, in "Rev. des Etudes Juives," xxi. 153).

1. Abraham Benveniste: Statesman and chief rabbi (or "court rabbi") of Castile during the reign of Juan II., 1406–54. He was entrusted with the public finances, and, as he himself has stated, he controlled, in conjunction with the constable Alvaro de Luna, the entire administration of Castile. He was rich and learned and an influential representative of the Jews at court, being called thither by various events, of which the most important was the following: On the occasion of a malicious charge of ritual murder preferred against the Jews in a city near Ecija, Abraham Benveniste, together with Joseph ha-Nasi, the chief farmer of the taxes, and Abraham ibn Shushan, repaired to the palace in order to expose the falsity of the accusation and to prevent further danger to the Jews. In compliance with the desire of the Jewish scholars, and the petitions of all the Jewish communities of Castile, the king, or, more strictly speaking, Alvaro de Luna, appointed Benveniste in 1432 chief judge of the Jews and court rabbi (Rab de la Corte).

In order to consider the laws issued against the Jews, to further the neglected study of the Talmud, and to put a check upon the prevalent immorality and the practise of informing, Benveniste, immediately after his appointment, called a synod at Valladolid. It was composed of rabbis, scholars, and other prominent men, and met, not as Graetz has it, in the royal palace, but in the chief synagogue, situated in the Jews' quarter. Under the presidency of Benveniste the synod drew up a statute called the "Tekanah," which was to serve as a basis for the administration of the communities. It dealt with the divine service, with the glorification of the study of the Law, with state taxation, and with the welfare and progress of the communities. It is divided into five sections; namely: (1) concerning the study of the Law; (2) the choice of judges and other functionaries; (3) the practise of informing; (4) taxes and duties; and (5) apparel. The statute was to remain in force ten years.

In 1869 M. Kayserling translated this statute into German from a manuscript in the national library in Paris; under the title "Das Castilianische Gemeinde-Statut" it appeared in the "Jahrbuch für die Gesch. der Jud. und des Judenthums," iv. 262–334. The Spanish edition by Francisco Fernandez y Gonsales is entitled, "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas . . . en la Asemblea Celebrada en Valladolid en el Año 1432," Madrid, 1886 (see "Revue Etudes Juives," xiii. 187 *et seq.*).

Abraham is renowned for having reinstated the study of the Law and for having, by his liberality, kept many Jews from conversion.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, pp. 25, 116 *et seq.*; Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226; Kayserling, *l.c.* pp. 283 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 141 *et seq.*, 417 *et seq.*

2. Abraham Benveniste: A scholar known also as "**Abraham Benveniste the Elder,**" to distinguish him from his grandson of the same name. He was born in 1433, in Soria, province of Caceres, Spain, and at his circumcision Joseph Albo made a speech. Together with his elder brother Vidal, he furthered the study of the Law and encouraged Jewish scholars by his support.

BIBLIOGRAPHY: Abraham Zacuto, *Yuḥasin*, ed. Filipowski, p. 226a, ed. Cracow, p. 134a; Grätz, *Gesch. der Juden*, 3d ed., viii. 417 *et seq.*

3. David Benveniste: Rabbi of Salonica in 1550; mentioned as a rabbinical scholar by his contemporaries (Conforte, "Ḳore ha-Dorot," p. 38a).

4. Ḥayyim ben Israel Benveniste: Rabbinical authority; born 1603 at Constantinople; died Elul 17, 5433 (Sept., 1673). He was a pupil of J. Samego, but more particularly of Joseph Trani, who was much attached to him, and who eventually brought about his marriage to the daughter of a wealthy man. Ḥayyim became rabbi at Constantinople, and later at Smyrna (1655), where he took a prominent part in the Shabbethai Ẓebi movement. Although his attitude toward the new Messianic pretensions was at first somewhat skeptical, he soon became an adherent of Shabbethai Ẓebi—a step which later he deeply regretted and sought to efface from his memory by penance. It is uncertain to what extent he was concerned in the dismissal from office of his rabbinical colleague Aaron de la Papa, and whether he hindered the reinstatement of the latter. On his death, the funeral sermon was preached by Daniel Gerasi (see his "Odeh Adonai," No. 2, Venice, 1682). His hitherto unknown epitaph reads:

פאר הדור רייש גלותא מה"ר חיים בנבנישת זצו קל נתקבל ביישיבה של מעלה י"ז אלול שנת תנ ל לפ ק.

Benveniste was a man of astonishing learning. At the age of twenty-one he had already begun his commentary to the "Semag" ("Sefer ha-Miẓwot") of Moses de Coucy. This was followed by the notable work "Keneset ha-Gedolah," a commentary in eight parts on the four codes of the Law, of which the following were published during the lifetime of the author: "Oraḥ Ḥayyim" (Leghorn, 1657) and "Sheyare" (=Addenda), *ib.* 1671; 2d ed., Constantinople, 1729; both included in 2d ed., Leghorn, 1791–92; "Ḥoshen Mishpaṭ," Smyrna, 1660; 2d ed. in two parts, *ib.* 1734). The remaining portions of the work were published, 1711, 1716, 1717, 1731, in Constantinople, where the "Dine de-Ḥayye" (Laws of the Living), or commentary on the work of Moses de Coucy, also appeared in two parts, 1742. The responsa of Benveniste were published at Constantinople in 1743, and another collection of them, dealing with the "Yoreh De'ah" and the "Eben ha-'Ezer," appeared in four parts under the title "Ba'e Ḥayye" (Necessaries of the Living) at Salonica, 1788–91. In addition to these there exist "Pesaḥ Me'ubbin," prayers and rites for the first two evenings of Passover; an extract from the "Keneset ha-Gedolah," Venice, 1692; and "Ḥamra we-Ḥayye" (Wine and Life), on the Babylonian treatise Sanhedrin, Leghorn, 1802.

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 51a; Azulai, *Shem ha-Gedolim*, i. 54b; *Zur Gesch. Shabbethai Ẓebi's*, in *Ḳobeẓ 'al Yad, Sammelschrift des Vereins Me'Kize Nirdamim*, Berlin, 1899, pp. 4 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., x. 202; Michael, *Or ha-Ḥayyim*, No. 862.

5. Immanuel Benveniste: Noted printer and publisher in Amsterdam from 1640 to 1660. He published several rituals and larger works, among which may be mentioned "'Aruk," "Shulḥan 'Aruk," "Sh'ne Luḥot ha-Berit," and a valuable complete and still popular edition of the Talmud. The last named, owing to a lack of purchasers, was offered for sale, soon after publication, at six imperials or less. From his workshop issued several well-known printers, notably the firm of Judah Gumpel and Samuel Levi, as well as Uri Phœbus Levi. In a measure the fame of Amsterdam Hebrew printing can be traced back to Benveniste's influence. Several works issued by him are known by the borders of his title-pages forming a doorway, or by his device of star, lion, and castle.

BIBLIOGRAPHY: Ersch and Gruber, *Encyklopädie*, 2d section, xxviii. 65; *Revue Etudes Juives*, xiii. 272; Steinschneider, *Cat. Bodl.* No. 7893.

6. Isaac Benveniste: Nephew of AARON and of PHINEHAS B. JOSEPH HA-LEVI of Montpellier. He was perhaps the author of a ritual work entitled "Liḳḳuṭe ha-Dinim" (Collection of Laws), containing 118 short decisions. It is still extant in manuscript.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 474; Neubauer, *Cat. Bodl. Hebr. MSS.* p 155, No. 786.

7. Isaac Benveniste (Zag): Son of Joseph, (11); father of Sheshet Benveniste (No. 19). He was physician in ordinary to the king of Aragon in the early part of the thirteenth century, and lived at Barcelona; such was the esteem in which he was held that he was distinguished by the title of "Nasi" (prince). In 1215 he summoned a meeting of delegates from all the Jewish communities of southern France, from Narbonne to Marseilles, to convene at St.-Gilles. The convention, of which the influential Levi b. Moses of Narbonne was chairman, met for the purpose of electing delegates to Rome in order to frustrate the plans of Pope Innocent III., and to hinder any measures that the Lateran Council might devise against the Jews. The efforts of the deputies, however, were fruitless; for the Lateran Council decided that the Jews were to wear a special badge. It is due in large measure to the efforts of Benveniste that the provisions of this law were not strictly enforced in Aragon. On the recommendation of Jaime I. and with the consent of the bishops of the land, Pope Honorius sent a diploma to Benveniste, exempting him, in recognition of his services, his abstention from usury, and his title of "catholicorum studiosus," from every indignity. It was further stipulated that the Jews of Aragon were not to be forced to wear badges.

BIBLIOGRAPHY: Ibn Verga, *Shebet Yehudah*, ed. Wiener; p. 114; Grätz, *Gesch. der Juden*, vi. 405; vii. 21, 26; *Revue Etudes Juives*, xvii. 92, xxxix. 63.

8. Israel ben Eliezer Benveniste: Relative of Ḥayyim (No. 4) and of Joshua ben Israel Benveniste (No. 13); a resident of Constantinople; died 1677. He wrote "Bet Yisrael" (House of Israel), a collection of sermons and funeral orations, published by his son (Constantinople, 1678; Azulai, "Shem ha-Gedolim," ii. 46).

9. Joseph Benveniste: Son of the court rabbi Abraham Benveniste (No. 1); lived in Castile in 1450; and is said to have been wealthy, philanthropic, and a patron of Jewish science (Zacuto, "Yuḥasin," p. 226).

10. Joseph Benveniste: Of Segovia; lived in Smyrna toward the end of the sixteenth century; son of Moses Benveniste, and disciple of Elias Galigo and of Samuel Useda. Of his writings nothing remains but a fragment on the Talmudic treatise Giṭṭin, published by his grandson Solomon Algazi in the work entitled "Dobeb Sifte Yeshenim" (causing the lips of those that are asleep to speak, Cant. vii. 10), Smyrna, 1671.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 77, ii. 29; Steinschneider, *Cat. Bodl.* Nos. 5888, 6437; Benjacob, *Ozar ha-Sefarim*, p. 108, No. 169.

11. Joseph ben Benveniste: Grandson of Zerahiah Gerundi, and grandfather of Aaron ben Joseph ha-Levi; lived about 1190 at Montpellier (Gross, "Gallia Judaica," pp. 330 *et seq.*).

G. M. K.

12. Joseph ben Ephraim ha-Levi Benveniste: Castilian minister of finance, and councilor of Alfonso XI.; born at Ecija at the end of the thirteenth century; died at Toledo in 1337. The Infante Don Philip being captivated by Benveniste's great abilities, pleasing manners, and talent for music, recommended him to his nephew Alfonso XI. The latter, not less charmed than his uncle, appointed Benveniste not only minister of finance (*almoxarif*), but also confidential councilor (*privado*). Benveniste's position was a very influential one. He rode out in a state carriage, knights escorted him on his journeys, and grandees dined at his table. This greatness could not fail to excite envy; and Benveniste had to struggle against the plots of his enemies, under whose attacks he finally fell.

As a token of his confidence, Alfonso sent him to Valladolid to bring his sister, Doña Leonora, to Toledo (1328). When the Infante was about to set out, a mob, instigated by Benveniste's enemies, attempted to kill him and his attendants. His life was saved by the princess. She asked the leaders to let him accompany her to the Alcazar of the city, where she promised to give him up. But, when there, she ordered the gates to be shut and refused to deliver him to the rioters. Alfonso on learning what had happened marched against Valladolid, besieged it, burned many houses, and would have destroyed it entirely, had not more moderate persons dissuaded him.

The plot having failed, Benveniste's enemies had recourse to slander. Many complaints against his administration were made to the Cortes of Valladolid; and the king, fatigued at last by these constant complaints, dismissed Benveniste from the council and the position of almoxarif.

Benveniste's downfall was, to some extent, due to himself. Samuel ibn Wakar, Alfonso's physician, stood high in the royal favor. Alfonso entrusted him with the farming of the revenues derived from the importation of goods from the kingdom of Granada. Benveniste, jealous of his coreligionist's influence, offered a higher sum for the right of farming the import taxes. Samuel, in order to avenge himself, privately persuaded the king to stop the exportations by the Moors, regardless of existing treaties. This was followed by a war with the Moors. Alfonso's treasury being exhausted, Gonzalo Martinez, who had served under Benveniste and had become influential through his recommendation, proposed to buy from the king ten of the principal Jews, for whom he would pay 800 lb. of silver. The king, compelled by his need of money, consented; and Martinez hastened to seize his former benefactor and to throw him into prison, where he died.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 30-33; *Chronica de Alfonso XI.* i. 83 *et seq.*; Lindo, *History of the Jews of Spain and Portugal*, pp. 133 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., vii. 266 *et seq.*

G. I. Br.

13. Joshua ben Israel Benveniste: Rabbi in Constantinople toward the end of the seventeenth century; brother of Ḥayyim Benveniste (No. 4), and, like the latter, a disciple of Joseph Trani. He was a physician and rabbi at Constantinople in 1660, and was the author of the following works: "Ozne Yehoshua'" (The Ears of Joshua), sermons for the Sabbath and special occasions (Constantinople, 1677); "Sedeh Yehoshua'" (Field of Joshua), a commentary on several tracts of the Talmud Yerushalmi (*ib.* 1662, 1749); "'Abodah Tammah" (Perfect Service), a commentary on the 'Abodah for the Day of Atonement (*ib.* 1719-20); "Seder ha-Get," on the formula for divorce, written at Brusa and published at Constantinople, 1719. Benveniste's collection of responsa, "Sha'ar Yehoshua'" (Gate of Joshua), was destroyed by fire; but several of his responsa are included in the collections of Moses Benveniste and Joseph Trani.

Benveniste prepared (1) "Mishmeret ha-Miẓwot" (Observance of the Commandments), a metrical version of the Azharot, with commentary; and (2) "Lebush Malkut" (Royal Garment), a hymn in the style of Gabirol's "Royal Crown," of which medical science constitutes the foundation. Azulai claims to have seen both of these writings in manuscript at the house of a rabbi in Constantinople.

Bibliography: Conforte, *Kore ha-Dorot*, 51a; Azulai, *Shem ha-Gedolim*, i. 70.

14. Judah Benveniste: Son of Abraham Benveniste (No. 2), and grandson of the court rabbi of the same name (No. 1). He immigrated to Salonica with Samuel Franco and the other Spanish exiles, and with them founded the Sephardic community in that city. He succeeded in preserving a share of his great patrimony sufficient for the purchase of a large collection of books. Several experienced scribes were always employed in copying the Mishnah, the Talmud, and other works at his home, which was the center of the scholarly Spanish exiles. Benveniste's library was always at the disposal of

scholars; and many, among them Jacob ibn Ḥabib, made good use of it.

BIBLIOGRAPHY: Jacob ibn Ḥabib, Introduction to *'En Ya'aḳob*; Coronel, *Quinque Decisiones*, p. vii.; Michael, *Or ha-Ḥayyim*, No. 972.

15. Judah Benveniste: Disciple of Asher ha-Kohen ben Ardot and contemporary of David Conforte; lived at Salonica, where he occupied the position of rabbi.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 448, No. 973; Conforte, *Ḳore ha-Dorot*, pp. 45*a*, 50*b*.

16. Meïr ben Samuel Benveniste: Lived at Salonica, where in November, 1559, he completed his work, "'Ot Emet" (The Letter of Truth), containing corrections of the text of the Sifra, Sifre, Mekilta, Midrash Rabbah, Yalḳuṭ, etc., as well as of the Sephardic prayer-book (Salonica, 1564; Prague, 1624). In these books Benveniste modestly styles himself "corrector."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6294; Wiener, *Bibliotheca Fridlandiana*, p. 69, No. 546.

17. Moses ben Nissim Benveniste: Grandson of Abraham b. Hananiah, rabbi at Constantinople; was living in 1671. He corresponded with his relatives, Ḥayyim (No. 4) and Joshua Benveniste (No. 13), and with others of his contemporaries. He published "Pene Mosheh" (Face of Moses), a tripartite collection of responsa on the ritualistic codes (Constantinople, 1671; 3d part, *ib.* 1719). His work "Rab Leshonot" (Many Languages) has been lost.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 132; Steinschneider, *Cat. Bodl.* No. 6438.

18. Samuel Benveniste: Dwelt in Tarragona in 1322, and was living in 1356, contemporaneously with Maestro Leon Medico, Maestro Mose Medico, and Maestro Yuçef Avendagot (the last mentioned being identical with Joseph ha-Rofe ibn Abu-Ayyub). Benveniste resided at the court of King Pedro of Aragon, as physician in ordinary to Don Manuel, the king's brother. Hottinger and Benjacob say that he translated into Hebrew Boethius' "De Consolatione Philosophiæ," a work much read by the Christian scholars of the Middle Ages, but nothing is known about the manuscript. He also rendered into Hebrew from Latin the work on asthma by Maimonides.

BIBLIOGRAPHY: *Hebr. Bibl.* viii. 85, 125; ix. 91; x. 84; Steinschneider, *Hebr. Uebers.* pp. 466, 767; erroneously in Landau, *Gesch. der Jüd. Aerzte*, p. 39, who follows Carmoly, *Médecins Juifs*, p. 101.

19. Sheshet ben Isaac ben Joseph Benveniste: Physician and writer; lived in the latter half of the twelfth century. Like Isaac (Zag) Benveniste (No. 7), who is supposed to have been his father, he was styled "Nasi" (prince). He received his education at Narbonne, his probable birthplace; afterward he lived at Barcelona, and later at Saragossa, in which city he died about 1209. It is said that he owed his high position to his knowledge of Arabic. He practised medicine, and was the author of a medical work, manuscript copies of which are still extant at Oxford and Munich. Such was his reputation as a physician that patients came long distances to consult him, and some are said to have journeyed even from Mayence (*e.g.*, Solomon ben Hananel). Benveniste, whose generosity is praised by Al-Ḥarizi, was poetically gifted and composed several liturgical songs. Even in his old age he remained a friend of free investigation, as the following epigram on Meïr Abulafia shows:

> "You ask why 'lustrous' he is named,
> Though he the light so cheaply rated;
> Because the dusk we 'twilight' name:
> By language-contrasts thoughts are mated."

Benveniste directed a letter to the congregation of Lunel, in answer to the epistle of Abulafia to that congregation, in which he freely expresses himself upon the value of Maimonides' "Yad ha-Ḥazaḳah," because it enabled the laity to control the judgments rendered by the Rabbis. He carried on a lively correspondence with Nasi Kalonymus b. Ṭodros and with Levi b. Moses of Narbonne, where his brother Joseph also resided. He lost his three sons in their prime.

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* xiii. 106 *et seq.*; Grätz, *Gesch. der Juden*, vi. 1, note 1; vii. 41; idem, *Schechet Benveniste über Maimuni's Wirksamkeit*, in *Monatsschrift*, xxv. 509 *et seq.* (the letter is reprinted in Grätz, *Hebr. tr.* v. Appendix, p. 11); *Revue Etudes Juives*, xxxix. 62 *et seq.*, 217 *et seq.*

20. Solomon Benveniste (called **the Elder**): A prominent scholar and contemporary of Meïr ben Joseph; lived at Narbonne about the middle of the twelfth century (Zacuto, "Yuḥasin," 85*a*).

21. Vidal Benveniste: Lived at Saragossa, Spain, in the fifteenth century. He was elected by the notables of the communities of Aragon chief speaker at the disputation of Tortosa (1414), because of his knowledge of Latin and his reputed wisdom. Benveniste wrote a refutation of the seeming evidences of Jesus as the Messiah, called "Ḳodesh ha-Ḳodashim," which is still extant in manuscript. He is not identical with Don Ferrer of Gerona or with Vidal b. Labi de la Caballeria, as claimed by some.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, 3d ed., viii. 414 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 804.

22. Vidal Benveniste: Possibly a brother of the court rabbi Abraham Benveniste (No. 1); lived in Aragon at the beginning of the fifteenth century. He was the author of the poem, "Meliẓat 'Efer we-Dinah," an allegory on pleasure (published, together with a number of Midrashim, at Constantinople, 1516, and at Rimini, 1525) composed as a diversion for the Purim festival (Steinschneider, "Cat. Bodl." col. 2706).

23. Vidal Benveniste: Elder son of Joseph Benveniste (No. 9) and grandson of the court rabbi Abraham Benveniste (No. 1). Like the latter, Vidal was a promoter of Jewish science (Zacuto, "Yuḥasin," p. 226).

G. M. K.

BENVENISTE BEN ḤIYYAH BEN AL-DAYYAN (called also **Al-Yasis** [the Elder] or **Ibn al-Yasis**): Physician and religious poet of the thirteenth century. Zunz mentions three metrical "baḳḳashahs" (supplications) written by him. At Benveniste's request, Jacob ben Eleazar undertook the translation of "Kalilah we-Dimnah" from the Arabic into Hebrew. To the preface of this translation Jacob prefixed a few verses laudatory of Benveniste.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2703; idem, *Hebr. Uebers.* p. 879; Zunz, *Literaturgesch.* p. 545; Landshuth, *'Ammude ha-'Abodah*, p. 51; J. Derenbourg, *Deux Versions Hebraïques du Livre de Kalîlâh et Dimnâh*, p. 313, Paris, 1881.

G. M. K.

BENVENISTE BEN JACOB: One of the officers of the society Biḳḳur Ḥolim of the Spanish synagogue in Venice toward the end of the seventeenth century. He was of Spanish descent, and is mentioned together with Raphael ben Solomon Silva and Isaac ben Baruch Carvalho in the שׁפר דקדוקה של נפשׁ ("Pulcherrima Inquisitio Animæ"), prayers for the sick and dying used by the members of the above-mentioned society (Venice, Bragadin, 1685). Fürst wrongly attributes the partial authorship of these prayers to Benveniste ("Bibl. Judaica," i. 106; Benjacob, "Oẓar ha-Sefarim," p. 608, No. 1199); but see Steinschneider, "Cat. Bodl." No. 3333.

L. G. G.

BENVENISTE B. LABI (לביא; also known as **De la Caballeria**): A Jewish Mæcenas; son of "Prince" Solomon ibn Labi de la Caballeria; lived at Saragossa, later at Alcañiz, where he died Nov. 30, 1411. He was wealthy, learned, and greatly respected, and often took the part of his coreligionists. He corresponded with the most eminent men of his time; among others with Meïr Alguadez, who, at Benveniste's request, translated Aristotle's "Ethics" into Hebrew; with Ḥasdai Crescas; with Isaac b. Sheshet; with Joseph Orabuena, chief rabbi of Navarre; and with the physician Astruch Remoch Dios, or, as he called himself when he became a Christian, Francisco Dios Carne.

Benveniste was a patron of science and of scholars. For him Zeraḥyah ha-Levi (Don Ferrer Saladin) translated Gazzali's "Taḥafat al-Filasafah" into Hebrew; and at his request Joshua b. Joseph ibn Vivas Lorki wrote the work (probably now lost) on the virtues and function of foodstuffs, which was afterward translated into Hebrew by his son Joseph Lorki. Benveniste died at Alcañiz and was buried with great honors. In memoriam services were held at Saragossa, Calatayud, Daroca, Soria, and other places.

Bibliography: *Jeschurun*, ed. Kobak, ix. 6 *et seq.*; see Steinschneider, *Hebr. Uebers.* pp. 211, 378, 762; Grätz, *Gesch. der Juden*, 3d ed. viii. 410 *et seq.*

G. M. K.

BENVENISTE DE PORTA or **DE LA PORTA:** Bailie ("bayle") of Barcelona, Spain, and brother of Naḥmanides (whose secular name was Bon Astruc de Porta; see Grätz, "Gesch. der Juden," vii. 38; "Jewish Quarterly Review," viii. 492, 710). Benveniste was an important capitalist of Barcelona and advanced money to King Jaime I. of Aragon, mainly on the security of the municipal dues owed to the king. Thus on Dec. 17, 1257, he advanced 3,863 sueldos on the dues of his bailiwick (Jacobs, "Sources," No. 134); and on the 15th of the following month he received the right to sell the dues of Barcelona and Gerona for two years (*ib.* No. 142). The total indebtedness of the king was no less than 199,483 sueldos (*ib.* No. 144), which Benveniste was allowed to recover by taking the dues of Lerida and other places of his bailiwick (*ib.* 162). Part of the payment was made by the Jews of Barcelona themselves, who were ordered to hand over 12,000 sueldos to Benveniste (*ib.* No. 168a).

Meanwhile the king continued his applications to Benveniste for funds, drawing a check on him for 5,000 sueldos June 12, 1260 (*ib.* No. 170a); while two years later the king acknowledged his indebtedness to Benveniste of 15,221 sueldos for payment made on account of the Infanta Donna Juana, May 21, 1262. In return for the advance, the dues of Villafranca (*ib.* No. 205), as well as 20 squares of land there (*ib.* No. 232), and the dues of the Balearic islands (*ib.* No. 257) and of Perpignan (*ib.* No. 239), were granted to Benveniste. The latter continued to act as banker for the king, since a record is found of acknowledgment of a debt of 15,000 sueldos, paid by Benveniste to the bishop of Barcelona when proceeding on an embassy to France Jan. 1, 1254 (*ib.* No. 355); and as late as Feb. 1, 1268, the dues of the Jews of Gerona were assigned to Benveniste (*ib.* No. 681).

Altogether Benveniste stood high in favor with King Jaime—no doubt for value received—and when on May 29, 1364, his brother Naḥmanides was pardoned, two-thirds of the fine he had incurred for the alleged crime of vituperating Jesus in the celebrated controversy of 1263 was remitted, the king expressly stating that the pardon was given "amore Benveniste de Porta, fratris tui" ("Sources," Appendix, No. 4, p. 130).

Bibliography: Jacobs, *Inquiry into the Sources of Spanish-Jewish History*, as above.

G. J.

BENZION, BENEDIX: Russian physician and missionary to the Jews; born in a small town in the government of Kiev, Russia, in 1839. He spent several years in Rumania, and was baptized in Berlin in 1863. Benzion studied medicine and was graduated by the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Conversion of the Jews, was sent out to Rumania in 1874 as a medical missionary to the Jews. Transferred to Odessa, Russia, in 1876, he remained there for ten years, acquiring a considerable reputation as a medical practitioner and as a missionary. He left Odessa for Constantinople in 1886, but was not known as a missionary after 1888. He now lives in the United States.

Benzion is the author of "Oraḥ Ẓedakah," a collection of proverbs and parables in the style of Ecclesiasticus (Odessa, 1876); "Kol Kore el Bet Israel" (translated from the English by Dr. Benzion, London, 1868); a translation into Judæo-German of Jos. H. Ingraham's "Prince of the House of David," under the title "Tiferet Yisra'el" (Odessa, 1883–86); and a translation into Judæo-German of Silvio Pellico's drama, "Ester d'Engedi," under the title "Der Falsche Kohengodel," which has been played at the Jewish theaters of New York.

Bibliography: J. F. A. de Le Roi, *Geschichte der Evangelischen Judenmission*, ii. 270–272, 281, Leipsic, 1899; Zeitlin, *Bibl. Hebraica*, p. 27; Van Straalen, *Cat. Hebr. Books Brit. Mus.* s.v.

H. R. P. Wi.

BENZION, BENJAMIN ZE'EB WOLF BEN JACOB HA-LEVI: Talmudist; lived probably in Galicia in the middle of the eighteenth century. He was the author of "'Et Raẓon" (Time of Grace), containing essays on morals, intended for the first part of the Minḥah prayer of Sabbath (Zolkiev, 1777). In the introduction to this work, Benzion mentions two other works written by him; but these have not been published.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, pp. 453, 454; Fürst, *Bibliotheca Judaica*, i. 109.

L. G. I. BR.

BENZION, SAMUEL. See ENDLER, SAMUEL.

BEOBACHTER, DER. See PERIODICALS.

BEOR: 1. Father of Bela, king of Edon (Gen. xxxvi. 32; I Chron. i. 43). 2. Father of Balaam (Num. xxii. 5; xxiv. 3, 15; xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22; Micah vi. 5). II Peter ii. 15 gives the name as "Bosor."

G. G. B. L.

BEQUEST: A gift of personal property in a last will and testament. Modern English law and American law distinguish between a bequest and a devise; the former being a testamentary gift of personal property, and the latter one of real estate. This distinction, however, is based upon the feudal law, and does not exist in Jewish law. Real estate and personal estate may be the subjects of a bequest in Jewish law; and although there is some distinction recognized between these two classes of property by reason of the fact that one is movable and the other immovable, both of them may be bequeathed in the same manner. Subject to certain well-defined exceptions, modern law requires the bequest to be in writing. Jewish law has no such requirement; and an oral bequest may be entirely valid.

Definition.

The maxim of the law is, "The words of a sick man are like those written and delivered" (Git. 13a; B. B. 151a); that is to say, the oral bequest of a sick man is in effect equivalent to a gift of immovable property by a deed in writing, or of movable property by delivery of the object. The absence of the usual formalities required in the transfer of real and personal property does not invalidate a bequest. The Jewish law calls a bequest "the gift of one lying on a sick-bed" ("mattanat shekib mera'"), and distinguishes it in several points from the gift of a person in good health (B. B. 153a; Maimonides, "Yad," Zekiyah u-Mattanah, viii. 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5, 8).

Inasmuch as the validity of a bequest may depend upon the condition of the testator's health at the time when he made it, the law attempts to define the degrees of sickness. A blind, lame, or mutilated person, or one who is suffering pain in the head, eyes, hands, or feet, is for testamentary purposes the same as a person in good health; but if his entire body is weakened through sickness so that he can no longer walk about, and is obliged to take to his bed, he is technically a "sick man" (Maimonides, *ib.* viii. 1, 2).

The law considers a further distinction; namely, between one on his sick-bed and one on his death-bed; and this distinction also has certain important legal consequences. Some authorities are of the opinion that a person on his sick-bed is a "sick man" during the first three days of his illness; and that if the illness be prolonged beyond that period, or if he be suddenly stricken with a dangerous illness, he is to be considered as a man on his death-bed, and his bequest under such circumstances will be subject to certain special regulations (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 250, 5). The law of bequests is in fact a subdivision of the law of gifts, a bequest being to all intents and purposes a gift, distinguished, however, from an ordinary gift in that the strictness of the procedure is relaxed in favor of carrying out the intention of the testator.

A distinction must be noted between a testament wherein the property is bequeathed by way of inheritance and one wherein the property is bequeathed by way of gift. By the former, only those persons may be made legatees who would naturally take the property as heirs of the deceased; under the latter, however, any person may be made a legatee.

Bequest by Way of Gift, etc.

The law of testamentary succession, as laid down in the Bible (Num. xxvii. 8–11; see AGNATES), is unalterable; and any attempt made by the owner of property to bequeath it as an inheritance to those who would not naturally inherit it is null and void. No one can be made an heir except such persons as are mentioned in this Biblical law; nor can the property be lawfully diverted from the heirs by the substitution, either orally or in writing, of some other person as heir (Mishnah B. B. viii. 5); but the owner of property has such control over it that he may dispose of it by sale or gift to any person, to the exclusion of his heirs. This important distinction, therefore, must be noted, that a bequest by way of inheritance to persons other than the legal heirs is null and void, whereas a bequest by way of gift is valid.

Although the testator can not make a stranger his heir, he may divide the inheritance among the heirs in shares different from those prescribed by the law. This right is deduced by inference from the text, "And on the day when he shall cause his sons to inherit" (Deut. xxi. 16), implying the right on his part to divide the estate among them as he pleases. The heirs may not be excluded by the use of negative phrases; for instance, if the testator says, "My first-born son shall not have a double share of my estate," or "My son shall not inherit with his brothers," such expression is null and void; but if he says, "My son A shall have half of my property and my other sons the other half," this is valid (B. B. 130a *et seq.*; Ḥoshen Mishpaṭ, 281, 1, 2).

This rule applies only to bequests by way of inheritance. A person in a state of health can not affect the succession unless he does so by a gift with all proper formalities (Ḥoshen Mishpaṭ, *l.c.* 5, 7).

If one bequeaths his property to a stranger under the belief that his son is dead, the bequest is invalid if the son afterward returns, because it is presumed that the bequest would not have been made to a stranger if the father had known that his son was living; but if the bequest is only of a portion of the property, it is valid, upon the presumption that it was intended to be a gift (B. B. 146b; Ḥoshen Mishpaṭ, 246, 1).

If a person bequeaths his entire property to one of his children, such one takes it as trustee for the benefit of all, and is entitled merely to an equal share with them; but if the father has bequeathed to him a portion only of the property, or if the instrument on its face shows that it was intended to be an absolute gift, he holds it free from all trust,

as his sole and exclusive property (B. B. 131b, 150b; "Yad," Zekiyah u-Mattanah, vi. 2; Ḥoshen Mishpaṭ, 246, 4).

The subject of bequests by way of inheritance is treated more fully under Inheritance and Wills. The present article is concerned more especially with bequests by way of gift.

As above stated, by a bequest in the form of a gift the testator may practically disinherit his lawful heirs; hence, if a sick man in making a disposition of his property says distinctly, "I give this not as an inheritance, but as a gift," it is a valid bequest, even though it excludes the lawful heirs (Ḥoshen Mishpaṭ, 248, 2).

Disinheriting the Heir.

Although the right of the owner of property to bequeath it to the exclusion of his heirs is recognized by the law, it is contrary to its spirit and is deemed a moral wrong. The Mishnah (B. B. viii. 5) says: "If one deeds his goods to strangers and excludes his sons, his act is lawful, but the spirit of the sages takes no delight in him." R. Simon ben Gamaliel said: "If, however, his sons were unworthy, his act is praiseworthy." Mar Samuel went so far as to say that the father can not disinherit a wicked son in favor of a good one (B. B. 133b). This, however, is not the law. The Shulḥan 'Aruk, after citing the general opinion of the Mishnah, says (*ib.* 282, 1): "It is the practise of the very pious not to witness a will by which the inheritance is taken from the heirs, even though it is taken from an unworthy son and given to another son who is a learned and upright man"; and R. Moses Isserles (*ib.* gloss) adds: "If one leaves general directions that his executors shall dispose of his property according to the best that can be done with it, they ought to give it to his heirs; for there is nothing better than this."

A bequest becomes valid only upon the death of the testator (B. B. 137a; "Yad," Zekiyah u-Mattanah, viii. 8; Ḥoshen Mishpaṭ, 252, 1); hence, if the bequest is coupled with conditions which are impossible of fulfilment after the death of the testator, it is invalid. Thus, if the testator's bequest is in writing, and the instrument contains the usual formula that symbolic seizure ("ḳinyan") has been made, but in fact this formality has not been complied with, such bequest is invalid; because it is impossible that the legatee should perform the ceremony of symbolic seizure with the testator after the latter's death (B. B. 152a; Ḥoshen Mishpaṭ, 250, 17).

A distinction, alluded to above, in cases of bequests requires further amplification. The bequest may be either one in which the testator makes no mention of his death, or one in which he does expressly mention his death (B. B. 151b; "Yad," Zekiyah u-Mattanah, viii. 17–23; Ḥoshen Mishpaṭ, *l.c.* 7). In the latter case, the bequest, whether made orally or in writing, requires none of the formalities of a gift among living persons: all that is necessary is the simple declaration of the dying man, which is carried into effect through the maxim, "The words of a sick man are like those written and delivered" (B. B. 147b; Ḥoshen Mishpaṭ, *l.c.* 1; "Yad," *l.c.*).

Death-Bed Bequests.

Where the testator makes no mention of his death, a further distinction is to be noted; namely, whether he has bequeathed his entire property or only a portion of it. If he has bequeathed his entire property without retaining anything for himself, the presumption arises that he has given it on account of his anticipated death, and therefore it is a death-bed bequest; otherwise, it is presumed that the testator would not have given away his entire property. If, on the other hand, he has not bequeathed all of his property, but has retained a portion of it, a contrary presumption arises; namely, that he does not expect to die of this sickness. Such a bequest, therefore, is treated like a gift among living persons, and requires symbolic seizure in order to give it validity (B. B. 151b; "Yad," Zekiyah u-Mattanah, xv. 16; Ḥoshen Mishpaṭ, 250, 4–7).

If a sick man uses such expressions as "A shall have the whole of my property," or "a part thereof," or "shall acquire it," or "shall enjoy it," or "shall take possession of it," each of these expressions indicates a bequest by way of gift. If, in making the bequest to an heir, he says, "A shall be inscribed in my genealogical register," or "shall inherit from me according to law," it is valid as a bequest by way of inheritance according to the conditions above stated; but if he says, "Let A enjoy my property" or "Let him stand in it" or "rest in it," A acquires no property rights in it. If he says, "I leave my property to A," this is a gift: if he says, "My property shall fall to A," this is an inheritance (B. B. 148b *et seq.*; "Yad," Zekiyah u-Mattanah, ix. 3, 4; Ḥoshen Mishpaṭ, 253, 2).

A bequest of "my movable property" includes everything with the exception of wheat, barley, and other grain. A bequest of "all my movable property" includes all things except those which are fastened to the ground and not intended to be moved, such as the lower millstone. Technically these are fixtures, and go with the real estate. A bequest of "all my property that may be moved" is held to include even such fixtures (B. B. 150a; "Yad," Zekiyah u-Mattanah, xi. 12–14; Ḥoshen Mishpaṭ, 248, 10). A bequest of "my goods" includes all decedent's movable and immovable goods ("Yad," *l.c.* xi. 15; Ḥoshen Mishpaṭ, 248, 11). A bequest of "a piece of ground, and as incidental thereto, all my movable property, gold, silver, vessels, clothing"—in short, everything that may be denominated either money or goods—does not carry with it any other real estate, or slaves, or scrolls of the Law, because these are not acquired as an incident to other things. The use of the phrase "incidental to" ("aggab") is extremely technical. All sorts of personal property may be acquired without any special ceremony of symbolic seizure as incidental to land; but land can not be acquired as incidental to personal property (Ḥoshen Mishpaṭ, 248, 12; see Alienation).

Where a bequest is made to A for life, and after his death to B, the latter is entitled to take only what is in existence at the time of A's death (B. B. 137a); but if A is a lawful heir of the testator, B receives nothing, because a gift made to an heir is presumed to be given as an inheritance, and an inheritance can not be diverted from the lawful heir

and his descendants (B. B. 129b; Ḥoshen Mishpaṭ, 248, 1). If the bequest is to A, and after him to B, and after B to C, they succeed one another; but if B dies during the lifetime of A, the heirs of A inherit. If B, however, is living at the time of the death of A, he takes the property because A is entitled to its use for life only. If A has sold the property, he is guilty of a moral, but not of a legal, wrong; because, although he is only entitled to its use for life, B's right in the remainder is not a vested right, but is contingent upon the existence of the property at the time of A's death (Ḥoshen Mishpaṭ, 248, 3). If, however, the gift is specifically to A for a definite period, and after that to B, a purchaser from A takes no title to it, and at the expiration of the fixed period, B may recover the property from such purchaser (*ib.* gloss).

Bequest for Life, and "on Condition."

If a bequest is made "on condition," the condition must be fulfilled before the legatee is entitled to the bequest. If the testator says, "A shall marry my daughter, and he shall be given two hundred dollars," the condition is a condition precedent, and A can not receive the two hundred dollars before he marries the daughter (Ḥoshen Mishpaṭ, 253, 12).

A specific bequest may be given to an heir in addition to that which he would otherwise inherit; if the sick man says, "Give my son A two hundred dollars that belongs to him," he is entitled to this sum as a specific bequest in addition to any other rights he may have in his father's estate ("Yad," Zekiyah u-Mattanah, xi. 16; Ḥoshen Mishpaṭ, 253, 8), and he may reclaim it if it has been disposed of by the heirs (Ḥoshen Mishpaṭ, 252, 2, gloss); but if the legacy was not specific and the heirs were merely charged with a moral obligation to carry out the will of the testator, their disposition of the property is valid (*ib.*). If the testator has given three legacies, and the estate is not sufficient to pay them all, they abate *pro rata* (B. B. 138a; "Yad," Zekiyah u-Mattanah, x. 13), unless he has indicated the order in which they shall abate (Ḥoshen Mishpaṭ, 253, 9).

Specific and Demonstrative Bequests.

If one bequeaths a specific sum of money, to be paid to the legatee out of a certain claim which is to be collected from a debtor to the estate, the bequest need not be paid until the debt is collected: this is a demonstrative legacy payable out of a certain fund (*ib.* 11). A specific bequest of two hundred dollars to the poor, or a scroll of the Law to the synagogue, is presumed to be intended for the poor of the community to which the testator belonged or for the synagogue which he was in the habit of attending (*ib.* 23). A specific bequest of a "share" of the testator's goods is generally taken to mean one-sixteenth, or, according to some authorities, one-fourth (*ib.* 24).

If one during his sickness has bequeathed his entire property to sacred or charitable uses, or has abandoned it all (see Hefḳer) and retained nothing for himself, and he afterward recovers, his acts are all voidable; but if he has retained anything for himself, his bequest is equivalent to, and subject to the laws of, an ordinary gift and can not be revoked ("Yad," Zekiyah u-Mattanah, ix. 19; Ḥoshen Mishpaṭ, 250, 3, 4).

A bequest of a claim against another person, or of an instrument of indebtedness held against another person, is valid even though none of the formalities required in cases of assignment of claims has been performed; provided, however, that the bequest was made in contemplation of death, or the testator parted with all his estate (B. B. 147b; "Yad," Zekiyah u-Mattanah, x. 2; Ḥoshen Mishpaṭ, 253, 20; see Assignment).

A bequest is revocable either by express words or by implication. Where the testator, after having bequeathed certain property to A, bequeaths the same property to B, the former bequest to A is impliedly revoked. If, however, the article bequeathed has been delivered, or symbolic seizure has been taken by the legatee, the bequest is irrevocable (B. B. 151a; Ḥoshen Mishpaṭ, 250, 13).

A bequest made by a testator under the belief that he was about to die is revocable, no matter how formally made (Ḥoshen Mishpaṭ, 250, 14; "Yad," Zekiyah u-Mattanah, viii. 23). But in some cases it has legal effect even though it is revocable: thus, if the testator bequeathed his entire property to his slave, he may, upon recovery, revoke the bequest; but the slave remains a free man, because through the gift he has become free, and freedom once acquired can not be lost (Giṭ. 9a; "Yad," Zekiyah u-Mattanah, viii. 22; Ḥoshen Mishpaṭ, 250, 15; see commentary, "Beer ha-Golah," *ad loc.*). In case, however, the slave takes the bequest under the following form, "I bequeath my property to you from this day, in case I die," and the testator afterward recovers, the slave has not acquired his freedom; because the bequest was made specifically on condition of death, and, the condition not having been fulfilled, no property rights pass to the slave ("Beer ha-Golah," *l.c.*).

Revocation.

If a man is about to go on a sea voyage, or into the desert with a caravan, or is being led to a place of execution, or is suddenly stricken with a sickness that steadily grows worse, his bequests made under such circumstances are subject to the rules of death-bed bequests. If he dies, his bequest is valid; but if his life is preserved, it is revocable by him even though there has been "ḳinyan," and even though he has not parted with all of his property ("Yad," Zekiyah u-Mattanah, viii. 24).

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 250–253, 281 *et seq.*; *Yad ha-Ḥazaḳah, Zekiyah u-Mattanah*, vi.–xii.; ib. *Naḥalot*, vi.; Saalschütz, *Das Mosaische Recht*, pp. 826–829, Berlin, 1853; Bloch, *Das Mosaisch-Talmudische Erbrecht*, pp. 49–70, Budapest, 1890; Mayer, *Die Rechte der Israeliten, Athener und Römer*, ii. 478 *et seq.*, Leipsic, 1866; Moses Mendelssohn, *Ritualgesetze der Juden*, iii., Berlin, 1778; Bodenheimer, *Das Testament*, Crefeld, 1847.

J. SR. D. W. A.

BERA: King of Sodom; one of the five kings constituting the confederacy under Amraphel (Gen. xiv. 2). Ber. Rabbah 42 playfully interprets the name as though contracted from "ben ra'" (evil son).

G. G. B. L.

BERAB, JACOB [B. MOSES?]: Talmudist and rabbi; born at Moqueda near Toledo, Spain, in 1474; died at Safed April 3, 1546. He was a pupil of Isaac Aboab. When he fled from Spain to Tlem-

çen, then the chief town of the Barbary states, the Jewish community there, consisting of 5,000 families, chose him for their rabbi, though he was but a youth of eighteen (Levi ibn Ḥabib, "Responsa," p. 298b). Evidence of the great respect there paid him is afforded by the following lines of Abraham Gavison ("'Omer ha-Shikḥah"):

Chosen Rabbi at Eighteen.

"Say not that the lamp of the Law no longer in Israel burneth! Jacob Berab hath come back—once more among us he sojourneth!"

It is not known how long Berab remained in Algeria; but before 1522 he was in Jerusalem. There, however, the social conditions were so oppressive that he did not stay long, but went with his pupils to Egypt (Palestine letter, dated 1522, in Luncz, "Jerusalem," iii. 98). Some years later (1527) Berab, now fairly well-to-do, resided in Damascus (Levi ibn Ḥabib, "Responsa," p. 117a); in 1533 he became rabbi at Cairo (*ib.* 33a); and several years after he seems to have finally settled in Safed, which then contained the largest Jewish community in Palestine. It was there that Berab conceived the bold idea which made him famous, that of establishing a central spiritual Jewish power.

Berab's undertaking, to be judged correctly, must be considered in connection with the whole current of thought of the younger generation of Spanish exiles. The overwhelming catastrophe of 1492, which, in view of the wretched condition of the Jews in Germany and Italy, had threatened the very extinction of Judaism, produced phenomena which, while apparently opposite in character, were but natural consequences. Imaginative and sentimental persons thought that the promised Messianic time was approaching; they regarded their great sufferings as the process of purgation, as the חבלי משיח, the eschatologic "birth-throes," of the Messianic era. The main representative of this mystical tendency was Solomon Molko, whose tragic fate by no means extinguished these fond hopes and the desire for martyrdom. But the delusion had quite a different effect upon more practical natures. According to yet another view, the chief advocate of which was Maimonides, the Messiah would not appear suddenly: the Jews would have to prepare for him; and the chief preparatory step needed was the establishment of a universally recognized Jewish tribunal as their spiritual center.

Plan for Ordination.

Although the hopes of a Messiah, cherished especially in Palestine, were fundamentally wild and extravagant, they afforded the right person an excellent opportunity to create for the Jews a recognized central authority, spiritual—and perhaps, in time, political—in character. There is no doubt that the man for the purpose was Berab; he was the most important and honored Talmudist in the Orient, and was endowed with perseverance amounting to obstinacy. His plan was the reintroduction of the old "Semikah" (ordination); and Safed he held to be the best field for his activity. The lack of unity in deciding and interpreting the Law must cease. No longer should each rabbi or each student of the Law be allowed to decide upon the gravest matters of religion according to his own judgment. There should be only one court of appeal, to form the highest authority on subjects relating to the comprehension and interpretation of the Torah.

Though this idea seemed new, it was not without precedent. The Sanhedrin in tannaitic times was, in a certain sense, Berab's model. But the Sanhedrin consisted of such men as could trace their ordination back to Moses; yet for a thousand years no such men had existed. Berab, however, was equal to the difficulty. Maimonides, he was aware, had taught that if the sages in Palestine would agree to ordain one of themselves, they could do so, and that the man of their choice could then ordain others. Although Maimonides' opinion had been strongly opposed by Naḥmanides and others, and Maimonides himself had not been quite positive in the matter, Berab had so much self-reliance that he was not to be deterred from his great undertaking by petty considerations. Moreover, the scholars at Safed had confidence in him, and had no doubt that, from a rabbinical standpoint, no objection to his plan could be raised. Thus in 1538 twenty-five rabbis met in assembly at Safed and ordained Berab, giving him the right to ordain any number of others, who would then form a Sanhedrin. In a discourse in the synagogue at Safed, Berab defended the legality of his ordination from a Talmudic standpoint, and showed the nature of the rights conferred upon him. On hearing of this event most of the other Palestinian scholars expressed their agreement, and the few who discountenanced the innovation had not the courage to oppose Berab and his following.

To obtain the good-will of the Jews of the Holy City, the first use that Berab made of his new dignity was to ordain the chief rabbi at Jerusalem, Levi b. Jacob ibn Ḥabib. Since the latter had for many years been a personal opponent of Berab, and the two had had many disputes in regard to rabbinical decisions and approbations, Berab's ordination of Ibn Ḥabib shows that he placed general above personal interests. Moreover, the terms in which Berab officially announced Ibn Ḥabib's ordination were kindly ones. Berab, therefore, expected no opposition from that quarter; but he was mistaken. Ibn Ḥabib's personal animus was not appeased, but rather stimulated, by his ordination. He considered it an insult to his dignity and to the dignity of Jerusalem that so important a change should be effected without consultation of the Jerusalem scholars. He did not content himself with an oral protest, but sent a communication to the scholars of Safed, in which he set forth the illegality of their proceeding and declared that the innovation involved a risk to rabbinical Judaism, since the Sanhedrin might use its sovereign authority to tamper with the calendar.

Dispute with Ibn Ḥabib.

Although Ibn Ḥabib's tone was moderate, every one could read between the lines that he opposed the man Berab as well as his work. An illustration of this is afforded by the remarks made by Ibn Ḥabib when he maintained at length that the scholars of Safed were not qualified to ordain, since they were not unprejudiced in the matter, and when he hinted that Berab was not worthy to transmit ordination. Berab was surprised by the peril in which his

undertaking was now placed; and, embittered by Ibn Ḥabib's personal attacks, he could not adhere to a merely objective refutation, but indulged in personalities. In answer to Ibn Ḥabib's observation, that a sacred ordination must not proceed from learning alone, but from holiness also, Berab replied: "I never changed my name: in the midst of want and despair I went in God's way" (Ibn Ḥabib, "Responsa," p. 298b); thereby alluding to the fact that, when a youth, Ibn Ḥabib had lived for a year in Portugal as a Christian under an assumed name.

The strife between Berab and Ibn Ḥabib now became wholly personal, and this had a bad effect on the plan; for Berab had many admirers but few friends. Moreover, Berab's life was endangered. The ordination had been represented to the Turkish authorities as the first step toward the restoration of the Jewish state, and, since Berab was rich, the Turkish officials would have showed him scant mercy in order to lay hands on his wealth. Berab was forced to go to Egypt for a while, but though each moment's delay might have cost him his life, he tarried long enough to ordain four rabbis, so that during his absence they might continue to exercise the function of ordination. In the mean time Ibn Ḥabib's following increased; and when Berab returned, he found his plan to be hopeless. His death some years later put an end to the dispute which had gradually arrayed most of the Palestinian scholars in hostile lines on the question of ordination.

It is known positively that Joseph b. Ephraim Caro and Moses of Trani were two of the four men ordained by Berab. If the other two were Abraham Shalom and Israel de Curial, then Caro was the only one who used his privilege to ordain another, Moses Alsheik, who, in turn, ordained Ḥayyim Vital Calabrese. Thus ordination might be traced for four generations.

With the exception of some short contributions to the works of others, the only one of Berab's numerous works ever published was his "Sheëlot u-Teshubot" (Questions and Answers), responsa, Venice, 1663; but the Amsterdam edition of the rabbinical Bible (1724–28) contains notes by Berab on Isaiah and Jeremiah.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Wilna, i. 86; Conforte, *Kore ha-Dorot*, see Index in ed. Cassel; Frumkin, *Eben Yerushalaim*, pp. 34–40, Wilna, 1874; Fuenn, in *Ha-Karmel*, ii. 486–494, 576–580; idem, *Keneset Yisrael*, pp. 539, 540; Grätz, *Gesch. der Juden*, 3d ed., ix. 12, 200–298; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 128, 129; Michael, *Or ha-Ḥayyim*, p. 1069; Steinschneider, *Cat. Bodl.* col. 1194; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 307; Zunz, *Z. G.* pp. 250, 531. The most important source of information for the dispute about ordination is Levi b. Jacob ibn Ḥabib, *Responsa*, pp. 277a, 328a, Venice, 1565; S. P. Rabbinowitz, *Mozaï'i Golah*, see Index.

L. G.

BERACHAH ("blessing"; A. V., **Beracah**): 1. A Benjamite who came to David and joined his forces at Ziklag (I Chron. xii. 3). 2. A valley where Jehoshaphat and his men assembled after having despoiled the Ammonites and Moabites (II Chron. xx. 26). It is identical with the modern Berekut, west of Tekoa (Buhl, "Geographie des Alten Palästina," p. 97).

G. G. B. L.

BERACHAH, "THE HERO": A Polish Jewish soldier who was killed in the battle near Moscow, in the Polish war against Russia in 1610. He was the son of Aaron ha-Ḳadosh ("The Martyr") of Tishovitz (probably Tyshovtzy, government of Lublin), and served in the cavalry, "on three horses." In the responsa of Rabbi Meïr of Lublin, and of Joel Särkes (ב"ח), details are given concerning his bravery and daring, which gained for him the admiration of the Cossacks, who surnamed him "The Hero." A reckless rider, he made many attempts to break the enemy's line, but was struck and killed by a bullet. The Cossacks much lamented his death, afterward burning his body; when on the following day the Poles, aided by the Cossacks, won the battle against the Muscovites, they recaptured his horse and helmet and quarreled among themselves for the possession of his effects.

These facts came to light through the testimony of Moses ben Joseph, who, in the name of eleven Jews who accompanied the army (probably as sutlers), testified in the case of Berachah's widow ("'agunah") before the rabbis.

Bibliography: Meïr of Lublin, *Responsa*, No. 137; Joel Särkes (ב"ח), Responsa No. 57.

H. R.

BERAḤ DODI (ברח דודי): Three piyyuṭim forming the Ge'ullah in the morning service of the first two days of Passover, and of Saturday between the first and the last days of this feast (שבת חול המועד). Each of these piyyuṭim begins with the initial phrase of Cant. viii. 14, having regard to the association of the Song of Solomon with the Festival (see Megillot). Poems in this form were written in various epochs by Benjamin ben Samuel of Coutance, France, eleventh century; Shabbethai ben Moses of Rome, 1050; Moses ha-Sofer ben Benjamin of Rome, thirteenth century; Menaḥem ben Abraham of Imola, fourteenth century; and Joab ben Nathan ben Daniel of Rome, fourteenth century.

The melody to which the verses are recited in some German congregations is that of "'Al ha-Rishonim"; but in the more extended "Polish" use, the melody sung is one of the most effective of all the rhapsodies emanating from the wandering precentors of two centuries past. Although clearly of such comparatively late origin and undoubtedly coming from a Jew of northern Europe, it presents that combination of the European minor mode with the second Byzantine ecclesiastical mode (often called the "Oriental chromatic") frequently to be noticed in the finer folk-songs of the Levant, particularly in those which bear the impress of an artistic influence (see Bourgault-Ducoudray, "Trente Mélodies Populaires de Grèce et d'Orient," p. 84, note). The figuration, too, is the same as that in many Levantine, and also Arabic and Persian, songs (see music on p. 48).

Bibliography: Baer, *Ba'al Tefillah*, No. 788; *Israel*, iv. 44.

A. F. L. C.

BERAKAH. See Benedictions; Music, Synagogal.

BERAKOT ("blessings"): The name of the first treatise of Seder Zeraim, the first Order of the Talmud. By the term "Berakot" a special form of prayer is understood, that begins with the words "Blessed art thou, O Lord, our God, King of the Universe." The treatise consists of Mishnah and

Gemara; the latter in two forms, the Babylonian (Babli) and the Palestinian or Western (Di-Bene Ma-'araba), better known by the name "Yerushalmi."

The Mishnah, without any introductory remarks, without any previous statement that the Law demands the reading of the Shema' in the evening, begins with the question, "From what time is it allowed to read the evening Shema'?" By adopting this method the author or compiler of the Mishnah, Judah ha-Nasi, clearly reflects the general opinion of the Talmudic teachers that the Torah with its traditional interpretation is the undisputed basis of the oral law. Another important principle is implied in this question; namely, that the religious day is reckoned by the Law from evening to evening, and that the reading of the Shema' of the evening is therefore the first religious duty of the day. The Mishnah Berakot treats of the three elements of the ritual: (*a*) Shema' (שמע), (*b*) prayer (תפלה), and (*c*) blessings (ברכות). Of the nine chapters of the treatise the first three are devoted to the Shema', the next two to prayer, and the last four to blessings, as follows:

The Mishnah.

Chapter i.: Determines the time and the manner of the reading of Shema' ("Keriat Shema'") in the evening and in the morning, and the number of blessings which precede and follow the reading.

Chapter ii.: On "kawwanah" (intention and attention); intention to fulfil a divine command ("mizwah"), and attention to the words read.

Chapter iii.: On verses of total or partial exemption from this duty.

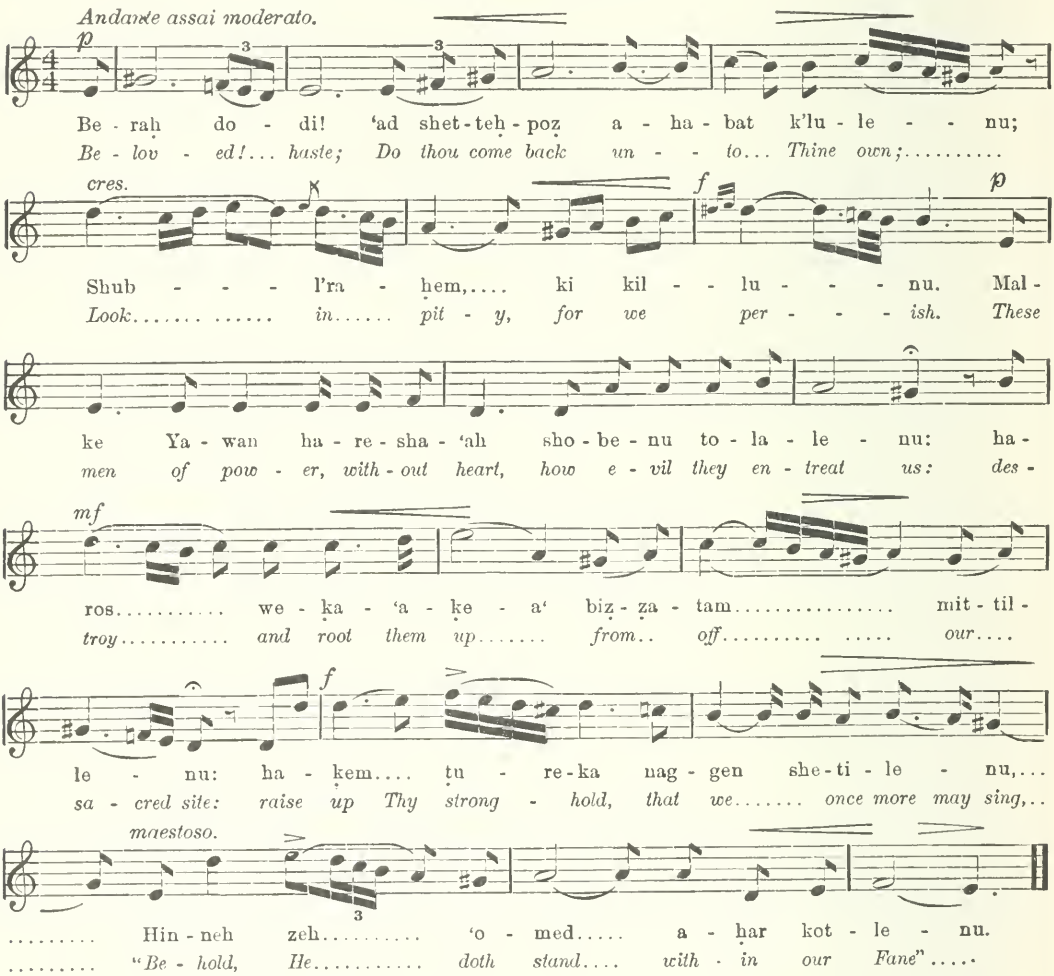
Chapter iv.: On the prayer ("Tefillah," "'Amidah," or "Shemoneh 'Esreh") of the daily and the additional services ("musaf").

Chapter v.: On the necessity of preparing for prayer and guarding against error, especially with regard to additions to or deviations from the ordinary form of the prayer.

Chapter vi.: Blessings before and after partaking of any kind of food.

Chapter vii.: Form of grace for a company consisting of three members or more.

BERAḤ DODI



Chapter viii.: On various differences between the schools of Shammai and Hillel with regard to certain regulations at meals.
Chapter ix.: Blessings relating to events which cause awe, joy, or grief.

In a few places, such as *ib.* ii. 6, 7, and ix. 5, these subjects have been interrupted by apparently foreign matter. In reality, however, there is always a certain relation between these interpolations and the principal theme of the chapter. The interpolations are original, like the rest of the Mishnah, and do not necessarily belong to a later period. Z. Frankel, however, is of the opinion that ii. 5–8 was added by later authorities; but his argument is not conclusive (see preface to Talmud Yerushalmi, ed. Z. Frankel, Vienna, 1874, and his "Darke ha-Mishnah," p. 264).

Interpolations Are Original.

The treatise fitly concludes with the following two regulations: (1) the name of God to be employed in ordinary greetings, in order to emphasize the belief in the existence of God, the Creator and Ruler of the universe; (2) in the responses the phrase "from world to world" to be substituted for the phrase "from [the beginning] of the world," in order to emphasize the belief in the existence of another world or life beyond the present one. The present division of the treatises into chapters and the order of the chapters seem to be the same as fixed by Judah ha-Nasi, since with few exceptions the Palestinian and the Babylonian recensions of the Talmud have the same division and order. Hence the rule, "there is a fixed order of the Mishnah" (יש סדר למשנה), is a principle adopted in the Talmud. As regards the treatise Berakot, Rashi seems to have had in his copy of the Talmud the order of ch. iii. and iv. inverted (see Tos. to Bab. Talm. 17b, beginning מי שמתו). The subdivision of the chapters into paragraphs or Mishnahs does not seem to have ever been fixed (Z. Frankel, "Darke ha-Mishnah," p. 265).

The Mishnah contains but a few semi-haggadic elements (i. 5, ii. 2, v. 5, and ix. 5); and noteworthy are the midrashic remarks on Deut. vi. 5; Ps. cxix. 126; and Prov. xxiii. 22.

The Tosefta Berakot has the same order as the Mishnah. Following the division of chapters in the edition of Zuckermandel, ch. i. corresponds to ch. i. of the Mishnah; ch. ii. to ch. ii.–iii.; ch. iii. to ch. iv.–v.; ch. iv. to ch. vi.–vii.; ch. vi. to ch. viii.; ch. vii. to ch. ix. There remains only ch. v., which does not correspond to any chapter in the Mishnah; it contains regulations with regard to the "ḳiddush" (sanctification) on Friday evening, in case the meal commences in the afternoon, and rules for the guidance of guests at a banquet. The Tosefta includes more haggadic elements than the Mishnah (compare end of ch. i.; ch. iv. 14–16). The Palestinian Gemara seems to expound the Tosefta as well as the Mishnah, as is illustrated by the following instance: "In Mishnah i. 4, 'in the morning two blessings are recited before the Shema', a long one and a short one . . .' Where they [the sages] ordained a long one, it must not be shortened; and, vice versa, a short one must not be replaced by a long one. Where a blessing with a concluding formula has been ordained, that formula must not be omitted; and where it has not been ordained it must not be added." This Mishnah is duly expounded in both the Babylonian and the Palestinian Gemaras. The Tosefta (i. 5) adds: "Where they ordained to bow down, this must not be neglected; and the bowing down must not take place where they have not ordained it." This paragraph is not noticed in the Babylonian Gemara, but is fully discussed in the Palestinian (Yer. i. 3c *et seq.*). (See ADORATION.) Another instance is the paragraph on the blessings before the performance of a divine command (miẓwah) in ch. vii. of the Tosefta and the corresponding section on the same subject in ch. ix. of the Palestinian Gemara (Yer. ix. 14a).

The Tosefta.

The Gemara supplements and fully discusses the laws (Halakot) mentioned in the Mishnah, and employs to a much wider extent the method of introducing extraneous matter whenever the subject under discussion gives occasion for such interruptions by a text quoted, a name mentioned, or a lesson taught. This characteristic of the Gemara is more apparent in the Babylonian than in the Palestinian recension.

The Gemara.

Of the haggadic topics thus interpolated in the Babylonian Gemara the following may be mentioned:

(1) On the divine sympathy with Israel (p. 3a).
(2) On sufferings, which are divided into those sent as punishment, and undeserved sufferings sent as trials, termed "sufferings of love" ("yesurin shel ahabah") (5a).
(3) On invisible evil agents ("mazziḳin") (6a).
(4) On the method of divine retribution (7a).
(5) On the relation between God and Israel, based on mutual love. Israel expresses this feeling by communing with God in prayer and by wearing the TEFILLIN containing the declaration of God's unity and sovereignty. Accordingly the idea of God's love toward Israel is figuratively described in the dictum, "God prays—desires to show mercy—and lays tefillin, containing declarations of Israel's distinction" (6a, 7a).
(6) On the status of the dead, and their intercourse with the living (18b).
(7) The temporary deposition of the nasi Rabban Gamaliel in Jamnia (p. 27).
(8) Midrashic account of the prayer of Hannah, and the intercession of Moses for Israel (31a, b).
(9) King Alexander Jannæus and Simon ben Sheṭaḥ (48a).
(10) Midrashic account of Og, king of Bashan (54b).
(11) A legendary illustration of the dictum, "All dreams follow the interpretation given to them" (55a, b).
(12) Death of R. Akiba (61b).
(13) On hospitality (63b).

With regard to the text of the Bible, remarks are met with on the dots over each letter of the word לולא, Ps. xxvii. 13 (4a); on the absence of a verse beginning with the letter "nun" in Ps. cxlv. (p. 4b); on the division of the Psalms (9b). Texts wrongly quoted are: Gen. vii. 23, מאדם ועד בהמה, instead of מאדם עד בהמה (p. 61a); and וילך אלקנה אחרי אישתו, instead of וילך אלקנה הרמתה, I Sam. ii. 11. Here probably the words "to Ramah to his house" are taken as identical with the phrase "after his house." Besides the Bible, other books are mentioned in the Babylonian Gemara: A Book of Haggadot (ספרא דאגדתא), 23a; "Hilkot Derek Ereẓ" (Rules of Good Manners), 22a, and "Sefer Refu'ot" (Book of Remedies), 10b.

Books Cited in Bab. Gemara.

The Palestinian Gemara includes a short account of the temporary deposition of the nasi Rabban Gamaliel (iv. 7c *et seq.*; somewhat differently

narrated in Bab. 27b); the legend of Menahem ben Hezekiah (the predestined Messiah) and his mother (ii. 5a); the meeting of King Jannæus and Simon ben Shetaḥ (vii. 11b; paralleled in Bab. 48a), on which incident the Palestinian Talmud (vii. 11b) quotes from the Book of Ben Sira (Ecclesiasticus), סלסליה ותרוממך ובין נגידים תושיבך ("exalt her, and she will raise thee and give thee a place between princes"), where Bab. (Ber. 48a) quotes from Proverbs (iv. 8); the controversy between R. Simlai and the Minim on the use of the plural in the phrase "Let us make" (Gen. i. 26) (Yer. Ber. viii. 12d); and the death of R. Akiba (ix. 14b *et seq.*, parallel to Bab. 61b).

The Palestinian Gemara.

Both Gemaras include a goodly number of original prayers, most of which have found a place in the daily prayer-book. It is noteworthy that in the Yerushalmi the form for ברכות המצות (blessings preceding the performance of divine precepts, "miẓwot") is given, but is omitted in the Babylonian Gemara. The prayers do not differ essentially in the two Gemaras, either in form or in substance (compare Wiesner, "Gib'at Yerushalayim," pp. 7 *et seq.*). Each Gemara closes with the dictum, "Scholars increase peace in the world," etc.

As to the Halakah, the dictates of the Mishnah seem to have been followed in Palestine more rigidly than in Babylonia. Thus with regard to the reading of the evening Shema', which, according to the Mishnah (i. 1), must not take place before the commencement of actual night, if it have been read before that time, it must, according to the Yerushalmi, be repeated at the proper time (Yer. Ber. i., beginning); no indication of this is given in the Babylonian Gemara (see Rashi on Ber., beginning).

There are no signs in the treatises of later interpolations. Wiesner, however ("Gibeat Yerushalayim," p. 8, Vienna, 1871), suspects Karaite interpolations in the Yerushalmi (ii. 5a) for the purpose of revealing the Rabbinites in a bad light, as praying without devotion. If his argument be correct, a passage in the Babylonian Gemara (p. 6), in which certain pious acts seem to be ridiculed as resulting in no good, may likewise be suspected as of Karaite origin. See Benediction.

Bibliography: Z. Frankel, *Darke ha-Mishnah* (*Hodogetica in Mischnam*), Leipsic, 1859; *idem*, מבוא הירושלמי (*Introductio in Talm. Hierosolymitanum*), 1870; תלמוד ירושלמי, ed. Z. Frankel, with commentary, 1874; J. E. Wiesner, גבעה ירושלים, 1871; *The Mishnah: Eighteen Treatises*, translated by D. A. De Sola and M. J. Raphall, London, 1845; *Berakot*, with German translation and commentary by E. M. Pinner, Berlin, 1842 *et seq.*; *Prospectus and Specimen of an English Translation of the Mishnah*, by S. S. Kohn, Cambridge, Mass., U. S. A.; *Berakot*, translated into German by I. J. Rabe, Halle, 1777; בסכה ברכות (*Titulus Talmudicus in quo Agitur de Benedictionibus, etc., Adjecta Versione Latina*, Oxford, 1690); I. H. Weiss, משניות סס' ברכות, Vienna, 1864; *Likkuṭe Maseḳtot*, containing *Berakot*, *Peah*, and *Abot*, Reggio, 1809; ברכות תלמוד ירושלמי, with commentary by Solomon Sirilio, ed. M. Lehman, Mayence, 1875; B. Ratner, *Ahabat Ẓion we-Yerushalayim "Berakot,"* Wilna, 1901.

J. SR. M. F.

BERCHIN, JONAH BORISOVICH: Writer on early Russian-Jewish history; born at Krichev, government of Mohilev, 1865; died at Moscow Aug., 1889. Up to the age of fourteen he received a strictly Orthodox education in the house of his uncle, where he became familiar with the Hebrew language and literature. He then entered the Agricultural School at Gorigorgetzk, and after graduation studied at the High School of Minsk and the Polytechnicum of Riga. In 1888 he became paralytic, and was sent for treatment to Moscow, where he died.

Berchin's historical researches are valuable contributions to early Jewish-Russian history. He published: "Istoricheskaya Zamyetka," dealing with the sect of Shabbethai Ẓebi and with Galiatovski's book, "Messia Pravedny," in "Voskhod" for May and June, 1883; "Iz Davno Minuvshavo," in "Voskhod" for July, Aug., Nov., Dec., 1883; "Yevreiski Dokument," etc., in "Kievskaya Starina," Dec., 1884; "Sozhzhenie Lyudei v Rossii v XIII.–XVIII. Stolyetii," in "Russkaya Starina," 1885, p. 45; "Izvyestie o Yevreyakh v Kievye," in Voskhod" for July and Aug., 1887; "D'va Vracha Yevrei pri Moskovskom Dvorye," in "Voskhod" for March, 1888.

Bibliography: S. Vengerov, *Kritiko-Biograficheski Slovar*, iii., *s.v.*, St. Petersburg, 1892.

H. R.

BERDYANSK: District town and seaport in the government of Taurida Crimea, Russia, on the northwestern coast of the Sea of Azof, at the Berdyansk estuary, near the mouth of the rivulet Berdyanka. It was built by the efforts of Prince M. S. Vorontzov in 1827, and soon became a lively little port, the trade to a considerable extent, especially the export of grain, being in the hands of the Jews. In 1892 the Jewish population of the town was 1,653 and the Karaite population 243, of a general total of 21,959. In the district the Jews numbered 3,416 in the general total of 227,780.

Bibliography: *Entziklopedicheski Slovar*, St. Petersburg, 1892.

H. R.

BERDYCHEV (Polish, **BERDYCZEW**): A city in the government of Kiev, Russia; in historical and ethnographical relations part of Volhynia. It has one of the largest Jewish communities in Russia, and is often called the "Jerusalem of Volhynia." It is difficult to determine the time when Jews first settled there. From the sixteenth century till the end of the eighteenth, Berdychev was under the dominion of Poland; and the Polish family of Tishkewitz, the hereditary owners of that domain, ruled over it as they pleased. In 1593 it is stated that the owners of the "new town" of Berdychev farmed out to a certain Jew the mill- and bridge-taxes. In the eighteenth century the Jewish population increased considerably, and a Jewish "Ḳahal" (government of the community) was established, as in other large cities of Poland. A trade-union of Jewish tailors was formed in 1732 with the permission of the lady of the domain, Tereza (Theresa) Zawisha, who granted them autonomy and exemption from the rule of the Ḳahal. In 1794 Prince Radziwill permitted the Jews to elect their own civil judges in addition to the ecclesiastical court.

In 1765 King Stanislaus of Poland decreed that some great fairs be held during each year at Berdychev; and from that time the city became a commercial center, attracting the Jews from all parts of

the country. At the government record office of Kiev some statistical data concerning the Jewish population of that period are preserved, according to which the numbers of Jews at Berdychev were: in 1765, 1,220; in 1784, 1,319; in 1787, 1,504; in 1789, 1,951. According to their occupations, 246 were liquor-dealers, 452 house-owners, 134 merchants, 188 artisans, and 150 clerks, together with 56 idlers. These figures may be considered too low; the taxes of the Polish government being heavy, as many persons as could possibly do so avoided being placed on the registers.

At the end of the eighteenth century, when the movement of the Ḥasidim among the Jews of Poland was at its height, Berdychev became the metropolis of the Ḥasidim of Volhynia, owing to the fact that about 1780 the celebrated "Żaddiḳ," Levi-Isaac, the author of "Ḳedushat Levi" (The Holiness of Levi), made it his headquarters. He created a great commotion by his teachings and by his quarrels with the "Mitnagdim." It is probable that the above-mentioned permission for the election of separate judges, given by Prince Radziwill in 1791, was secured by the Ḥasidim, who sought to emancipate themselves from the jurisdiction of the Ḳahal and the rabbis of the Mitnagdim. Great masses of people then flocked to Berdychev to see Levi-Isaac, who ruled there until 1810. At this period a printing-establishment for Hebrew books was in existence in the city.

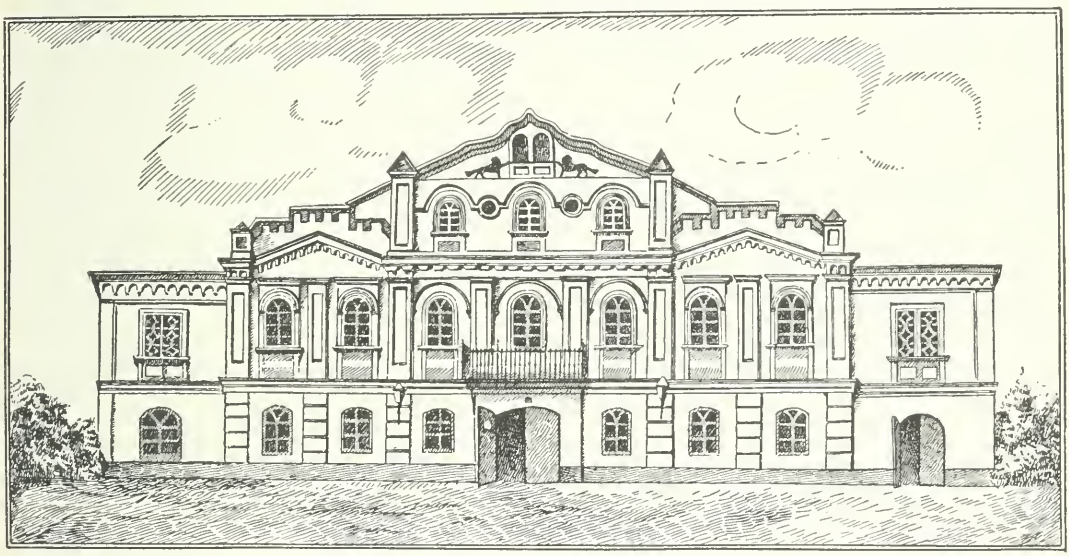
In 1793, at the second division of Poland, Berdychev, with other cities of Volhynia, came under Russian domination. During the reign of Emperor Nicholas I., Berdychev was the largest commercial center in the Jewish pale. Afterward commerce diminished, and the poverty of the Jews there increased accordingly. Of all cities in the pale, Berdychev has the largest proportion of Jewish inhabitants. In 1899 there were 50,460 Jews in a total population of 62,283. There were seven synagogues and sixty-two houses of prayer.

Bibliography: *Regesty i Nadpisi*, No. 694, St. Petersburg, 1899; Balinski i Lipinski, *Starozytna Polska*, ii. 632-635; *Archiv Yugo-Zapadnoi Rossii*, v. 55, 506, 608, Kiev, 1890; Bolshaya, *Entziklopedia Pod Redaktziei Yuzhakova*, iii. 74, St. Petersburg, 1901.

H. R. S. M. D.

BERDYCZEW. See Berdychev.

BERDYCZEWSKI, MICAH JOSEPH: Hebrew author; born in 1865. He represents, to some extent, the Nietzsche school of philosophy in the Hebrew literature of the present day. The son of the rabbi of Bershad, Podolia, Berdyczewski received a Talmudical training at home and later at the yeshibah of Volozhin, of which institution he wrote a short history ("Ha-Asif," iii. 231–241) and a somewhat fantastic description ("Ha-Kerem," 1888, pp. 63 *et seq.*). His acquaintance with modern literature, which he formed clandestinely in his younger days, soon led him to abandon his former conservatism and to become a freethinker. Berdyczewski, who now resides at Charlottenburg, near Berlin, and is engaged mainly with literary labors, is a prolific writer, whose productions, though not always clear, have exerted a certain influence among the young Hebrew nationalists. He is incensed against his former favorites, the Talmudical sages, because they thought more of the yeshibah or high school of Jamnia than of the fortress and citadel of Jerusalem. He thinks that King Herod was the real "Uebermensch," the intellectual giant who could, by his aggressive and magnificent plans, have regenerated Israel if he had not been thwarted by the dwarfed religious scruples of the rabbis of his time. Even the last Biblical liberators, Ezra and Nehemiah, displease him, because they obtained the deliverance of their nation by tears and fasting (see



Great Synagogue at Berdychev.
(From a photograph.)

review of Berdyczewski's latest works—which were published in Warsaw by a society of Berlin students—in "Allg. Zeit. d. Jud." Nov. 9, 1900; also "Un Prophète Neo-Hébreu," in "L'Univers Israélite," v. 56).

Besides the works above mentioned and articles scattered throughout the Hebrew periodical literature for the last twelve or fifteen years, Berdyczewski also wrote two novels, "Mahanaim,"—in which he seems to have described himself; and "Mibayit u-Miḥuz"; both published by the Tushia Society in Warsaw, 1900. He was also for some time editor of the "Bet Midrash" a supplement to the "Bet Oẓar ha-Sifrut," which had several enlightened rabbis among its contributors.

Berdyczewski wrote in German a philosophical work, "Ueber den Zusammenhang Zwischen Ethik und Aesthetik" (in the series "Berner Studien zur Philosophie und Ihrer Geschichte," published by Ludwig Stein, vol. ix.), Bern, 1897.

Bibliography: *Sefer Zikkaron*, p. 8, Warsaw, 1890; *Allg. Zeit. d. Jud.* Nov. 9, 1900; *L'Univers Israélite*, vol. v., No. 12.

H. R. P. Wi.

BEREA: Place where Bacchides encamped (I Macc. ix. 4). From the context it would seem to be near Jerusalem, though some scholars have identified it on unsatisfactory evidence with Beeroth (Josh. ix. 17; I Esd. v. 19).

J. JR. G. B. L.

BEREBI (ברבי and בריבי; in Greek, *βηρέβι*, "Sitzungsberichte der Akademie zu Berlin," 1885, p. 681). Title of learning in the period of the Tannaim, conferred especially upon scholars who were the sons of scholars, or upon members of the family of the patriarch. The explanation of the word as a compound of בי ("house") and רבי ("rabbi"), meaning "belonging to the school of an eminent teacher" (see Jastrow, "Dict." *s.v.*), is not obvious; for one could not think of the patriarch Rabban Gamaliel as being addressed by the title "student," which is what "Berebi" would thus really signify (Ḳid. 32b). It may be assumed that "Berebi" is a compound of ביר ("son") in Palestinian Aramaic, and רבי ("rabbi"), a formation analogous to "ben ḥorin" (son of a free man) for "a free man." In the same way "son of a scholar" is here used instead of "scholar." One must distinguish from this word "Berebi," as a title, the phrase occasionally used "Ḥad Berebi" (a student), which actually does mean "one of the school." It is found only in the time of the Amoraim; while Berebi as a title is tannaitic.

Among the scholars who bore the title "Berebi," Bar Ḳappara must be specially named. He is given the designation "Berebi" whenever mentioned by his first name, Eleazar, in order to distinguish him from his father, who bore the same name (Ḥul. 28b, 56b, 84b, etc.). Yalḳuṭ Deut. 923 quotes from Ḥul. 11b and Mak. 5b once "Eleazar ha-Ḳappar," and once ברבי (so it must be read instead of רבי, or ב ר, as ed. Salonica has it); whereas in the two Talmudic passages referred to the name of the tanna has dropped out, and only ברבי or בריבי remains, which has misled some scholars to assume the existence of a tanna by the name of Berebi.

Bibliography: Chajes, in *Zeitschrift für Wissenschaftliche Theologie*, xliii. 280, 281; Heilprin, *Seder ha-Dorot*, ed. Wilna, ii. 86; Jastrow, *Dictionary*, p. 189 (the Talmud passage quoted here—B. M. 85a—does not speak of the bestowal of the title "Berebi," but of the common ordination of a rabbi; the letter ב in ברבי is dependent on the preceding verb אסכים); Kohut, in *'Aruch Completum*, ii. 183; Levy, *Neuhebr. Wörterbuch*; idem, *Chaldäisches Wörterbuch*, i. 260; Euting, in *Sitzungsberichte*, l.c., p. 680; J. Mendelssohn, in *Ha-Eshkol*, i. 158–160.

J. SR. L. G.

BERECHIAH I., R.: A Palestinian scholar of the second amoraic generation (third century), always cited without the accompaniment of patronymic or cognomen. Once only (Lev. R. i. 4) is he quoted as **Berechiah Saba** (the Elder), by R. Abin III., the contemporary of Berechiah II.; and in this instance the designation "Saba" is used to distinguish between the namesakes. Nothing is known of Berechiah's life, and comparatively little preserved of his teachings, though it is quite probable that some of his sayings are attributed to his later and more renowned namesake (compare Frankel, "Mebo," 69b). A discussion of his with R. Ḥiyya of Kefar Teḥumin is reported on the merit of the study of the Torah. One of them teaches that the whole of this world does not equal the value of a single passage of the Law; and the other argues, "Even the discharge of all the Biblical commandments is not equal to the merit of mastering a single passage of the Law" (Yer. Peah i. 15d). Rabbah b. Naḥman, a contemporary of Rabbah b. Huna, transmits in the name of Berechiah a homily on the continuance of the protective influence of patriarchal merit ("zekut abot"; Yer. Sanh. x. 27d; compare Lev. R. xxxvi. 6, where the names of the rabbis are badly corrupted). R. Tanḥum b. Ḥanilaï, the disciple of R. Joshua ben Levi (B. Ḳ. 55a), too, reports Haggadot in the name of Berechiah (Tan., Tazria', 9; Pesiḳ. R. xxi. 110a). Bacher denies the existence of this Berechiah, and to sustain his opinion changes the chronological order in the passages quoted ("Ag. Pal. Amor." iii. 351, 354, note 3; 628, note 7).

Bibliography: Frankel, *Mebo*, 69b; Weiss, *Dor*, iii. 91, note 17.

J. SR. S. M.

BERECHIAH II., R.: A Palestinian amora of the fourth century. In the Talmud he is invariably cited by his prænomen alone; but in the Midrashim he is frequently cited with the addition of "ha-Kohen," and sometimes with the further addition of the title "Berebi" (compare Pesiḳ. ii. 21a, xii. 107b; Pesiḳ. 3 [ed. Friedmann, p. 8a]; Num. R. xiv. 3; Pesiḳ. R. 3 [ed. Friedmann, p. 9a]; Num. R. *l.c.*; Tan., Beha'aloteka, 5; Num. R. xv. 7); and according to at least one Midrash (Lev. R. xxx. 1), his father's name was Ḥiyya (see also Tan., ed. Buber, Ḥayye Sarah, 6, note 35).

While Palestine may justly claim him as a citizen, Berechiah is probably a Babylonian by birth, since he not only cites teachings of Babylonian scholars ("Rabbanan de-Tamman," Gen. R. lvi. 11, xcviii. 3; Esther R. i. 1; compare Gen. R. xxxvii. 3, where this expression is converted into "Rabbi Ḥanin," and Mid. Teh. cv., beginning, where "de-Tamman" is omitted), but also shows himself quite familiar with the private history of Babylonian families (Yer. Ḳid. iii. 64c; Lev. R. xxxii. 7). Judging, however, from the insignificant number of his sayings recorded

in the Babylonian Talmud as compared with his almost innumerable teachings preserved in the Palestinian Talmud and the Palestinian Midrashim, and considering also that his acknowledged masters were Palestinians, it is safe to say that he was in Palestine at an early age. Berechiah's acknowledged master in the Haggadah was R. Ḥelbo (Yer. Kil. ix. 32c; Lam. R. on iii. 23; Cant. R. on i. 2); but it seems that he personally knew R. Ḥelbo's predecessors, Levi and Abba b. Kahana, and witnessed a heated exegetical controversy between them (Gen. R. xlvii. 9). If this be so, Berechiah must have lived to an advanced age, for he was in a legal controversy with R. Mana (the Younger) (Yer. Ḳid. iii. 64d). Rapoport ("Briefe," ed. Gräber, p. 80) makes him a teacher of Jerome.

Berechiah is cited in both the Babylonian Talmud (Ber. 55a; Yoma 71a; Ta'anit 4a; Soṭah 13b) and the Palestinian, in the field of the Halakah (Yer. Ber. vii. 11b; Yer. Peah i. 15a; Yer. Ma'as. v. 52a; Yer. Suk. ii. 53a; Yer. Soṭah vii. 21b; Yer. Ḳid. iii. 64d; Yer. Sanh. xi. 30b) and in that of the Haggadah; but it is the latter which he cultivated mainly. Few names appear in the Midrashic literature as frequently as does Berechiah's. In Pesiḳta alone he is cited sixty-eight times, either as originator or as transmitter; in Pesiḳta Rabbati sixty-one times (see Friedmann, Introduction, p. 18), in Tan. (ed. Buber) seventy-three times (Buber's Introduction, p. 46), in Mid. Teh. eighty-five times (Buber's Introduction, p. 28), and correspondingly numerous are his remarks preserved in the other Midrashim. Some specimens of his teachings are here subjoined.

In accordance with the oneirological views of his days, he asserts that dreams, though realized partly, are never realized fully. "Whence do we learn this? From Joseph, who dreamed (Gen. xxxvii. 9), 'Behold, the sun, and the moon, and eleven stars made obeisance to me'; and at that time his mother, typified in his vision by the moon (*ib.* 10), was no more among the living" (Ber. 55a). He thus construes the Psalmist's saying, "The Lord knoweth the way of the righteous, but the way of the ungodly perisheth" (Ps. i. 6): "When the Holy One—blessed be He!—came to create man, He foresaw that pious and impious men would descend from him, and He said, 'If I create him, the impious will descend from him; if I create him not, how will the pious descend from him?' What did the Holy One—blessed be He!—do? He removed the ways of the impious out of His sight, and by means of His attribute of mercy ["middat ha-Raḥamim"] He created man. This is the meaning of the Scripture, 'God knoweth ["holdeth in view"] the way of the righteous'" (Mid. Teh. on *l.c.*; Gen. R. viii. 4). In commenting on Eccl. vii. 17, "Be not overmuch wicked," he says: "The Bible does not mean to teach that it is permitted to sin a little; but it means to say, if thou didst sin a little, say not, 'I am under the wrath of God on account of this little, and can be no worse off for sinning more'" (Eccl. R. on *l.c.*; Mid. Teh. on i. 1; compare Shab. 31b). With reference to the Scriptural saying (Ps. xxxii. 1), "Happy is he whose transgression is forgiven" (literally, "who is lifted above transgression"), he cites R. Simon [Samuel?] b. Ammi as remarking, "Happy is the man who is master over sin, that sin be not master over him" (Gen. R. xxii. 6). In the same strain is Berechiah's remark on Solomon's saying, "There is a time to be born, and a time to die" (Eccl. iii. 2): "Happy is he whose hour of death is like his hour of birth; who, as he was pure and innocent in the hour of his birth, is also innocent at the hour of his death" (Yer. Ber. ii. 4d; Eccl. R. on *l.c.*; Deut. R. vii. 6).

Bibliography: Bacher, *Ag. Pal. Am.* iii. 344-396.

J. SR. S. M.

BERECHIAH BERAK B. ELIAKIM GOETZEL: A grandson of Berechiah b. Isaac; rabbi and preacher of Klementow, Poland, and Jaworow, Galicia; lived toward the end of the seventeenth century and the beginning of the eighteenth. He was a very sincere preacher and suffered much for his outspokenness. The government prohibited the publication of his sermons, only those covering the book of Genesis being published (Halle, Saxony, 1714), under the title, "Zera' Berak Shelishi" (third part of "Zera' Berak"); and "Ḥiddushim," novellæ on the first portions of Berakot, dealing especially with the Haggadot. Many contemporary rabbis gave their approbation to this work.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 647.

L. G. M. B.

BERECHIAH BERAK B. ISAAC EISIK: Galician preacher; died in 1664 at Constantinople. He was educated by Nathan Shapira, rabbi of Cracow, and was appointed preacher of that city, where he spent most of his life. He ultimately left for Jerusalem, but died at Constantinople. His sermons on the Pentateuch, the Megillot, and the Passover Haggadah were collected and published in two volumes under the title, "Zera' Berak." The first was published in 1646 at Cracow. Appended to it was "'Aṭeret Ẓebi," by Ẓebi Hirsch ben Shalom Mebo, the brother-in-law of Berechiah and son-in-law of Lipmann Heller. The second volume was published, together with a second edition of the first one, in 1662, and itself went into a second edition, Amsterdam, 1730.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 646.

L. G. M. B.

BERECHIAH BEN ISAAC GERUNDI (called also **YIẒḤAḲI**): Payyeṭan; lived in the twelfth century, probably at Lunel. Although he wrote nothing on the Halakah, his brother Zerahiah Gerundi, in his "Sefer ha-Maor," cites him as an authority on the treatise Giṭṭin (to 15b). Berechiah's poems, the greater part of which are printed in the Maḥzorim of diverse rites, are: (1) "Kerobah," a form of piyyuṭ for the Sabbath following the feast of Purim; (2) Azharot, for the feast of Tabernacles, in which all the precepts concerning this feast are enumerated; (3) introduction to Ḳaddish; (4) poems for Purim; (5) prayers for Atonement; (6) a poem on the Habdalah.

Bibliography: Zunz, *Literaturgesch.* pp. 463, 495; Landshuth, *'Ammude ha-'Abodah*, pp. 56, 63, 117; Gross, *Gallia Judaica*, p. 255.

L. G. I. Br.

BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN: Fabulist, exegete, ethical writer, grammarian, and translator; probably identical with **Benedictus le Puncteur,** an English Jew

mentioned as contributing at Oxford to a donum to Richard I., in 1194. Much discussion has taken place concerning the date and native country of this writer, Zunz ("G. S." iii. 237) placing him about 1260 in Provence, with which conclusion Renan-Neubauer ("Les Rabbins Français," p. 491) and Steinschneider ("Hebr. Bibl." xiii. 83) agreed. Joseph Jacobs, during certain investigations on the medieval history of the fable, arrived at the conclusion that Berechiah should be located in England toward the end of the twelfth century (Jacobs, "Fables of Æsop," i. 175), and this was confirmed by Neubauer's discovery that, in the preface to his fables, Berechiah refers to the "turning of the wheels of fate to the island of the sea [= England] for one to die and the other to live" ("Jewish Quart. Rev." ii. 522), clearly a reference to the English massacre of 1190. The earlier view of Berechiah's date was based on a misreading of a colophon of his son Elijah, which was shown to be dated Wednesday, Oct. 22, 1233 (Jacobs, "Athenæum," April 19, 1890). Steinschneider, however, is still doubtful as to the identification ("Hebr. Uebers." p. 961). The point is of some importance on account of Berechiah's connection with the history of medieval fable.

Berechiah is known chiefly as the author of a set of 107 (113) fables, called "Mishle Shu'alim" (Suk. 28a), probably in imitation of the Talmudic "Meshalot Shu'alim." Manuscripts exist at the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1466, 7, originally belonging to Cotton, and 1421, 5, with six additional fables) and Munich (207 written before 1268).

His Fox Fables.

The first edition appeared in Mantua, in 1557; another with a Latin version by M. Hanel, Prague, 1661; other editions at Berlin, 1706; Lemberg, 1809; Grodno, 1818; Sklov, n. d.; Warsaw, 1874.

The fables themselves give in rimed prose most of the Beast Tales passing under the name of Æsop during the Middle Ages; but in addition to these, the collection also contains fables conveying the same plots and morals as those of Marie de France, whose date has been placed only approximately toward the end of the twelfth century. It has been suggested that these additional fables were derived by Berechiah from Marie, but this is impossible, as Berechiah's versions are closer to the original and in at least one case (No. 28) he did not make a mistake made by her. The following table exhibits the relationship between Berechiah's fables and those of Marie, as well as their connection with the "Romulus," the Latin prose translations of the medieval Æsop. From this it will be seen that Berechiah has only one-half of the additional fables given by Marie, and that he has as many (about 30) which are not found in her collection. Some of these are from Avian, others from Oriental sources; and it has been suggested with some reason that both collections are derived from an Arabic series containing 154 fables, most of which could be traced to classical antiquity, and others from the East. The question can not be said to be settled; but neither Neubauer nor Steinschneider will admit that Berechiah knew Arabic ("Jew. Quart. Rev." xii. 607).

Comparative Table of Corresponding Fables in Berechiah, Marie de France, and "Romulus."

Abbreviations: Ber.=Berechiah; Marie=Marie de France, "Fables"; Rom.="Romulus" (medieval prose Æsop, ed. Oesterley, 1873); App. or A.=Appendix to Rom.; Av.=Avian, "Fabulæ," ed. Ellis. Missing numbers have no parallels in Marie or "Romulus."

Ber.	Marie.	Rom.
1	15	15
2	3	3
3	2	2
4	1	1
5	5	5
6	[Talmudic Ber. 61b]	
7	4	4
8	7	8
9	8	9
10	9	12
11	10	ii. 8
12	12	6
13	14	14
14	16	16
15	17	17
16	18	19
17	19	iv. 19
18	20	iv. 21
19	21	App. 60
20	13	13
21	90	ii. 10
22	63	ii. 11
23	68	iv. 12
24	26	ii. 1
26	56	A. 31
27	..	A. 18
28	64	A. 61
29	58	ii. 16
32	(Chicken and Fox) Gubernatis, "Zool. Myth." ii. 13.	
33	..	Av. 11
36	73 (88)	A. 28
37	31	iii. 4
38	30	ii. 9
39	22	A. 24
40	29	ii. 4
41	..	Av. 15
42	23	iii. 14
43	28	ii. 2
44	27	ii. 2
45	81	A. 27
47	..	Av. 5
48	..	ii. 14
50	74	A. 36
51	..	Av. 18
52	11	
54	..	A. 18
55	..	Av. 12
56	69	iv. 19
58	..	Av. 29
59	(same as 26)	
61	34	iii. 14, 15
62	..	iii. 13
63		
65	67	iv. 10
66	(Mule's Pedigree) Halm 197.	
67	..	Av. 35
68	(Man and Pit) Ḳalila.	
69	(Partridge, Monkey, and Elephant) "Jātaka," tr. by Rhys-Davids, 310.	
73	70	iv. 18
74	32	iii. 7
75	42	iv. 13
76	6	7
77	75	A. 37
78	66	iv. 8
79	36	iii. 17
80	33	ii. 9
81	38	A. 22
83	72	A. 35
84	71	A. 25
85	59	A. 32
86	103	A. 71
88	..	Av. 27
90	..	A. 13
91		
92		
93	(Lion's Traces) Halm 157	
94	98	A. 20
95	(Man and Tool) Ḳalila.	
102	(Fox and Fleas) Aristotle, "Rhet." ii. 20.	
104	..	Av. 7
107	..	Av. 22

As an example of his fables, the following may be given as one of those which has a parallel in Marie de France (No. 73), and is derived from an Oriental source, probably the "Vaka Jataka" (Folk-lore Journal, iii. 359):

The Wolf and the Animals.

The Wolf, the Lion's prince and peer, as the foe of all flesh did appear; greedy and grinding, he consumed all he was finding. Birds and beasts, wild and tame, by their families urged to the same, brought against him before the Lion an accusation, as a monster worthy of detestation. Said His Majesty, "If he uses his teeth as you say, and causes scandal in this terrible way, I'll punish him in such a way as to save his neck, if I may, and yet prevent you becoming his prey." Said Lion to Wolf, "Attend me to-morrow, see that you come, or you'll come to much sorrow." He came, sure enough, and the Lion spoke to him harsh and rough. "What by doing this do you mean? Never more raven the living, or live by ravening. What you shall eat shall be only dead meat. The living you shall neither trap nor hunt. And that you may my words obey, swear me that you'll eat no flesh for two years from to-day, to atone for your sins, testified and seen: 'tis my judgment, you had better fulfil it, I ween." Thereat the Wolf swore right away no flesh to eat for two years from that day. Off went Sir Wolf on his way, King Lion stopped at court on his throne so gay. Nothing that's fleshy for some time did our Wolf eat, for like a gentleman he knew how his word to keep. But then came a day when he was a hungered and he looked hither and thither for meat, and lo, a fat sheep fair to look on and goodly to eat (Gen. iii. 6). Then to himself he said, "Who can keep every law?" and his thoughts were bewildered with what he saw. He said to himself, "It overcomes me the longing to eat, for two years

day by day must I fast from meat. This is my oath to the king that I swore, but I've thought how to fulfil it as never before. Three sixty-five are the days in a year. Night is when you close your eyes; open them, then the day is near." His eyes he opened and closed straightway. It was evening and it was morning, one day (Gen. i. 6). Thus he winked until he had numbered two years, and his greed returned and his sin disappears. His eyes fix the goat (*sic*) they had seen and he said, "See beforehand I have atoned for my sin," and he seized the neck of the goat, broke it to pieces, and filled up his throat as he was wont to do before, and as of yore his hand was stretched out to the beasts, his peers, as it had been in former days and years.

This is nearer the original source than the version of Marie, which gives a Christian turn to the whole story.

Berechiah was also the author of an ethical treatise entitled "Sefer Maẓref" (MSS. at Munich and Parma). The treatise is divided into thirteen chapters: i. Introduction, ii. Lust, iii. Affection, iv. Restraint of the Will, v. Justice, vi. Misfortune, vii. Poverty, viii. Honor, ix. Position, x. Rank, xi. Soul, xii. Hope, xiii. Immortality. In it he quotes R. Abraham ibn Daud (died about 1198) without the formula for the dead, so that it is quite probable that the book was composed before 1180. He does not quote Maimonides' "Moreh," finished in 1191, known in Provence shortly after that date and in north France about 1204. Prof. Gollancz has published an edition of the "Sefer Maẓref" (London, 1902).

His Other Works.

In addition to these, Berechiah wrote a commentary on Job (MS. in the Cambridge University Library, 8; Schiller-Szinessy, "Catalogue," pp. 40–42, 245). He was acquainted with most of the grammarians of the eleventh and twelfth centuries, and his "Uncle Benjamin," whom he quotes, has been identified with Benjamin of Canterbury. The writer of the commentary on Job was also the author of a commentary on the whole Bible, passages from which are quoted in a Leyden manuscript.

Berechiah was certainly a translator, his version being extant of Adelard of Bath's "Quæstiones Naturales" (MSS. at Munich, Leyden, Oxford, and Florence), as well as of a "Lapidary" containing a description of 63 species of stones (MS. in Bodleian). Besides these works, Berechiah is also said by Zunz to have contributed to the Tosafot (Sanh. 20b), and, as his name implies, was probably an expert in Hebrew grammar, for which reason he is quoted by Moses ben Isaac of England, in his "Sefer ha-Shoham." As this work was probably written before 1215, these references confirm the date and place suggested above.

Berechiah was one of the most versatile writers of the Middle Ages, and if he can be claimed for England, it raises the literary position of that country, as regards Jewish literature, to a considerable height.

Formerly some confusion existed between Berechiah and another Krespia Naḳdan, the copyist of certain manuscripts and supposed translator of Saadia's "Emunot we-Deot" (see Krespia Naḳdan).

Bibliography: Zunz, *G. S.* iii. 237, 238, Renan-Neubauer, *Les Rabbins Français*, pp. 490–499 (containing full previous bibliography); Steinschneider, *Hebr. Bibl.* xiii. 80 *et seq.*; Jacobs, *Fables of Æsop*, i. 168–178; idem, *Jews of Angevin England*, pp. 165–173, 196–199, 278–280; Neubauer and Jacobs, *Jew. Quart. Rev.* ii. 322–333, 520–526 (compare *ibid.* vi. 364, 375); Steinschneider, *Hebr. Uebers.* pp. 358–962; Gross, *Gallia Judaica*, p. 180.

G. J.

BERECHIAH DE NICOLE (Lincoln; also known as **Magister Benedict fil Mosse de Londres**): English Tosafist; died after 1256. He was of the well-known Hagin family, and son of Rabbi Moses ben Yom-Ṭob of London. He was the rab or chief rabbi of Lincoln (the Norman-French name of which was "Nicole"), and probably lived in the house now known as "the Jews' house" in that city; for this was in the possession of a certain Belaset of Wallington in 1287, and there is a deed which speaks of Belaset, daughter of the rab Berechiah (Davis, "Shetaroth," No. 156, p. 298). It has been conjectured that it was to attend the marriage of this Belaset and to do Berechiah honor that the Jews of England assembled at Lincoln toward the end of August, 1255, when the body of Little Hugh of Lincoln was discovered, and all the Lincoln Jews were sent up to London for complicity in a so-called ritual murder. Berechiah was released earlier than the rest of the Jews, on Jan. 7, 1256 (Rymer, "Foedera," ed. 1816, i. 346).

His subsequent fate is unknown; but there are a number of decisions of his in the ritual literature of the time, which show that he was considered an authority in ritual matters. Thus, in Mordecai, Ber. iv. 90, he decided that the evening prayer might be said an hour and a quarter before the legal time of night. On another occasion he declared that nuts prepared by Gentiles might not be eaten by Jews ("Shilṭe ha-Gibborim" on Mordecai, 'Ab. Zarah ii. 831). There is likewise an exegetic remark made by him in "Minḥat Yehudah," 89b.

Bibliography: Zunz, *Z. G.* p. 97; Renan-Neubauer, *Les Rabbins Français*, p. 441; Jacobs, in *Trans. Jew. Hist. Soc. England*, i. 102–111.

G. J.

BERED: 1. A son of Ephraim (I Chron. vii. 20). In the genealogy of Num. xxvi. 35 his place is taken by Becher. It may be that Bered and Becher are the same. See Becher.

2. A place given in the story of Hagar (Gen. xvi. 14). Beer Laḥai Roi is there located between Kadesh and Bered. Targumim Onkelos and Yerushalmi regard Bered as Shur; Onkelos rendering it "Ḥagra," which is his usual equivalent for "Shur" (Gen. xvi. 7), while the Jerusalem Targum renders it "Ḥaluẓa," which is also "Shur" (Ex. xv. 22). The site has not been identified.

J. JR. G. B. L.

BEREK, JOSELOVICH (called also **Berko**): Polish colonel under Kosciusko and Napoleon I.; born at Kretingen, government of Kovno, Russia, in the second half of the eighteenth century; killed in the battle near Kotzk, government of Syedletz, Russian Poland, 1809. He was an agent of Prince Massalsky, the owner of Kretingen and bishop of Wilna, who often sent him with commissions abroad, where he learned the French language. In 1794 he was commissioned by Kosciusko to form a light-horse regiment from among the Jews of Warsaw. Berek revived the courage of his coreligionists in the struggle for the fatherland, and fought bravely with his 500 men, especially in the defense of Warsaw. In the siege of Praga (a suburb of Warsaw) by Suvarov he lost almost all his soldiers. He then served under Napoleon, in the Polish Legion

commanded by General Dombrowski, and was killed in an encounter with Austrian hussars near Kotzk, as before stated. There the people raised a mound to his memory; and until 1831 his widow and son received a pension.

Berek was a knight of the Polish Gold Cross and the Virtuti Militari.

BIBLIOGRAPHY: *Voskhod*, Oct. 1897, p. 87; *Syn Berka Josielovica*, Supplement to *Swiat*, Cracow, 1889; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892, *s.v.*; S. Orgelbrand, *Encyklopedja Powszechna*, ii., Warsaw, 1898, *s.v.*

H. R.

BERENDSON, MARTIN: German publisher; born at Hamburg in 1824; died June 24, 1899. He was the head of the well-known bookselling and publishing firm of his native city, "Gebrüder Berendson." Berendson devoted much of his leisure to Jewish communal affairs and filled several honorable offices in the Hamburg Reform congregation. He was also a prominent Freemason and held high position in the councils of that fraternity.

BIBLIOGRAPHY: *The Jewish Chronicle*, June 30, 1899.

S. P. WI.

BERENDT, GOTTLIEB MICHAEL: German geologist; born in Berlin Jan. 4, 1836. He studied the science of mining; and in his work, "Die Diluvialablagerungen der Mark Brandenburg, Insbesondere der Umgebung von Potsdam," Berlin, 1863, gave the first geological map of this province. He also prepared and issued maps of a part of the Harz mountain range and of eastern and western Prussia. Having settled in Königsberg, he was, in 1872, made there extraordinary professor; subsequently becoming district geologist and chief of the department for the Lowland in the Prussian Geological Institute at Berlin. Being made professor at the Berlin University in 1875, Berendt distinguished himself by work on the geology of the North German Lowland; and was among the first to recognize the glacial theory in geology. He further issued a geological map of the vicinity of Berlin, and a geological plan of the city of Berlin. His work, "Die Theorie Darwins und die Geologie," Gütersloh, 1870, contains a repudiation of Darwinism. Among his other productions on geology, the more important are: "Geognostische Blicke in Alt-Preussens Urzeit," Berlin, 1872; "Die Umgegend Berlins," Berlin, 1877; "Spuren einer Vergletscherung des Riesengebirges," Berlin, 1892; "Der Tiefere Untergrund Berlins," Berlin, 1899. He contributed a large number of essays on the same subject to the following periodical publications: "Zeitschrift der Deutschen Geologischen Gesellschaft," Berlin; "Neues Jahrbuch für Mineralogie, Geologie, und Paläontologie," Stuttgart; "Schriften der Physisch-Ockonomische Gesellschaft," Königsberg, and others.

BIBLIOGRAPHY: J. C. Poggendorff's *Biographisch-Literarisches Handwörterbuch zur Gesch. der Exacten Wissenschaften*, iii., Leipsic, 1898; Meyer, *Konversations-Lexikon*.

S. B. B.

BERENGER OF NARBONNE: Viscount of Narbonne in the eleventh century. In the midst of the important wars of that century waged for the assertion of their temporal power, the popes still found time to protect the Jews. Alexander II. was their enlightened and zealous protector against any injustice. Animated by such sentiments, he praised the viscount Bérenger of Narbonne for having energetically interfered in their favor at a time when their persecution was threatened. At the same time Alexander wrote a letter to the bishop Wifred of Narbonne (1063), asking him to protect the Jews no less actively in future than had Bérenger, if similar circumstances should arise.

BIBLIOGRAPHY: Vogelstein and Rieger, *Die Juden in Rom*, i. 216.

G. M. S.

BERENICE (formerly **Hesperides**): City of the Cyrenaic Pentapolis, at the eastern extremity of the great Syrtis, near the river Lathon. The settlement of the Jews in Berenice, as in the other towns of the Greek colony "Cyrenaica," dates from Ptolemy I. Although enjoying the rights of citizenship, they formed an independent municipal community. But instead of having an ethnarch at their head, as in other places, the Jews in Berenice formed a separate "politeuma," and were governed by their own archons. A Greek inscription found in Berenice, dating from the year 13 B.C., according to Böckh's calculation, gives the names of the nine Jewish archons. These are: Cleanthropos, Stratonicos, Euphanides, Aristonos, Sozigenos, Sosippus, Andromachus, Marcus, and Lailaos.

BIBLIOGRAPHY: Josephus, *Ant.* xiv. 7, § 2; *C. I. G.* ed. Aug. Böckh, No. 5361, p. 557; Schürer, *Gesch.* iii. 25, 42, 43.

G. I. BR.

BERENICE: Daughter of Costobar and Salome, sister of Herod I. Her marriage with her cousin Aristobulus was unhappy. The husband, being proud of his Maccabean descent by his mother, Mariamne, taunted his wife with her low birth. Berenice thereupon complained to her mother, and this fact intensified their mutual bitterness. When, shortly after the marriage (6 B.C.), Aristobulus was assassinated, Berenice was believed to have had a share in his death.

Being now free, Berenice married Theudion, the maternal uncle of Antipater, son of Herod I. Her second husband was put to death for participation in a plot against the life of Herod; and Berenice then married Archelaus. With him she went to Rome to solicit of Augustus the carrying out of her father's testament, and remained there until her death. During her sojourn at Rome she gained the favor of Augustus and the friendship of Antonia, wife of Drusus, who later paid the debts of Agrippa I., the son of Berenice, owed by him to the treasury of the emperor Tiberius.

BIBLIOGRAPHY: Schürer, *Gesch. des Jüdischen Volkes*, i. 456, ii. 151, 152; Brann, *Agrippa II.*, in *Monatsschrift*, 1870, pp. 333–444, 530–548, and 1871, pp. 13–28; Grätz, *Gesch. der Juden*, 3d ed., iii. 232.

G. I. BR.

BERENICE: Daughter of Herod Agrippa I. and of Cypros, the daughter of Phasael; born in 28. She was first married to Marcus, son of the alabarch Alexander of Alexandria. Her husband dying within a short time, her father married her to his brother Herod of Chalcis (Josephus, "Ant." xix. 5, § 1). Berenicianus and Hyrcanus were the children of this union ("Ant." xx. 5, § 2; "B. J." ii. 11, § 6). Again a widow in the year 48, Berenice went to her

brother Agrippa II., with whom it was whispered she lived in incestuous relations ("Ant." xx. 7, § 3; Juvenal, "Satires," 6). These rumors may not have been unfounded, since Agrippa tried to stop them by betrothing Berenice to Polemo, king of Cilicia. The latter, won by her wealth as much as by her beauty, embraced the Jewish faith and was circumcised.

Her Marriages.

Berenice, however, soon left her third husband to return to her brother, resuming apparently their old relations. In 60 she went to Cæsarea with Agrippa II. to welcome the new governor, Festus, and took part in the proceedings against Paul (Acts xxv. 13 *et seq.*, xxvi.). When, in 66, the governor Florus had by his measures provoked a riot in Jerusalem, Berenice, who was then in the city to fulfil a Nazarite vow, implored him on her knees to stop the bloodshed and to spare the town. But Florus was deaf to her prayers, and, being in danger of maltreatment, she had to seek refuge in her palace ("B. J." ii. 14, §§ 6–9; 15, §§ 1, 2). Berenice appeared with Agrippa before the proconsul Cestius Gallus to complain of Florus. Later, when Agrippa in a speech tried to dissuade the people from going to war with the Romans, Berenice stood near him to protect him by her popularity ("B. J." *l.c.*). Agrippa's attempts to maintain peace were unsuccessful In the ensuing conflict at Jerusalem between the war party and that advocating peace the latter succumbed; and the palaces of Agrippa and Berenice were demolished by the infuriated populace ("B. J." ii. 17, § 6).

Pleads for Jerusalem.

Berenice and Agrippa now openly went over to the Romans. After Vespasian had been made emperor by the Egyptian and Syrian legions, Berenice, who was a strong supporter of the Flavian party, summoned her brother Agrippa to Palestine to take the oath of allegiance (Tacitus, "Historiæ," ii. 81). Vespasian seems to have held her in high esteem; for only her intercession saved Justus of Tiberias from being beheaded.

About this time Berenice entered into relations with Titus that lasted for many years, although she was much older than he—according to Wilcken, no less than thirteen years. Her beauty, however, was still irresistible, and, perhaps in the eyes of Titus, her vast wealth was even more attractive (compare Tacitus, "Historiæ," ii. 2). These relations continued at Rome, whither Berenice had gone with Agrippa in 75. Titus and Berenice lived on the Palatine Hill; and it was generally supposed that he would soon marry her (Suetonius, "Titus," vii.). So jealous of her was Titus that he caused the Roman general Cæcina, whom he suspected of a secret intrigue with Berenice, to be assassinated (Aurelius Victor, "Epitome," x. 7). Fully expecting Titus to marry her, Berenice tried to hasten the event (Dio Cassius, lxvi. 15, § 4); but when she publicly appeared as the wife of Titus he was compelled, much against his will, to separate from her, the hatred of the Jews by the Romans being too intense to tolerate such a union (Suetonius, *l.c.*; Dio Cassius, *l.c.*). Still Berenice did not give up the hope of sharing with Titus the throne of the Roman empire. At the news of Vespasian's death (June 23, 79) she hastened to Rome; but Titus sent her back (Dio Cassius, lxvi. 18).

Beloved by Titus.

Nothing is known of the later life of Berenice. It may be remarked that Berenice on her journeys between Palestine and Rome seems to have formed connections at Athens, as may be gathered from the inscription published in "C. I. A." iii. 1, No. 556.

Bibliography: Wilcken, in Pauly-Wissowa, *Real-Encyklopädie der Classischen Alterthumswissenschaft*, iii. col. 287; Grätz, *Gesch. der Juden*, iii. *passim*; Schürer, *Gesch.* i. 470, 493, 503, 606.

G. H. Bl.

BERENSON, BERNHARD: Art critic and historian; born at Wilna, Russia, June 26, 1865. He was educated in America, and in 1887 was graduated at Harvard. For some time Berenson has been in Italy investigating Italian art, and he is regarded as one of the leading authorities on its technic, following the methods of Morelli in testing the reputed authorship of early paintings. Bernhard Berenson is a contributor to the New York "Nation" and to various French and German reviews of art and archeology. Among his publications in book form are: "Lorenzo Lotto," an essay in constructive art criticism, 1895; "Central Italian Painters of the Renaissance," 1897; and "The Study and Criticism of Italian Art," 1901.

Bibliography: *Who's Who in America*, 1902.

A. M. W. L.

BERENSTEIN, ISSACHAR BAER B. SAMUEL: Dutch rabbi; born in Leeuwarden, Holland, 1808; died in The Hague Dec. 13, 1893. He was the son of Rabbi Samuel b. Berish Berenstein, chief rabbi of Amsterdam, and was a dayyan of that town at the time of his father's death in 1838, continuing in that position for the following ten years. In 1848 he became chief rabbi of The Hague, succeeding R. Joseph Asher Lehmans, who had died six years before. He held the latter position for forty-five years, during which time he contributed much to the building up of communal institutions, such as an orphan asylum and a Jewish hospital; he was also the organizer of a Jewish historical and literary society. Berenstein's services were recognized by the government, and he was decorated with the insignia of the Order of the Golden Lion. He died at the ripe old age of eighty-five years, highly honored and respected, and was mourned by the entire population of the Dutch capital, irrespective of race or religion.

Bibliography: *Israelit of Mayence*, 1893, No. 103; לוח אחיאסף (*Ahiasaf Calendar*) for the year 5655 (1894–95), p. 459.

S. P. Wi.

BERENSTEIN, SAMUEL BEN BERISH: Dutch rabbi; born in Hanover about 1767; died in Amsterdam Dec. 21, 1838. He was the descendant of a long line of distinguished rabbis, his father and his grandfather, R. Aryeh Loeb—who was the son of Rabbi Jacob Joshua of Cracow, Lemberg, and Frankfort (author of the "Pene Yehoshua")—having been rabbis of Hanover. Rabbi Samuel Berenstein was educated as a rabbi, and for many years held that office at Gröningen, Holland. He was probably the first rabbi of Holland to preach

in the Dutch language, and a speech which he delivered in 1805 to arouse sympathy for those who were ruined by the great fire that almost destroyed the city of Leyden in that year is preserved in a Hebrew translation ("Ha-Meassef," 1809, pp. 291, 342; 1810, pp. 40 *et seq.*). Later he became rabbi of Leeuwarden, Friesland, and remained there till 1815, when he was elected chief rabbi of the Ashkenazic community of Amsterdam, to succeed his father-in-law, Jacob Moses Löwenstamm, who had held that position since 1790. There is a tradition that R. Samuel was a trifle too liberal to suit the taste of his zealous father-in-law, and that there were many differences of opinion between them during the time of liberal innovation early in the nineteenth century. A letter addressed by Samuel Berenstein to Israel Jacobsohn, whom he calls "friend of my youth," against the introduction of German prayers in the synagogue (B. H. Auerbach, "Geschichte der Israelitischen Gemeinde Halberstadt," pp. 223–225), is couched in remarkably courteous and liberal terms. Still, neither his orthodoxy nor his skill as a Talmudist is open to the slightest suspicion, as can be seen from a responsum dated 1819, addressed to him by R. Moses Sofer of Presburg. That uncompromising opponent of progress in any form calls R. Samuel "Geon Yisrael," "Ner Yisrael," "'Ammud ha-Yemoni," "Patish ha-Ḥazaḳ," "Kebod Ḳadosh Shemo Tifarto" (see "Ḥatam Sofer"; "Eben ha-Ezer," part ii., responsum 139); the last being an appellation which is used only in the case of the greatest and most pious rabbis.

Berenstein is not known to have contributed anything to rabbinical literature; besides a few sermons in the Dutch language ("Leerreden," mentioned by Kayserling, in "Jüd. Literatur," p. 103, where it is wrongly stated that he died in 1808)—one of which, delivered in Amsterdam, 1832, is preserved in the British Museum—and a Hebrew prayer against the cholera (Roest's "Catalogue of the Rosenthal Library"), he left nothing for posterity. He will always be remembered in Holland as one of the first rabbis to favor the spread of a knowledge of the Dutch language among the Jews of that country. In this regard he was a true follower of his great-grandfather, who also advised the Jews of his time to study the languages of the countries in which they live (see S. Bloch's preface to his translation of Menasseh b. Israel's "Teshu'at Yisrael," Vienna, 1813). After the death of R. Samuel, his son R. Issachar Baer, who was a dayyan in Amsterdam, failed in the effort to succeed him, and the office of chief rabbi remained vacant for a quarter of a century, until the election of the present incumbent, Dr. Dünner.

BIBLIOGRAPHY: L. Landshuth, *Toledot Anshe ha-Shem*, p. iii., Berlin, 1884; G. Falk, in *Ha-Karmel*, No. 40; M. L. Malbim, *Arẓot ha-Ḥayyim*, Breslau, 1837 (approbation).

S. P. Wi.

BERERAH.—In Talmudic Law: The concept "Bererah," known to the later Babylonian Amoraim, is a development of the law of joint property, and, just as in Roman law, this branch of the law presents very great difficulties. Girtanner, in "Jahrbücher für Dogmatik," iii. 239 (edited by Gerben and Ihering), says, "Ihering calls it the filigree of jurisprudence." In his "Die Rechtstellung der Sache und der Eigenthumsbegriff," etc., p. 242, Girtanner further says: "Joint property contains a contradiction to the concept of property. There is no object to which the right of property of the joint proprietor attaches, but it must be assumed as existing, although it is not actually existent." A. Rümelin ("Die Theilung der Rechte," p. 100) says: "The several dicta of the Roman law concerning joint property can not be brought together under a uniform principle, and they seem to exist independent of one another." It is not, therefore, surprising that the Talmudists formed no clear idea of Bererah, by which they attempted to explain the texts of the Mishnah and Tosefta concerning joint property; more especially because they did not limit this idea to joint property, but extended it so as to include other matters. Contradictions arose because the Tannaim and the Palestinian halakists in general knew nothing of the concept of Bererah, which was a later development of the Babylonian Halakah and modified the stricter ideas of the Palestinian.

Its Concept.

In cases of joint property the question arises, Is the proprietor that is using the joint property to be considered for the time being as sole proprietor or merely as owner of part, and as exercising the right of use of the part owned by the other? Furthermore, in cases of division of the joint property, do the joint proprietors receive their original property, or do they receive new property through exchange?

The various answers to these questions result in important differences both from the religious and from the juridical point of view. For instance: One vows not to enjoy the property of his partner. If he, as joint proprietor using joint property, is looked upon as sole proprietor, this vow has no effect, because he is simply using his own property, and not that of his partner; but if he is considered, as to a part of it, simply as exercising the right of use of property belonging to the other, the joint proprietorship must be dissolved, or he must assign his right to another person. In Ned. v. 1, a controversy of the Tannaim is reported: If two joint proprietors vow not to enjoy the property of each other, according to the general view, neither of them may enter upon the estate which they own in common, whereas one of the Tannaim, R. Eliezer ben Jacob, maintains that each of them may say, "I am entering upon my part." Accordingly, therefore, the Babylonian Gemara (B. Ḳ. 51b), assuming that the joint property is indivisible, concludes that this controversy of the Tannaim can be explained only through the legal principles Yesh Bererah and En Bererah. The Gemara assumes that R. Eliezer applied the principle Yesh Bererah; namely, that each of the joint proprietors may choose to consider the joint property as his sole property during the time that he is using it. It is an implied legal condition (*conditio juris*) that "during the time in which I use the joint property, it is my property; during the time that you use it, it is your property," or, as it might also be translated, "That which formerly was undetermined is now—by the partner's act—looked upon as determined" (R. Nissim on Nedarim, *l.c.*). The Gemara furthermore assumes that the opponents

of R. Eliezer applied the principle En Bererah; namely, that the exercise of such choice is not to be presumed; or (according to Nissim) that which was undetermined beforehand is not considered as determined. What is said here concerning the use of an indivisible estate is also applicable to the use of any fruit-bearing property. Each takes of it what is then considered as having belonged to him according to the principle of Bererah, and therefore the Gemara applies to the use of a common well the arguments in the above-mentioned controversy (B. Ḳ. *l.c.*; Beẓah 39b; against R. Nissim compare R. Solomon Luria, in "Yam Shel Shelomoh"). Another example may be taken from the case of fruits. In Syria the fruits of the fields belonging to Jews were subject to tithes and heave-offerings, but fruits of a Gentile bought by a Jew were not. Now, in case a Jew and a Gentile are joint owners of a field in Syria, if each of them is considered the sole proprietor, then, upon division, each receives his original property, and the fruits of the Jew, therefore, are liable for tithe and heave, and those of the heathen are not; but if the division is considered as an exchange, then in the share of both the fruits of the Jew and of the Gentile are mixed.

Yesh Bererah and En Bererah.

Concerning this case, there is a controversy between Rabbi and R. Simon ben Gamaliel (Bab. Giṭ. 47a and b; Ḥul. 135b). R. Simon ben Gamaliel permitted the division so that each received his sole property; Rabbi was of the opinion that each received mixed property; and from these opinions it is presumed that R. Simon ben Gamaliel maintained the principle Yesh Bererah, and Rabbi that of En Bererah. In this manner, the Babylonian Talmud ('Er. 36b *et seq.*) explains the Mishnah Demai vii. 4. In the case of untithed fruit, a part of which is intended for tithes and heave-offerings, there is a mingling of sacred portions and profane ("ḥullin"); the profane portions may be taken away and used, and the balance remains as tithes and heave-offerings. The aforesaid Mishnah as well as Mishnah Demai vii. 1 reflect the principle Yesh Bererah. According to the principle of En Bererah, both Mishnahs would be different, and would forbid the use of the fruit until after the tithe and heave had been removed.

In the Babylonian Talmud, Raba, who favored the concept "Bererah" (see Tem. 30b), if indeed he was not its author, takes pains to prove that not only R. Meïr, but also R. Jose, R. Simon, and R. Judah accepted the principle Yesh Bererah (in 'Er. 36b "Riṭba" reads "Raba," and not "Rab"; so also the Munich manuscript; see Rabbinowicz, "Diḳduḳe Soferim," *ad loc.*, and compare Rab's opinion in Yer. 'Er. iii. 21b) who does not accept the concept of "Bererah." In the Babylonian Talmud itself Samuel ignores Bererah, B. Ḳ. 9a; while R. Naḥman, the teacher of Raba, accepted En Bererah (Giṭ. 48a; see R. Nissim to Ned. 45b). Raba explains the case in Mishnah 'Er. iii. 5 by means of Bererah. One may say, "If the instructor [ḥakam] comes to this side, my 'erub [removal of residence on Sabbath for 2,000 ells] shall be on this side; but if he goes to the other, the 'erub shall be on the other side; if one comes to this side and the other goes to the other side, then that 'erub shall be valid which I shall determine upon tomorrow." From this passage Raba seeks to deduce the principle Yesh Bererah, because the locality of the residence ('erub) was uncertain at the time when the condition according to which it was to be determined was made. If the decision is made on the Sabbath, it is retroactive to the period of the commencement of the Sabbath; just as in the case of the division of joint property where the presumption is that an actual division had already been made *ab initio*; hence this is a case of Yesh Bererah. Most of the commentators take this view (treated later in this article), but there is a distinction between these two cases. In 'Erubin, there is an express condition after the fulfilment of which the matter is absolutely decided; whereas in the case of the division there is no express condition made beforehand, and it is not absolutely determined even afterward, which part, from the beginning belonged to the one joint owner, and which part to the other.

Extension.

This led the Tosafists to distinguish between different kinds of Bererah. Some accepted Bererah where an express condition had been made, others where a doubt is resolved afterward (Tos. to Giṭ. 48a); on the other hand, in the case of the division they adopted the principle En Bererah. Raba did not recognize these distinctions; he considered the division conditioned even if the condition was not expressed (*conditio juris*); see Schürl ("Theilbarkeit als Eigenschaft von Rechten," p. 30), who also calls it conditioned. Abbayi, opposing Raba, calls attention to another distinction. He says the condition "if it shall be my will" can be referred back to Bererah, but not the condition "if this will happen," or "if it shall be the will of another" (תולה ברעת עצמו ותולה ברעת אחרים, "dependent on his own will" and "dependent on the will of others"; Giṭ. 25a *et seq.*). In the latter case the retroactive effect of the condition is generally accepted; the former cases are such instance of Bererah, concerning which there is a controversy. According to Windscheid, i. § 93, the condition, "if it shall be my will," has no retroactive effect. Raba, however, takes pains to prove that the Tannaim who accept Bererah in the one case also maintain it in the other cases, and vice versa. He does not recognize any distinctions, therefore, in the concept Bererah. The commentators ask, "What difference is there according to Raba between the concept Bererah and the retroactive force of a condition?" Such a difference must exist because the retroactive force of the condition is generally accepted on the ground that he who says "on condition" is like him who says "from now on." Rashi (Giṭ. 25b), who raises this question, is of the opinion that only conditions within man's power to fulfil or not to fulfil have retroactive effect according to general opinion, but not such conditions as are in the power of him who is master over life and death, as, for example, "if I die from this disease." In these cases retroaction can only be adopted on the principle Yesh Bererah. But in this case Bererah contains the idea of predestination: that which has

Kinds of Bererah.

Retroactive Force of Conditions.

actually occurred has already been predetermined by Providence. But it is clear that such a view must be kept out of the field of law. Naḥmanides sets up the following distinction between Bererah and the retroactive force of a condition: Simple conditions have retroactive force even according to the principle En Bererah, whereas a double condition works retroactively only according to the principle of Yesh Bererah. The distinction is clear. If one makes a simple condition, his will is directed toward something definite which merely requires the fulfilment of the condition; but if one makes a double condition, he wants either one thing or another, he vacillates, and therefore the idea of Bererah must be brought into requisition in order to cause retroactive effect. This view of Naḥmanides, however, is not satisfactory, and therefore his distinction between "Bererah" and the "retroactive force of the condition" is rejected (see Luria, *l.c.*); but the idea of Naḥmanides is correct and merely requires amendment; it is the only correct one, following the view of Raba. If one says to a woman, "I marry you on condition that your father consents," the act is an alternative juridical act. If the condition is fulfilled, the marriage is valid; if the condition is not fulfilled, the union is unlawful; but it has certain legal consequences, for Jewish law does not recognize the maxim "Pater est quem nuptiæ demonstrant." In this case, therefore, there is a double condition, and, nevertheless, after being fulfilled, it has retroactive force exactly as in the case in Mishnah Demai vii. 4, where one may eat only on condition that that which was last taken out is presumed to have been "terumah" from the beginning. The opponents of this view who maintain that the marriage is valid in any event, even if the father does not give his consent, must assume the principle En Bererah, because it is possible to consent only to something definite. In a like manner, there is a double condition in the case, "Here is your bill of divorce, to take effect if I die from this disease," if the view is accepted that the wife remains a lawful wife up to a moment before the death of the husband. The conditions are first, "You shall remain my wife up to a moment before my death," and second, "The bill of divorce shall be effective a moment before my death." His will, therefore, is divided, and nevertheless there is a retroactive effect; hence, the principle Yesh Bererah is in action. If his will were only directed toward the divorce, the effect would be that the marriage would be *in suspenso*; and since that is not the case, it follows that the principle Yesh Bererah is invoked. In this manner, it seems, Raba has distinguished "Bererah" from "the retroactive force of a condition," and only in this manner can the etymology and translation of the word be fixed.

Bererah and Condition.

Since the commentators joined in the views of Rashi concerning the discrimination between the personal and the elementary nature of the conditions, they necessarily must find nothing else in the word "Bererah" than "retroactive force of condition." Bererah is, according to this view, a special form of the retroactive force of conditions which is accepted by some and rejected by others. The word, therefore, must be explained through the assistance of other words: הוברר הדבר למפרע, "the matter has been made clear with regard to the past"; and the translation of the word would imply its secondary meaning, because ברר means, in the first place, "to choose," "to select"; as for instance, בורר אוכל מתוך הפסולת, "to select the edible from the inedible." In its derived meaning it also means "clear," "clean," "positive." Bererah might be translated "certainty"; *i.e.*, that which was formerly doubtful is now certain; but this idea is also contained in the notion of the retroactive force of condition, and the word "Bererah" would not cover that special meaning which it was intended to express. In the Jerusalem Talmud, there is a phrase which covers "retroactive force of condition" (Demai vi. 25d, and elsewhere), זה חלקו המגיע לו מישעה ראשונה, "this, his share, was his from the first moment." According to Rashi, the word "Bererah" ought to be translated as predestination; but this idea is not in the word. But, in fact, "Bererah," derived from ברר, "to choose," "to select," means "choice." "Yesh Bererah" means "he has the choice"; that is to say, one can make a double condition and afterward choose one or the other; or through the fulfilment of the condition, whichever it may be, one thing or the other is determined. "En Bererah" means that one can not make a double condition, so that afterward one of the two may be determined. This was the view of the Babylonian Talmud as shown in Yoma (55b), where it is argued, "let him choose four zuzim," etc. Likewise in another place (Tem. 30a; Bek. 57a), "let him take one out, and the others will be permitted." It is true that Levy and, following him, Kohut explain the word to mean "choice," but this translation of the word will not be of help in the Gemara, unless the above-explained view of Naḥmanides is borne in mind. Jastrow, therefore, gives a twofold translation, "choosing or a subsequent selection"; "retrospective designation." According to the above-mentioned explanation, the word "choice" is sufficient. The fact that a condition is retroactive is assumed, and is not expressed in the word; since this is characteristic of all conditions.

Etymology and Translation.

Undoubtedly, in practise, Raba has applied the concept of Bererah without distinction. Rabbi Isaac, the Tosafist, maintains that in every case a decision can be rendered according to Raba: namely, on the principle Yesh Bererah. R. Tam at first also decided in this manner, but later he departed from it (see Tosafot to Tem. 30a, and parallels in marginal notes). In the Gemara (Beẓah 37b *et seq.*), Mar Zuṭra is of the opinion that inasmuch as there is a difference of opinion concerning Bererah, the rule of decision should be "In Biblical commands, En Bererah; in rabbinical commands, Yesh Bererah"; and in this manner Maimonides also decided ('Er. viii. 7), although many contradictions appear in his work that can not all be reconciled by his interpreters (see Luria, *ib.* 36b; and "Sha'agat Aryeh," No. 89). Rabbi Joseph Caro (Shulḥan 'Aruk, *l.c.*) also notes this division; namely, "In rabbinical commands, Yesh Bererah, and in Biblical commands,

Application in Practise.

En Bererah." One rather illogical exception is made in the case of a Biblical command; namely, in the case mentioned in Ned. (*l.c.*), because it is said to differ from other cases of Bererah (see R. Solomon Luria).

Unknown in Palestinian Halakah.

The Palestinian Halakah is closer to Roman legal concepts than is the Babylonian, and in spite of all separation from that which was foreign, Roman legal concepts current among the people unconsciously forced their way into the Palestinian Halakah, although the rules of law of the two systems differed.

In Roman law, the difference between movable and immovable property shows itself in the concept of divisibility of property. Immovable property can be divided, and movable property can not (*pars pro diviso, pars pro indiviso*). In the case of immovable property an actual division is possible; in the case of movable property only a theoretical or ideal division can be made. Actual division of quantities and genus is likewise possible (*numero fit divisio*), because the value of equal parts remains the same; (see Waechter, "Archiv für die Civilistische Praxis," xxv. 155 *et seq.*); but this rule applies only to obligations and not to joint property. The division of joint property, is looked upon as an exchange (*permutatio*). In place of the formerly undetermined property, each of the joint proprietors receives from the other, by exchange, certain determined property (see Savigny, "Obligationenrecht," i. § 30, and likewise other well-known jurists quoted in "Monatsschrift," 1900, *l.c.*).

The Palestinian Halakah likewise distinguishes between joint property in divisible and in indivisible things. This distinction is found in the abovementioned controversy, in the case of a vow of abstinence by the joint proprietors from any enjoyment of each other's property; and in the other controversy, concerning tithes and heave-offerings in the case of joint property of Jew and Gentile in Syria. The Babylonian Talmud uses these as its principal supports for the controversy concerning Yesh Bererah and En Bererah. In Yer. Demai vi. 25d the latter controversy is discussed, and the Halakah is as follows: In case of a division of heaps of sheaves or even the threshed grain, it is undisputed that in each stalk or each grain there is common property, but in the case of a division of growing grain, there is a controversy between Rabbi and R. Simon ben Gamaliel. The former maintains that in this case also the community of property exists in every single stalk, and the latter maintains that each joint proprietor obtains his separate property.

R. Simon ben Gamaliel's principle is the following: The field being divisible (*pars pro diviso*; (see Joint Owners), there is an implied condition (*conditio juris*) among the joint proprietors that whichever of the two halves falls to the share of either one shall be presumed to have been his from the beginning. This is an alternative condition with retroactive force. This is the meaning of the maxim: "This, his share, was his from the first moment." The Palestinian Halakah has not distinguished the condition "if it shall be my will" from other conditions. Köppen ("Jahrbuch für Dogmatik," xi. 280) maintains that according to Roman law such a condition has retroactive force; so also Derenbourg ("Pandekten," p. 258, § 108, Berlin, 1896). Thus (Yer. 'Er. iii. 21b) the condition, "I may go whithersoever I may desire," is considered a condition with retroactive force. In Yer. Giṭ. iii. 44d, the case cited in the Mishnah—a bill of divorce written for one of two wives of the same name to be determined at the will of the husband—is considered invalid, because a bill of divorce may, under no circumstances, be written conditionally, otherwise the maxim of the law would apply, "that it was written for her from the first moment"; to wit, the condition has retroactive force. In the case of the division of a field, R. Simon ben Gamaliel held such condition to be necessarily implied. Rabbi does not consider such condition valid even if it is actually expressed, because, according to him, the joint property exists not only in that part which is divisible, but in each separate stalk, whereby division becomes impossible. R. Simon ben Gamaliel therefore had to admit that in case a division of a heap of grain is attempted, the joint property continues in every stalk or in every grain, whereby actual division becomes impossible.

Case of Joint Property.

In Roman law, the rule is, If the grain of two proprietors is mixed with their consent, "communio" exists, and it cannot be divided. "Quod si frumentum Titii frumento tuo mixtum fuerit, si quidem ex voluntate vestra commune est, quia singula corpora, id est singula grana, quæ cujusque propria fuerunt ex consensu vestro communicata sunt"; § 28 J. de rerum divisione, 2, 1.

The same controversy would exist even if there was joint property in two separate equal heaps of grain, or two equal pieces of the same kind of property, because, in this case, we have *partes pro diviso*; each part being a body for itself. R. Johanan and R. Eleazar dispute concerning this case (Yer. Ḳiddushin i. 60d; compare Demai, *l.c.*). R. Johanan decided, like Rabbi, that, even in the case of divisible things, community remains in every single piece or heap. R. Eleazar decides like R. Simon ben Gamaliel, "This, his share, was originally his." But it is undisputed that if there is joint property in a *single* heap of grain, it is indivisible, because the joint property exists in every grain (compare Yer. Demai vi. 25d). The same relation exists in the case of a courtyard held in common. Here, also, a distinction is made whether it is divisible or indivisible. According to Yer. Ned. v. 39a, it is undisputed that if the courtyard is indivisible, the joint proprietors that have through vows mutually resolved to abstain from enjoyment of one another's property may not step into the courtyard (Mishnah Ned. v. 1). The conflict between the general opinion and the view of R. Eliezer ben Jacob exists only if the property is divisible. According to the former view, every square inch of the courtyard is joint property, and therefore may not be divided. In order that they may step into this courtyard, joint proprietors must transfer their right to a third person. R. Eliezer ben Jacob is of the opinion that each joint proprietor has an undetermined half-interest in the entire property, and, through *conditio juris*, each joint proprietor obtains, after the division, his original property. This controversy is exactly like that between Rabbi and R. Simon ben Gamaliel.

Mishnah Demai vii. 2 is explained in Yer. 26b without controversy on the principle that the condition has retroactive force (מכבר לכשאישתה).

The Babylonian Halakah, by setting up the concept Bererah, went far beyond the Palestinian and read this concept into the controversy of the Tannaim. According to the Jerusalem Talmud, the division of indivisible things in the case of joint property is not permitted; according to the Babylonian, it is permitted in the case of rabbinical prohibitions (see an example in "Sha'agat Aryeh," *l.c.*). According to the Jerusalem Talmud, such a distinction can not be drawn because, following it, the division of indivisible things contains a contradiction, which makes its application equally impossible for rabbinical and Biblical law. Moreover, the controversy between Rabbi and R. Simon ben Gamaliel actually refers to a rabbinical prohibition.

But although the Babylonian Talmud's interpretation of the controversy of the Tannaim must yield to that of the Jerusalem Talmud, the concept Bererah, as such, is nevertheless juridically and logically justifiable. Roman law is not abstractly logical. The Roman law, it is true, establishes the proposition "Dominium plurium in solidum esse non potest," and most of the jurists, starting out with this proposition, take the stand that according to Roman law, in the case of joint property, the right is divided and the division is looked upon as *emptio*. Göppert explains this view clearly and convincingly ("Beiträge zur Lehre vom Miteigenthum," Halle, 1864). Other doctors of the law, such as Steinlechner, Windscheid, and Eisele, explain joint property as separate property even according to Roman law. Without venturing to express an opinion on Roman law, the statement of Unger seems convincing that there was an evolution in the law. He writes ("Jahrbuch für Dogmatik," xxii. 289):

Roman and Modern Law.

"A twofold point of view is possible: either theoretically divided property and divided security, or joint property and joint security. In the first case, it is assumed that there are several joint proprietors *pro indiviso*; in the latter case, that all together as one (*unius loco*) have property in the thing. The first point of view was that of the older Roman law, the latter is that of the later Roman law and of modern law, so far as it recognizes suretyship in cases of joint property."

A similar evolution took place in Talmudic law. The Palestinian Halakah takes the point of view that the joint proprietor, particularly of indivisible things, has a theoretical share in the article. It considers division as a purchase or an exchange. In the later Babylonian Halakah (through Raba) the joint proprietor is looked upon as sole proprietor who after the division receives his original property. It did not assume in joint property, consisting of many similar units, that each unit was joint property and had to be divided—division of the property and division of right are the same—but considered that the one-half of the bulk belonged to the one, and the other half to the other, and each one while using the joint property was presumed to be using his own property, and on division received what was always his property (Tos. Giṭ. 48a).

The difference between the views of the deciders of the responsa and the older authorities is particularly noticeable because the former say that in the case of indivisible joint estate, the vow of the joint proprietor has no force because they have assumed the obligation that one may use the share of the other; but, according to the older conception, the partnership relation contains no such idea of obligation and can be ended at any moment. This is the idea of the Jerusalem Talmud.

The concept Bererah is known in French law. Göppert (*ib.* pp. 64, 65) states: "In French law, the essence of the division of joint property did not consist in a mutual changeable contract, but rather in an *acte déterminatif*, by which it was established what portion of the joint property the joint heir really inherited, from which arose the legal presumption that the property which fell to his share at the division was deemed to have been his from the beginning. A remarkable coincidence! There being no inherent contradiction in the concept Bererah, the Babylonian Halakah, modifying the older view, established the compromise that in Biblical commands the principle En Bererah is followed, and in rabbinical commands Yesh Bererah. But the interpretation of the Babylonian Talmud of the dicta of the Tannaim contains innumerable contradictions, and is a shoreless ocean in which the commentator is lost. By distinguishing between the Palestinian Halakah and the Babylonian, it is believed that the matter has been made clear.

BIBLIOGRAPHY: R. Nissim to *Ned.* 45b; Solomon Luria, in his work *Yam Shel Shelomoh* to *B. K.* 31, pp. 34–40, Sdilkow, 1836. At the end he enumerates thirty cases referring to Bererah and arranges them in four classes. R. Judah Benjamin Rapoport, in his work *Simlat Benjamin*, pp. 23–27, Dyhernfurth, 1750, criticizes Luria's disquisition. R. Isaac Lampronti, in his work, *Paḥad Yiẓḥak*, Venice, 1749, *s.v.*, enumerates most of the passages of the Babylonian Talmud, and also refers to the literature of the responsa. R. Baruch Benedict Goitein, in *Kesef Nibḥar*, Lemberg, 1867, classifies and discusses most of the passages together with the codes of Maimonides and *Shulḥan 'Aruk*, and he finally distinguishes three classes of Bererah. R. Abraham Tiktin wrote a comprehensive article on this subject in his book *Petaḥ ha-Bayit*, pp. 16b–22a, Dyhernfurth, 820; he goes into detailed discussion and attempts to solve numerous contradictions by pilpulistic methods of argument. R. Jacob Zebi Jollesch, in his book *Melo ha-Ro'im*, Warsaw, 1880, has gathered all the material and has mentioned the various rabbis that adopted the principle Yesh Bererah and those that adopted the principle En Bererah. Aryeh Löw, the author of *Sha'agat Aryeh*, Brünn, 1797, treats of Bererah in numbers 89 to 93, pp. 67–70; finally R. Elijah Wilna, on *Oraḥ Ḥayyim*, 413, 1, has an excellent summary of the various views concerning Bererah. He is the only one of all the above-named commentators and authors of responsa who suggests the difference in the conception of Bererah between the Jerusalem and the Babylonian Talmud (*Yoreh De'ah*, 331, 27); *Monatsschrift*, 1869, pp. 369–377; Auerbach, *Das Jüdische Obligationenrecht*, Berlin, 1870, pp. 529 *et seq.*, 1900, p. 50, note 1 (note 2, *ib.*, must be corrected according to the above views). The lexicons of the Talmud (*s.v.*) of Levy, Kohut, and Jastrow.

J. SR. M. S. Z.

BERESHIT. See GENESIS.

BERESHIT RABBAH (called also by the ancients **Bereshit derabbi Osha'yah [Hosha'yah], Bereshit rabbah derabbi Oshaya [Hoshayiah], Bereshit derabbi Hosha'yah rabba, Baraita derabbi Osha'ya):** Expository Midrash to the first book of the Pentateuch, assigned by tradition to the amora Hoshaiah, commonly Osha'yah, who flourished in the third century in Palestine. The Midrash forms a haggadic commentary on the whole of Genesis, in keeping with the character of the Midrashic exegesis demanded by that age. In a continuous sequence, broken only toward the end, the Biblical text is expounded verse for verse, often word for

word; only genealogic passages, and such as furnish no material for exposition (as the reiterated account of Abraham's servant in Gen. xxiv. 35-48), are omitted.

Its Simplicity and Sublimity.

The Bereshit Rabbah contains many simple explanations of words and sentences, often in the Aramaic language, suitable for the instruction of youth; and also the most varied haggadic expositions popular in the public lectures of the synagogues and schools. According to the material or the sources at the disposal of the editor of the Midrash, he has strung together various longer or shorter explanations and haggadic interpretations of the successive passages, sometimes anonymously, sometimes citing the author. Again, he adds to the running commentary longer haggadic disquisitions or narratives, connected in some way with the verse in question, or with one of the explanations of it—a method not unusual in the Talmud and in other Midrashim. The first chapters of Genesis, on the creation of the world and of man, naturally furnished especially rich material for this mode of exegesis. Whole sections are devoted to comments upon one or two verses of the text. Many references to contemporary philosophical thought are made with the purpose of refuting the opinions of the heretics. References to contemporaneous conditions and historical events also occur; indeed, it is characteristic of the Midrash to view the personages and conditions of the Bible by the light of contemporary history. Though the stories embraced in Genesis furnished little occasion for comments on legal topics, Bereshit Rabbah contains a few short halakic sentences and quotations taken from the Mishnah and other sources. This Midrash is eminently rich in sublime thoughts and finely worded sentences, in all kinds of parables, in foreign words, especially Greek, used freely and intentionally for the sake of elegance of diction. Some Greek words, to be found nowhere else in Jewish literature, have been preserved in the Bereshit Rabbah (*e.g.*, קונדילין, *κόνδυλος*, section i. in 'Aruk and MSS.; אליותרופולים, *'Ελευθερόπολις*, section xli. (xlii.) in 'Aruk, corrupted in editions).

Form.

This extensive and important Midrash, which forms a complete commentary on Genesis, and exemplifies all points of Midrashic exegesis, is divided into parashiyot (sections, chapters); and derives its peculiar character from the proems which head these sections; it is by these means distinguished from the tannaitic Midrashim to the other books of the Pentateuch, such as Mekilta, Sifra, and Sifre. Every chapter of the Bereshit Rabbah is headed by the first verse of the passage to be explained, and is introduced, with few exceptions, by one or more prefatory remarks starting from a verse taken from another Biblical passage as text—generally from the Hagiographa. By various explanations of these texts a transition is effected to the exposition of the particular verse of Genesis heading the parashah. There are in the Bereshit Rabbah (i.–xcvi.) about two hundred and thirty of these passages. A part of them—about seventy—are cited with the name of the haggadists with whom they originated or whose explanation of the verse in question was used as an introduction to the parashah of the Bereshit Rabbah: as in section i. the six prefatory passages of R. Osha'yah, R. Huna in the name of Bar Kappara, R. Judah b. Simon, R. Isaac, R. Joshua of Siknin, in the name of R. Levi, and R. Tanḥuma.

Introductory Passages.

The greater number of these passages are anonymous and may perhaps be ascribed in part to the author of the Bereshit Rabbah; they begin with the verse of the text, which very often stands at the head of the proem without any formula of introduction—more frequently so in the best manuscripts than in the editions. The structure of the prefatory passages is as various as their execution and their extent. In some only the introductory text is given, its application to the verse of Genesis to be expounded being self-evident or being left to a later working out. The single prefaces, of which there is a large number, contain explanations of their text which refer entirely or in its last part to the verse or passage of Genesis to be expounded in that parashah. The composite introductions consist of different expositions of the same Biblical verse, by different haggadists, strung together in various ways, but always arranged so that the last exposition—the last link of the introduction—leads to the exposition of the passage of Genesis, with the first verse of which the introductions often close. For these introductions, which are often quite lengthy, the material for the several expositions was ready at hand. The original work on these passages consisted principally in the combining and grouping of the several sentences and expositions into a coordinate whole, always so arranged that the last member forms the actual introduction to the exposition of the parashah. Definitely characterized as they are in their beginning by these introductions, the parashiyot of the Bereshit Rabbah have no formal ending, although several show a transition to the Biblical passage that is expounded in the following parashah.

The Principle of Division.

In the manuscripts, as well as in the editions, the parashiyot are consecutively numbered; in very many quotations in the 'Aruk the passage of the Bereshit Rabbah is mentioned by the number of the parashah. The total number of the parashiyot, both in the manuscripts and in the editions, varies from 97 to 101. Nearly all the manuscripts, however, as well as the editions, agree in counting 96 chapters, up to the exposition on Gen. xlvii. 28 *et seq.* inclusive (beginning of the pericope Wayeḥi); and to this point the best manuscripts, as well as the 'Aruk and Yalḳuṭ, differ only in a few parashiyot from the division of the chapters in the editions. Hence the counting by chapters or sections is to be considered much older than has been assumed. The principle of division followed in the parashiyot of the Bereshit Rabbah was evidently that of the Biblical text itself as fixed at the time of the compilation of this Midrash, in accordance with the "open" (פתוחות) and "closed" (סתומות) paragraphs of Genesis. There are separate parashiyot in the Midrash to almost all these sections as they are still found in Genesis, with the exception of the genealogical passages. But

there are parashiyot that bear evidences of relation to the pericopes ("sedarim") of the Palestinian triennial cycle, and a careful investigation of these may lead to the discovery of an arrangement of sedarim different from that heretofore known from old registers. However, there are parashiyot, as mentioned above, especially in the beginning of the Midrash, in which only one or a few verses at a time are expounded. The sedarim of the customary one-year cycle are not regarded at all in the divisions of the Bereshit Rabbah, neither are they marked in the best manuscripts or in the *editio princeps* of the Midrash; the parashiyot, therefore, can not be regarded as mere subdivisions of the sedarim, as which they appear in later editions of this Midrash.

Material.

Far more difficult than any question concerning the outward form of the Bereshit Rabbah is that of deciding how much of its present contents is original material included in it, and how much of later addition. The parashiyot formed the framework that was to contain the exposition of a number of Biblical verses in continuous succession.

But with the notoriously loose construction of the haggadic exegesis it became easy to string together, on every verse or part of a verse, a number of rambling comments; or to add longer or shorter haggadic passages, stories, etc., connected in some way with the exposition of the text. This process of accretion took place quite spontaneously in the Bereshit Rabbah, as in the other works of the Talmudic and Midrashic literature; between the beginning and the completion of these works—if ever they were completed—a long period elapsed during which there was much addition and collection.

The tradition that R. Hosha'yah is the author of the Bereshit Rabbah may be taken to mean that he began the work, in the form of the running commentary customary in tannaitic times, arranging the exposition on Genesis according to the sequence of the verses, and furnishing the necessary complement to the tannaitic Midrashim on the other books of the Pentateuch. The ascription of the Mekilta to R. Ishmael and of the Jerusalem Talmud to R. Johanan rests on a similar procedure. Perhaps the comments on Genesis were originally divided into parashiyot that corresponded with the above-mentioned sections of the text, and that contained the beginnings of the simplest introductions, as indeed the first traces of such introductions are found also in the tannaitic Midrash. But the embellishment of the parashiyot with numerous artistic introductions—which points to a combination of the form of the running commentary with the form of the finished homilies following the type of the Pesiḳta and Tanḥuma Midrashim—was certainly the result of the editing of the Bereshit Rabbah that is now extant, when the material found in collections and traditions of the haggadic exegesis of the period of the Amoraim was taken up in the Midrash, and the Bereshit Rabbah was given its present form, if not its present bulk. Perhaps the editor made use also of different collections on the several parts of Genesis. The present Bereshit Rabbah shows a singular disproportion between the length of the first sidra and that of the eleven others. The sidra Bereshit alone comprises twenty-nine parashiyot, being more than one-fourth of the whole work. Is there not a possibility that the present Bereshit Rabbah is a combination of two Midrashim of unequal proportions; and that the twenty-nine parashiyot of the first sidra—several of which expound only one or a few verses—constitute the extant or incomplete material of a Bereshit Rabbah that was laid out on a much larger and more comprehensive scale than the Midrash to the other sidrot?

Origin of Name.

The work may have received its name, "Bereshit Rabbah," from that larger Midrash at the beginning of Genesis, unless that designation was originally used to distinguish this Midrash from the shorter and older one, which was ascribed to R. Hoshayah. The opinion that the name of the Midrash finds its explanation in the first words, "R. Hosha'yah rabbah began," etc., as if the word "rabbah" belonged originally to the name of the amora, and that the name of the work, "Bereshit Rabbah," is an abbreviation of "Bereshit derabbi Hoshayah rabbah," is untenable for the reason that in the best manuscripts—and in a very old quotation—the name "R. Hoshayah" stands without the addition "rabbah" in the first preface at the beginning of the Midrash. It would be singular if the authorial designation had been lost and yet the attribute had remained in the title of the Midrash.

Date.

It is difficult to ascertain the exact date of the actual editing of the Bereshit Rabbah; it was probably undertaken not much later than that of the Jerusalem Talmud. But even then the text was probably not finally closed, for longer or shorter passages could always be added, the number of prefatory passages to a parashah be increased, and those existing be enlarged by accretion. Thus, beginning with the sidra Wayishlaḥ, extensive passages are found that bear the marks of the later Haggadah, and have points of connection with the Tanḥuma homilies. The passages were probably added at an early date, since they are not entirely missing in the older manuscripts, which are free from many other additions and glosses that are found in the present editions. In the concluding chapters the Bereshit Rabbah seems to have remained defective. In the parashiyot of the sidra Wayiggash the comment is no longer carried out verse by verse; the last parashah of this pericope, as well as the first of the sidra Wayeḥi, is probably drawn from Tanḥuma homilies; the comment to the whole 48th chapter of Genesis is missing in all the manuscripts (with one exception), and to verses 1–14 in the editions; the remaining portion of this sidra, the comment on Jacob's blessing (Gen. xlix.), is found in all the manuscripts—with the above-mentioned exceptions—in a revision showing later additions, a revision that was also used by the compiler of the Tanḥuma Midrash edited by Buber.

The best manuscript of the Bereshit Rabbah is found in the Codex Add. 27,169 of the British Museum, London; it was used for the critical edition issued by J. Theodor.

On this and other manuscripts compare: J. Theodor, "Der Midrash Bereshit Rabbah," in "Monatsschrift," xxxvii. 169 *et seq.*, *ib.* 211 *et seq.*, 452 *et seq.*; xxxviii. 9 *et seq.*; xxxix. 106 *et seq.*; variants of the

Bereshit Rabbah in 'Aruk, Yalḳuṭ, and MSS.; on the division into chapters, *ib.* xxxix. 481.

Oldest editions: Constantinople, 1512 (Midr. R. on Pentateuch) (Ber. Rabbah), Venice, 1567; collective editions on Pent. and Meg., Venice, 1545; Cracow, 1587; Salonica (1544?), 1594.

Oldest commentaries: Commentary ascribed to Rashi (appeared first in the Venice ed., 1567; compare Epstein, in "Magazin für die Wissenschaft des Judenthums," 1887, pp. 1 *et seq.*); commentary by R. Naphtali Herz b. R. Menaḥem, Cracow, 1569; commentary by Ashkenazi Baerman b. Naphtali ha-Kohen (appeared first in the Cracow ed., 1587); commentary "Yefeh To'ar," by Samuel Yafe Ashkenazi, Venice, 1597; Prague, 1689; Fürth, 1692; more recent valuable commentaries by Wolf Einhorn, David Luria, Sam. Straschun, and others in the Wilna ed. of the Midrash. Compare further, for editions and commentaries, Steinschneider, "Cat. Bodl." No. 3753 *et seq.*; Jellinek, "Ḳuntres ha-Maggid," 1878, pp. 7 *et seq.*, 11 *et seq.*; "Ḳuntres Taryag," 1878, pp. 47 *et seq.*; "Ḳuntres ha-Rambam," 1878, pp. 23 *et seq.*; Benjacob, "Oẓar ha-Sefarim," 1880, pp. 301 *et seq.*

Translation: German by Aug. Wünsche, Leipsic, 1881.

Bibliography: Zunz, *G. V.* 1st ed., 1832, pp. 173 *et seq.*, 254 *et seq.*; Rapoport, *Erek Millin*, 1852, pp. 171 *et seq.*; Frankel, *Mebo ha-Yerushalmi*, 1870, pp. 51b *et seq.*; Friedmann, in introduction to his edition of *Mekilta*, 1870, pp. lxxv. *et seq.*; J. Theodor, *Zur Composition der Agadischen Homilien*, in *Monatsschrift*, 1879, pp. 112 *et seq.*; M. Joël, *Blicke in die Religionsgeschichte*, i. 1880; Lerner, *Anlage und Quellen des Bereshit Rabbah*, 1882; H. L. Strack, article *Midrash*, in *Protestantische Real-Encyklopädie*, 2d ed., ix. 748 *et seq.*; Weiss, *Dor*, 1883, iii. 252 *et seq.*; 1887, iv. 22, 208 *et seq.*; J. Theodor, *Die Midraschim zum Pentateuch und der Palästinensische Dreijährige Cyclus*, in *Monatsschrift*, 1885–87; Ph. Bloch, *Studien zur Aggada*, in *Monatsschrift*, 1885, pp. 166 *et seq.*; Winter and Wünsche, *Die Jüd. Litteratur seit Abschluss des Kanons*, 1894, i. 485 *et seq.*, 488 *et seq.*; W. Bacher, *Ag. Pal. Amor.* 1899, iii. 502 *et seq.*; Immanuel Löw, in Krauss, *Griechische und Lateinische Lehnwörter*, 1899, ii. 620 *et seq*; S. Maybaum, *Die Aeltesten Phasen in der Entwickelung der Jud. Predigt*, Berlin, 1901.

J. SR. J. T.

BEREZA (Cartuskaya Bereza): Town in the district of Pruszhany, government of Grodno, Russia; situated on the river Jazelda, on the road between Brest-Litovsk and Bobruisk. The Jewish population in 1890 was 850, out of a total of 2,625.

Jews first settled in Bereza in 1629, as is evident from a document registered by Solomon Michailevich, superintendent of the Jewish congregation of Brest-Litovsk, at the city hall of that place, April 18, 1680. In this document Grand Duke Sapieha (1557–1633), hetman and chancellor of Lithuania, declares to his officials of Bereza and to his heirs that, as he desires that Jews shall settle in Bereza, he grants them the privilege of building there a house of prayer where they can hold their divine service undisturbed. They shall have the right to build houses and ornament them according to their desire, and shall enjoy all the privileges granted to the Jewish inhabitants on his other estates, as Rozhana and Kosov. All these rights are also to be granted by his heirs. After the signature of Leon Sapieha on the original document is added a confirmation of the contents in the handwriting of his son, Cazimir Leo Sapieha (1609–56).

Bibliography: *Akty Wilenskoi Archeograficheskoi Kommissii*, v. 142; *Regesty i Nadpisi*, No. 781; *Pamiatnaya Kniga Grodnenskoi Gubernii na* 1890.

H. R.

BEREZINO: Village of Russia, in the government of Minsk, having a population (1898) of 1,900, almost exclusively Jews (1,824). About 25 per cent of them are artisans and laborers, chiefly loaders. Twenty-four Jewish families are engaged in gardening. The general economic condition is bad. Upon the introduction (June 14, 1897) of the government monopoly in the wine trade, 99 Jewish families were left without means of subsistence; 155 families depended upon charity for fuel; 210 applied in 1898 for charity during the Passover of that year; and the number of such applicants increases annually.

H. R. S. J.

BERG: An independent duchy until 1815; at present part of the Prussian Rhine province. Jews settled here at an early period. In 1298 Count Wilhelm of Berg protected them against the hordes led by Rindfleisch. At the time of the Black Death in 1349 many were killed by the Flagellants. Many of the Jews driven from Cologne settled in Berg. The rabbi of Cologne, "Pruno Soeskind," settled at Deutz, others went to Siegburg, and still others to Mülheim-on-the-Ruhr. A synagogue was at that time organized at Deutz, the cemetery being outside of the "Severinthor" of Cologne until in 1629 the electoral government presented to the Jews a burial-place.

Even in early times a community had existed at Siegburg, which paid to the abbot a certain sum as protection money (*Geleitgeld*), the Jews being also required to take part, like other citizens, in guarding the gates. The chief of the community acted as its judge, only criminal cases being brought before the abbot. The Jews of Siegburg were slain in 1287 on the accusation of having killed a boy, Johänneken, who was afterward canonized by the Church. Often to their detriment the Jews of Siegburg aided the archbishop and the city of Cologne with money. In 1334 Archbishop Walram killed Meyer of Siegburg and his son Joelman, and confiscated their property.

The ghetto and synagogue at Mülheim lay in the lower part of the city, on the Rhine; the Jews burying their dead at first in the cemetery at Cologne, and afterward at Deutz. Since 1774 they have had a cemetery of their own. The settlement at Kaiserswerth also dates back to an early period. During the "Soest quarrel" 1,445 horsemen from Cleves invaded Mülheim and Deutz, plundering and carrying off the richest Jews. About 1,400 Jews of Siegburg barely escaped annihilation, a gipsy woman having accused them of a murder. In 1588 the community of Deutz suffered by fire. In 1583 they fled before the troops of Archbishop Truchsess von Waldenburg (who tried to regain his diocese, from which he had been deposed) to Cologne; again, in 1631, before the Swedes, and were temporarily received back on payment of large sums of money. In 1665 some students plundered the Jewish houses in Deutz. In the seventeenth century the Jews of Siegburg were forced to entertain troops contrary to the stipulations of their charter. A Jew, David, was compelled in 1663 to pay the regular taxes, in addition to the eight gold guldens, protection money, he was already paying. The community of Deutz paid one-seventh of all

the taxes; that of Mülheim, as much as any one who owned three "morgen" of land. Lazarus van Geldern became court factor at the court of the principality of Jülich-Berg in 1727. In 1755 the Jews suffered by a violent earthquake, and in 1784 by the floods of the Rhine, during which the synagogue was destroyed. A new synagogue at Deutz was consecrated in 1786, and one at Mülheim two years later. On the advent of the French army all the restrictions placed upon the Jews, such as poll-tax and protection money, were abolished. In 1808 there were 2,905 Jews at Düsseldorf, 1,264 at Cologne, and 1,552 at Cleves.

Rabbi Süsskind, mentioned above, was succeeded by Vivis, well known from his opposition to the resolutions of the synod of Bingen, under Seligmann Bing Oppenheim, at the beginning of the fifteenth century. Vivis was also physician to the duke of Berg. The seat of the district rabbinate was transferred from Deutz to Bonn in the sixteenth century. At this time there also lived at Deutz the physicians Sander (who had permission to visit Cologne) and Solomon ben Isaac Joseph (1560–1631). The latter's son, also a physician, died in 1657. In the seventeenth century the physicians Judah Loeb ben Nathan (died 1670), Jacob ben David (died 1688), Jeremiah ben Solomon of Coblenz (died 1688), and a woman physician named Vögele (died 1731) lived at Deutz, as well as the scholars Kossmann Levi of Essen, and Moser. The latter was the son-in-law of Rabbi Judah Maehler of Cologne, and author of several works.

Among the rabbis of Düsseldorf may be mentioned Samson Levi Fröhlich (1706–50), Mordecai Halberstadt (1751–69), Jacob Brandeis (1769–74); and Judah Loeb Scheuer (1779–1821). Isaac Bonem Rappoport was district rabbi. Jacob Kopenhagen wrote a small book on the floods of the Rhine in 1784.

Bibliography: Brisch, in *Israelit*, 1879, Nos. 4, 6–8; Wedell, *Gesch. der Juden in Düsseldorf*, pp. 80–82.

D. A. F.

BERGAMO: City in northern Italy. Here, as in other cities subject to the government of the Venetian republic, the right of residence was granted to Jews, who were chiefly engaged in money-lending. Documents relating to the Jews, and dating back to 1479, are preserved in the City Library and in the municipal archives. But Jews were certainly in Bergamo before that time. They are found in the large neighboring village, Martinengo, where they could own land and houses ("Archivio di Stato Veneto, Senato, Terra," *reg.* 16, *carte* 25). In 1507 a decree was issued compelling Jews to wear a yellow girdle or a red hat. Neither in Bergamo, in Martinengo, nor in any other of the surrounding places are they known to have formed a congregation. They may have had a synagogue and a cemetery, but no traces of these remain. There are no longer any Jews at Bergamo.

D. V. C.

BERGEL, JOSEPH: Neo-Hebraic writer of the first part of the nineteenth century. He was a private teacher at Prossnitz, Moravia. In 1826 and 1827, he published some articles and poems in the annual "Bikkure ha-'Ittim" (vi. 40, 50; vii. 3, 123, 133, 135). The best of these are the articles, "Hash-'arat ha-Nefesh" (The Immortality of the Soul) in vii. 3–12, and the poem "'Al Ḳeber Abi" (On the Grave of My Father) in vii. 123. He translated a few of Confucius' sayings into Hebrew from the French.

Bibliography: Steinschneider, *Cat. Bodl.* col. 197; Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 109.

S. I. Ber.

BERGEL, JOSEPH: Judæo-German writer, probably of the seventeenth century. He was the author of "Ein Schön Göttlich Lied," a religious poem. It seems to have been printed at Prague in the seventeenth century as an addition to the poem "Jüdischer Stamm" by Joseph ben Judah Heilbronn.

Bibliography: Steinschneider, *Cat. Bodl.* col. 563.

G. I. Ber.

BERGEL (BERGL), JOSEPH: Hungarian physician and author; born Sept. 2, 1802, at Prossnitz, died 1885 at Kaposvar. He was well versed in rabbinical and modern Hebrew literature, and attempted to introduce a new meter into Hebrew poetry in a work he published under the title "Pirḥe Leshon 'Eber" (Hebrew songs), Gross-Kanizsa, 1873. In the German language he wrote: "Studien über die Naturwissenschaftlichen Kenntnisse der Talmudisten," Leipsic, 1880; "Die Eheverhältnisse der Alten Juden im Vergleich mit den Griechischen und Römischen," *ib.* 1881; "Der Himmel und Seine Wunder, eine Archäologische Studie nach Alten Jüdischen Mythografien," which was also published in Leipsic in the same year under the title "Mythologie der Alten Hebräer," 1882. His most important work is "Die Medizin der Talmudisten" (Leipsic and Berlin, 1885), with an appendix on anthropology as it is found in ancient Hebrew writings. These works are not very profound, but they bring together a certain amount of useful information. Bergel also wrote "Geschichte der Juden in Ungarn," published in 1879 in Hungarian and German.

Bibliography: Lippe, *Bibliographisches Lexicon*, v. 1, 2; Kayserling, *Jüdische Litteratur*, p. 131; *Revue Etudes Juives*, x. 266, 267; *Ha-Ẓefirah*, 1885, No. 12.

S. P. Wi.

BERGEL, YOM-ṬOB: Merchant and communal worker of Gibraltar; born in 1812; died at Gibraltar Oct. 14, 1894. He was one of the wealthiest and most respected merchants of the Gibraltar Jewish community, and for thirty years held the position of president of the Hebrew community. He rendered many communal services; reorganized the Hebrew Poor Fund when it was in a very precarious state; and as one of the trustees of the Jewish estates in Gibraltar acquired, by his efforts, valuable possessions for the benefit of the poor among his coreligionists. Bergel was one of the first members of the Board of Sanitary Commission, a member of the Exchange Committee, and took an active part in the management of the Relief Fund at the time of the cholera epidemic in 1865.

Bibliography: *Jewish Chronicle*, Oct. 26, 1894.

J. G. L.

BERGER, EMILE DE: Austrian oculist and medical author; born at Vienna Aug. 1, 1855. He received his education at the University of Vienna.

From 1882 to 1887 he was lecturer at the University of Gratz, and from 1890 to 1896 professor of ophthalmology at Paris. Berger, who, in 1882, was the inventor of an ophthalmoscope having an automatic action of two Rekoss disks, won the Prix Montyon in 1888, and the Prix Rémusat in 1892, for researches in this line of work. He was also the president of the ophthalmic congress held in Paris in 1894.

Berger is the author of: "Gehirn und Retina der Anthropoiden," 1878; "Der Hornhautspiegel," 1886; "Krankheiten der Keilbeinhöhle und des Siebbeinlabyrinthes," 1886; "Beiträge zur Anatomie des Auges," 1887; "Chirurgie des Sinus Sphenoidalis," 1890; "Les Maladies des Yeux dans Leurs Rapports avec la Pathologie Générale," 1892.

Bibliography: *Revue Bibliographiques des Notabilités Françaises Contemporaines*, iii.

S. E. Ms.

BERGER, ERNST: Austrian painter; brother of the oculist Baron Emile Berger; born at Vienna Jan. 3, 1857; educated at the gymnasium, the commercial high school, and in 1874 at the Academy of Arts of his native town. Though intended by his father for a commercial career, he soon turned to the study of painting. He became the pupil of Professor Eisenmenger and the painter Hans Makart. Under the latter's direction Berger painted the pictures "Fondaco de' Turchi in Venedig," exhibited at the Vienna Künstlerhaus in 1882; "Burial of Sarah in the Cave of Machpelah"; and "Rebekah Leaving Her Father's House." Since 1882 Berger has lived and worked in Munich. His chief productions are "Traum vom Jungbrunnen," 1886, which obtained the silver medal at the Melbourne Exhibition, and "Altvenetianische Brunnenweihe," 1892.

Berger is also the author of "Beiträge zur Entwicklungs-Geschichte der Maltechnik," 1893–97; "Katechismus der Farbenlehre," 1898; and the articles "Van Eyck's Technik," in "Zeit. für Bildende Kunst," 1895, and "Pflege der Bilder in Gemäldegallerien," in "Kunst für Alle," x., etc.

Bibliography: *Allgemeines Künstlerlexikon*, s.v.

S.

BERGER, OSCAR: German electrotherapist and medical author; born at Münsterberg, Silesia, Nov. 24, 1844; died at Ober-Salzbrunn, Silesia, July 19, 1885. He was educated at the gymnasium of his native town and at the universities of Berlin, Vienna, and Breslau, receiving his degree as doctor of medicine in 1867. In 1869 he engaged in practise as a physician in Breslau, making electrotherapy his specialty. In 1873 he became privat-docent at the University of Breslau, being the first at that institution to lecture on nervous diseases. Five years later he was elected assistant professor. In 1877 he was appointed chief consulting physician and medical inspector of the Breslau poorhouse.

Berger made a special study of neuralgia of the joints, of the relation of neuralgia to diabetes and nephritis, of neuralgia of the face and of the genitals, of the relation of syphilis to tabes, and (with Heidenheim) of hypnotism.

A very prolific writer, he contributed many articles on neurology and electrotherapy to technical journals, and was one of the editors of the "Neurologisches Centralblatt." For Eulenburg's "Encyklopädie der Gesammten Heilkunde" he also wrote many articles, including "Epilepsie," "Beschäftigungsneurosen," "Paralysis Agitans," "Tetanie," etc. His best-known works are "Die Lähmung des Nervus Thoracicus Longus," Breslau, 1873; and "Zur Lokalisation der Corticalen Sehsphäre beim Menschen," Breslau, 1885.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BERGÈR, PHILIPPE: Christian professor of Hebrew; member of the Académie des Inscriptions et Belles-Lettres; born at Beaucourt, Haut-Rhin, September, 1846; brother of Samuel Bergèr. Graduating at the University of Strasburg, he settled in Paris, where he became professor of Hebrew in the Faculté de Théologie Protestante (now a part of the University of Paris), and sublibrarian of the Institut de France.

Disciple and intimate friend of Renan, whom he succeeded in the chair of Hebrew at the Collège de France, Bergèr devoted himself to the study of Semitic epigraphy, for which his friend and master had a predilection. He collaborated in the redaction of the "Corpus Inscriptionum Semiticarum," published by the Académie.

Among Bergèr's numerous writings two are of special interest for Jewish scholars: (1) "L'Ecriture des Inscriptions Sémitiques," Paris, 1880; and (2) "Essai sur la Signification Historique des Noms des Patriarches Hébreux," Paris, 1887.

Bibliography: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

BERGÈR, SAMUEL: French professor of Protestant theology; secretary and librarian of the Faculté de Théologie Protestante, Paris; born at Beaucourt, Haut-Rhin, May 2, 1843; brother of Philippe Bergèr. He attended the lectures on literature at the Sorbonne, and studied theology at the University of Strasburg, whence he graduated. Among Bergèr's writings the following are interesting for the study of the Bible: (1) "La Bible au XVI. Siècle; Etude sur l'Origine de la Critique," Paris, 1879; (2) "De Glossariis Biblicis Quibusdam Medii Ævi," Paris, 1879; (3) "La Bible Française au Moyen Age; Etudes sur les Anciennes Versions de la Bible Ecrites en Prose de la Langue d'Oïl," Paris, 1884; (4) "Histoire de la Vulgate," Paris, 1893.

Bibliography: *La Grande Encyclopédie*, vi. 306.

T. I. Br.

BERGSON, MICHAEL: Musician; born in Warsaw 1818; died at London March 9, 1898. He was a member of an eminent Jewish family of Warsaw, with which city he always preserved connection. Early in life he became a pupil of Chopin, and afterward settled in Geneva, where he became professor and later on principal of the Conservatoire de Musique. Professor Bergson resided for the greater part of his working life in Switzerland, and in the principal cities of France and Italy; but the last twenty-five years of his life he spent in London. He was, as a pianist, one of the personal inheritors of the Chopin tradition; but he also attained to some distinction as a composer, many of his productions

exhibiting inventive power, taste, and charm. He wrote two operas: "Louisa de Montfort" and "Salvator Rosa." Among his many hundreds of songs, the "Two Hearts," the "Better World," and the "Sérénade Moresque," as well as the clever pianoforte sketch, "A Storm on the Lagoons," were very widely known and admired. His more technical productions, too, have received much commendation, especially the "Douze Grandes Etudes," op. 62, and the "Ecole du Mécanisme," op. 65. Mention should also be made of his "Flute Sonata," of his "Concert Symphonique," and his "Polonaise Héroïque." One of his best-known pieces is the "Scena ed Aria" for clarinet, played by military bands throughout the world.

Bibliography: *Jewish Chronicle* and *Jewish World*, March 18, 1898.

J. G. L.

BERGTHEIL, JONAS: Pioneer of Natal, South Africa; born in England about 1815; died 1902; emigrated to South Africa about 1844, at a time when the resources of the country were scarcely known, and the mode of living extremely primitive. Settling among the Boers as a farmer, Bergtheil was treated by them with religious tolerance. He served in their government as a member of the Legislative Council from 1855 for eleven years, being four times reelected and resigning office only on his return to England in 1866. During a visit to England in 1847, he advocated, unsuccessfully, emigration to the Cape; then, passing to Germany, his arguments were more successful, and he took with him forty families, who founded a settlement in "New Germany," which trained some excellent colonists. Bergtheil was a large landowner in Cape Colony, possessing at one time nearly 200,000 acres, when land was estimated at the rate of threepence an acre.

Returning to England in 1866, Bergtheil identified himself with the communal institutions in London, serving as warden of the Bayswater Synagogue and as president of the Bayswater Jewish schools, retiring from the latter in 1900.

Bibliography: *Jewish Chronicle*, Sept. 7, 1900.

J. G. L.

BERIAH: **1.** A son of Asher, representing, however, not an individual, but a clan (Gen. xlvi. 17; Num. xxvi. 44, 46). A member of the clan was called a **Beriite** (Num. xxvi. 44). The name is also found in the genealogical list, I Chron. vii. 30, 31.

2. A clan of Benjamin (I Chron. viii. 13).

3. A clan of Ephraim (I Chron. vii. 21–23). The chronicler here adds an explanation of the name, "because it went evil with his [father's] house." It has been supposed by some (Bertheau, Commentary, *ad loc.*) that Nos. 2 and 3 are identical, and that Beriah of Benjamin was associated with Ephraim because of its services to that tribe.

4. A Levite of the Gershon line (I Chron. xxiii. 10, 11).

G. G. B. L.

BERIAH, or **'OLAM HA-BERIAH** (the World of Creation): Cabalistic expression for the second of the four celestial worlds of the Cabala, intermediate between the World of Emanation (Aẓilut) and the World of Formation (Yeẓirah), the third world, that of the angels. It is, accordingly, of the purest essence and without admixture of matter.

Bibliography: Joel, *Die Religionsphilosophie des Sohar*, pp. 204, 278 *et seq.*

K.

BERIT MILAH. See Circumcision.

BERḲAMANI or **BARḲAMANI** (ברקמאני) **IBN ABU AL-ḤASAN** (called **Al-Isra'ili al-Iskandari**): Physician and author; lived probably in the first half of the thirteenth century, and wrote for an emir (Manṣur?) a treatise on hygiene in ten chapters, called in the preface: אלמקאלה אלמחסניה פי חפט אלצחה אלבדניה. There is a copy of this medical work in manuscript in the Imperial Library of Berlin, and Steinschneider has given an exhaustive description of it in his "Catalogue." Steinschneider rejects the identification of Berḳamani with one Jefet b. Sa'id of the twelfth century; though at one time he held him to be the probable author of a responsum (תשובה) in Codex Petersburg 625 (compare Neubauer, "Aus der Petersburger Bibliothek," 1866, pp. 25, 118, note xxi.). In the preface to this work it is stated that the treatise was compiled at the request of an Alexandrian statesman, whose name is conjectured to be either Al-Muḥsin or Al-Manṣur, and to whose personality reference is made on page 91b of the manuscript. The fact that he mentions no earlier author than Maimonides, whom he calls מוסי אלקרטבי (Moses of Cordova), makes the tentative date, above given, all the more probable. It would seem from his familiarity with medical literature that he was a physician.

Bibliography: Steinschneider, *Polemische und Apologetische Literatur*, pp. 90, 91, note 2, c., Leipsic, 1877; idem, *Hebr. Bibl.* xxi. 84, 85; idem, *Hebr. Uebers.* p. 942, note 264; *Verzeichniss der Hebräischen Handschriften [der Königlichen Bibliothek zu Berlin]*, ii. 102–104, 157; xiii. No. 250.

G. G. A. K.

BERKO, JOSSELEWICZ. See Berek, Joselovich.

BERKOVITS, LAJOS: Hungarian violinist; born at Budapest in 1874. Here he passed through the schools and finished his musical education. He was graduated from the National Academy of Music, where his teachers were Jeno Hubay and David Popper. In 1895 he went to Paris, where he entered the celebrated Lamoureux orchestra as first violinist, in which capacity he made a tour through England. As a soloist his appearances were frequent and invariably successful. In 1896 he received an engagement in the royal orchestra of the opera at Budapest, and he is still a member of that body as well as of the well-known Grünfeld quartet.

Bibliography: *Pallas Lexikon*; *Pester Lloyd*, 1896.

S. M. W.

BERKOWICZ, JOSEF: Officer in the Polish army; son of Colonel Berek (Berko). He took part in the battle of Kock, in 1809, in which his father was killed. When he quitted the military service in 1815, he was appointed forester of the government forests of Troki, and in 1826 chief forester of the district of Bielsk.

During the Polish revolution of 1830 Berkowicz served under General Rozycky as chief of squadron

of the Fifth Regiment, and at the end of the war he removed to Besançon, France. Soon after he settled permanently in England, where he wrote his novel, "Stanislaus, or the Polish Lancer in the Suite of Napoleon from the Island of Elba," which was published in 1846 by his family after his death. He left two sons, Leon and Josef, and his widow, who returned to France, where she died in poverty.

Bibliography: A. Kraushar, *Biografja Berka i Jego Syna*, in *Swiet*, 1889; S. Orgelbrand, *Encyclopedja Powszechna*, Warsaw, 1898, ii., *s.v.*

H. R.

BERKOWITZ, BENZION JUDAH BEN ELIAHU: Russian Hebrew scholar; born July 23, 1803; died at Wilna May 11, 1879. He is the author of the following works devoted to the study of the Targum Onkelos: (1) "'Oteh Or," Wilna, 1843; (2) "Leḥem we-Simlah," 2 vols., *ib.* 1850–55; (3) "Ḥalifot Semalot," supplement to vol. ii., *ib.* 1874; (4) "Abne Zion," *ib.* 1877, addenda to Nathan Adler's commentary on Onkelos.

Berkowitz's contributions to the study of the Onkelos are very valuable, their merit being acknowledged by such scholars as Berliner and other specialists on the Targum. He also contributed to the Hebrew periodicals "Pirḥe Zafon," "Ha-Karmel," "Ozar Ḥokmah," and "Ha-Maggid."

Bibliography: Fuenn, *Keneset Yisrael*, p. 174; Berliner, *Targum Onkelos*, p. 197; H. N. Steinschneider, *'Ir Wilna*.

L. G. H. R.

BERKOWITZ, HENRY: Russian-English educator; born at Warsaw in 1816; died in Gravesend April 5, 1891. He came to London in 1841, and attracting the notice of Chief Rabbi Adler, he was made a member of the latter's household. He afterward opened a school at Gravesend, and by his energy and zeal gradually obtained for it an established position and reputation. Among his scholars were numbered some of the most prominent men in the community. Berkowitz was held in high esteem in non-Jewish circles in Gravesend, made friends among all classes and creeds, and local honors were bestowed on him in abundance, among them that of justice of the peace, until, in 1887, he was elected mayor of Gravesend. He was concerned in almost every philanthropic movement of the town.

Bibliography: *Jewish Chronicle*, April, 1891.

J. G. L.

BERKOWITZ, HENRY: American rabbi; born at Pittsburg, Pa., March 18, 1857. He was educated at the Central High School of his native city, at Cornell University, and at the Hebrew Union College of Cincinnati, O. Berkowitz has held the position of rabbi of the Sha'are Shamayim congregation in Mobile, Ala., 1883–88; of the B'nai Jehuda congregation in Kansas City, Mo., 1888–92; and of the Rodeph Shalom congregation, Philadelphia, Pa., since 1892. He is the founder and chancellor of the Jewish Chautauqua Society since 1893, one of the board of governors of the Hebrew Union College, and a member of the publication committee of the Jewish Publication Society. He is a member of the first or pioneer class of Jewish ministers that graduated from the Hebrew Union College. The published works of Berkowitz are as follows: "Bible Ethics," 1883; "First Union Hebrew Reader" and "Second Union Hebrew Reader," 1883; "Judaism and the Social Question," 1888; "The Pulpit Message," 1892; "The Open Bible," 1896—a guide to a choice of reading from the Old Testament, taking account of the critical standpoint; "Kiddush: Sabbath Sentiment in the Home," illustrated, 1898. Berkowitz has contributed many papers to various Jewish and secular journals.

A. S.

BERLIJN, ANTON (ARON WOLF): Conductor and composer; born at Amsterdam May 21, 1817; died there Jan. 16, 1870. He wrote nine operas, seven ballets, an oratorio ("Moses auf Nebo"), a symphony, a cantata, a mass, several overtures, chamber-music, etc. Of these his symphony, performed by Spohr at Cassel, 1857, is undoubtedly his best work. Berlijn was a skilful contrapuntist, and his compositions are distinguished by grace and brilliancy, though their popularity was confined principally to Holland.

During his long service as conductor at the Royal Theater at Amsterdam, he was held in high regard by the king, who in 1860 bestowed upon him the decoration of the order of merit of the king of Holland. In addition to this he received the gold medal for merit of the king of the Belgians (1845), and similar decorations from the kings of Denmark (1845), Greece (1846), and Sweden (1848), the emperor of Austria (1848), Prince Frederick of the Netherlands (1858), and the grand dukes of Saxe-Coburg (1864) and Nassau. Berlijn was also a member of the St. Cecilia Society of Rome, of the Archeological Society of Athens, etc.

Bibliography: Baker, *Dict. of Musicians*, New York, 1900; Mendel, *Musikalisches Konversations-Lexikon*.

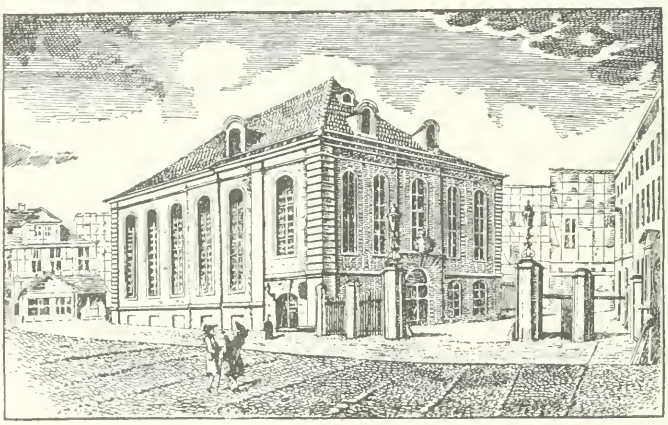
S. J. So.

BERLIN: Capital of Prussia and of the German empire. Though mentioned as early as the year 1225, it was an unimportant place during the whole of the Middle Ages. Not much is known of the Jews there during that period, yet there is enough to show that they shared the same fate as their coreligionists of that time in other cities and countries. At the beginning of the fourteenth century the "Reichsgräfin" (countess of the empire) Agnes presented the Jews of Berlin to the magistrate. They were expelled during the Black Death, and their synagogue was given to a Christian citizen (1350); but in accordance with the spirit of the Middle Ages they were allowed to return in 1354. They were not, however, permitted to have a public synagogue, but had to content themselves for a number of years with worshiping in private houses. There is no further mention of the Jews until the beginning of the sixteenth century. In 1509 the Jews of the neighboring Bernau were accused of desecrating the host, and thirty-eight of them, alleged to have committed the crime, were publicly burned by order of the elector Joachim I. (July 19, 1510). Only two accepted baptism, and these were beheaded, the sentence of death at the stake having been commuted to this as "an act of grace." As the usual consequence of such occurrences, the Jews generally were expelled; but they apparently were received again within a very short time, for in the fourth decade

of that century the magistrate again complained of them. About the same time, the court Jew Lippold, favorite of the elector Joachim II., became especially important, he having been entrusted by the latter with the superintendence of all Jewish affairs. When Joachim died suddenly (1571), his successor, Johann Georg, accused Lippold of having murdered the elector. Lippold's admissions on the rack, and the books on magic found in his possession, furnished to his enemies sufficient evidence to procure his condemnation and execution (Jan. 28, 1573). Again an expulsion of the Jews followed.

The real history of the Jewish community of Berlin does not begin until the year 1671. When the Jews were expelled (1670) from Vienna, under Emperor Leopold I., the great elector, who previously had shown his unprejudiced attitude toward the Jews by admitting two Jewish students to the University of Frankfort-on-the-Oder (see Tobias Mosenides), signified his willingness to receive a number of Jewish families into his dominions, and ordered his resident at Vienna, Andreas Neumann, to open negotiations with the Jews of that city. The edict of admission was published May 21, 1671. The emigrants could freely engage in commerce; but usury was forbidden. They were exempt from tolls in traveling, but had to pay a yearly protection tax of eight thalers per family, and one gold florin for every marriage. In civil cases they were to be judged by the mayor, in criminal cases by the elector. They were not permitted to have a public synagogue. These privileges were at first granted for a period of twenty years. A few months later the Austrian fugitives arrived at Berlin and went to their quarters near the city walls. As the court Jew Israel Aaron was afraid of the competition of the immigrants, he succeeded in having a decree issued, Sept. 6, 1671, under which no Jews would be received in Berlin except after a careful investigation into their financial condition. Instead of the anticipated number of letters of protection, one common writ of privileges was issued to the Veit and Riess families, in which they were expressly forbidden to compete with Aaron. That day (Sept. 10, 1671) is the birthday of the Jewish community of Berlin. In 1672 a cemetery was bought for the new community, and in 1676 a burial society was founded under the name "Gemiluss Chassodim."

The Great Elector.



Exterior of the Old Synagogue, Berlin.
(After an engraving.)

The fear of competition forced the new immigrants to protect themselves against the influx of other Jews, whom they attempted to keep away by threats of excommunication. Though they were forbidden to put this measure into force, the authorities agreed to come to them for information concerning every new immigrant, the signers to such a reference being then held responsible for the person named. This measure did not prevent many "unvergleitete Juden" (Jews having no "Geleitsbrief," or residence permit) from entering Berlin surreptitiously, thus furnishing cause for endless legislation in the electorate of Brandenburg; and the evil was not wholly remedied even by stringent measures. The great elector faithfully kept his promise to protect the Jews. On Jan. 3, 1676, a decree was issued in which occurred the following: "die Juden in Berlin in ihren Freyheiten und Privilegien nicht zu turbiren, noch zu kränken, sondern sie vielmehr dabey gebürend zu schützen" (not to disturb or worry the Jews of Berlin in their grants and privileges, but to protect them properly). But when, nine years later, an accuser, Bendix Levi, rose out of the midst of the Jews themselves, making the most violent accusations against them, he gained the ear of the great elector, who ordered that every Jew should give bonds to the amount of 1,000 thalers (Sept. 8, 1685).

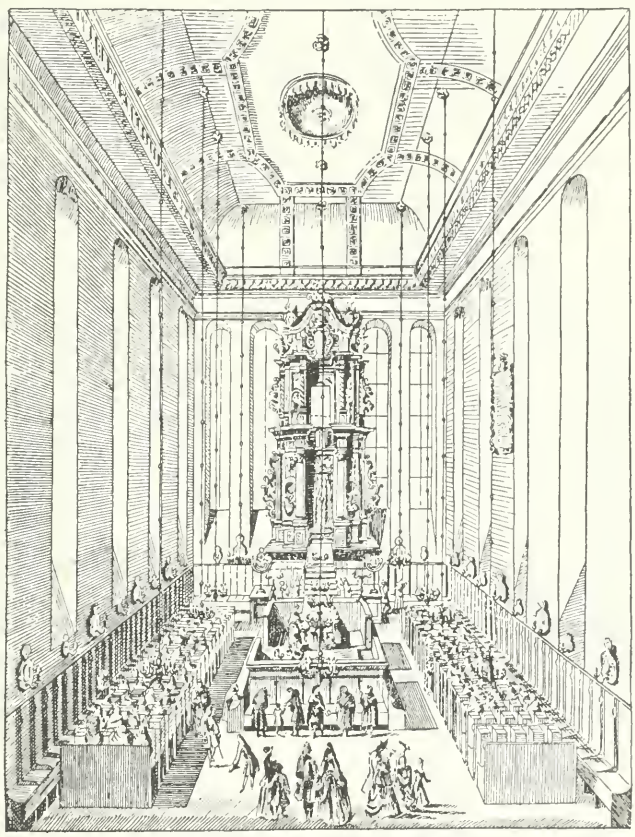
Privileges Granted.

The great elector died in 1688, and was succeeded by the elector Frederick III., who became king of Prussia Jan. 18, 1701. Even in swearing to the coronation oath the council brought up complaints against the Jews. As the twenty years for which the privileges of 1671 were granted were drawing to a close, Frederick instituted a commission to examine the letters of protection (May, 1688), before which every Jew had to appear, and to receive confirmation of his privileges on payment of a certain tax. Most stringent measures were taken against the "unvergleitete Juden," but all to no avail. A special commission was instituted to determine the rights of the Jews (Jan. 24, 1700). The number of Jewish families for the whole electorate was fixed at fifty. Instead of the personal protection-tax (eight thalers), the whole community was taxed in a yearly sum of 3,000 thalers; and a poll-tax was instituted. Another decree was issued (Dec. 7, 1700), which revoked the poll-tax, fixed the protection-money at 1,000 ducats, and placed some restrictions upon commerce. At the request of the shopkeepers'

gild, for instance, Jews were forbidden to keep public shops and stalls. A report on the execution of this measure, however, says: "Ist leyder nicht ein Buchstabe von dieser heylsamen Verordnung in Acht genommen worden" (Unfortunately not a jot of this wholesome measure received any heed). Other restrictions followed. Peddling had been forbidden (Aug. 17, 1692), and now also living in villages (Oct. 16, 1706).

Aversion to the Jews began to show itself also in other matters. Franz Wentzel brought forward the accusation that the Jews during the 'Alenu prayer jumped up and spat in derision of Jesus. In consequence a severe edict was issued against the prayer in September of the year 1700. An investigation was instituted, to which delegates of the Jews were called, and as a result there was issued, Aug. 28, 1703, the "Edict wegen des Judengebeths 'Alenu, und das sie einige Worte auslassen, nicht ausspeyen, noch darbey hinwegspringen sollen" (Edict concerning the Jews' prayer 'Alenu, and that they shall leave out some words, shall not spit nor jump up during its recital). This decree was often renewed. According to it the prayer was allowed only to be said in the synagogue and in a loud voice; and a Christian official was appointed to see that this injunction was carried out. It was only after many years that the degree was revoked, at the instance of Moses Mendelssohn. About the same time appeared Johann Andreas Eisenmenger's book, "Das Entdeckte Judenthum" (Frankfort-on-the-Main, 1700). Owing to the efforts of the Jews the book was forbidden by Emperor Leopold I., and continued under that ban, in spite of the repeated objections of the Prussian king Frederick I., who thereupon had it reprinted at Berlin in 1711.

'Alenu Prayer.



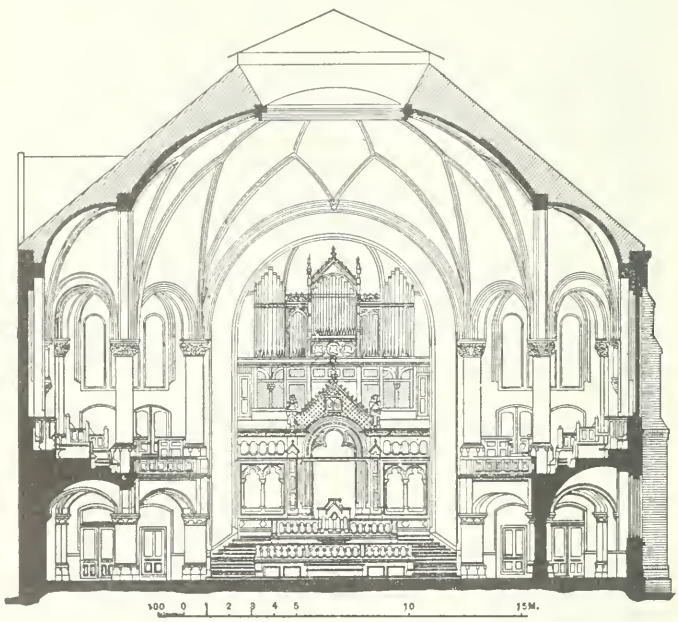
Interior of the Old Synagogue, Berlin.
(After an engraving.)

In 1708 a standing commission (which had charge of Jewish affairs until 1750) was instituted, the Jews themselves taking only a very small part in their own government. The "elders" — most of whom were chosen by the community for a period of three years, subject to confirmation by the government, though some were nominated for life— supervised mainly the collection of the taxes and the carrying out of the regulations pertaining thereto. Among the elders at the beginning of the eighteenth century were Jost Liebmann and Marcus Magnus. Personal enmity between these two grew into a communal quarrel which divided the Jews into two camps and was attended with dire results. Liebmann, who married the widow of Israel Aaron, succeeded the latter in his position at court also, and acquired a large fortune by furnishing diamonds. After Aaron's death the appointment was conferred upon his widow. She gained the favor of the king, who placed her in a position entirely independent of the Jewish community, signifying his esteem by presenting her with a gold chain. While, however, the Liebmann family enjoyed the favor of the king, Magnus was the special favorite of the crown prince. The latent disharmony between the two families became apparent at a trifling occurrence during worship, Marcus Magnus insisting that Liebmann had offended him. A bitter lawsuit resulted which lasted for two years, and was ended only by a royal order (May 7, 1710) commanding both parties, under pain of heavy punishment, to meet henceforth peacefully and quietly ("bey Vermeidung ernster Bestrafung hinführo friedtlich und ruhig sich zu begegnen"). The quarrel, however, soon became a communal matter, occasion for dispute being found in the conditions of worship. It has already been mentioned that the Jews had never been permitted to have a public synagogue, the services being held in private houses. One of these was in the house of Veit and Riess. But Liebmann also insisted on having a synagogue and a bet ha-midrash; and his nephew and son-in-law, Aaron Benjamin Wolf, was

Family Quarrels.

appointed rabbi. In 1684 Liebmann's synagogue was declared to be the only official one. Nevertheless, the synagogue of Veit and Riess continued, and in 1694 was even officially recognized. In order to prevent the undesirable consequences of such a split, and more especially to injure Liebmann's widow, Marcus Magnus insisted on the necessity of a common public synagogue. The widow of course objected; but, in spite of her protests and of all the quarrels and intrigues of both parties, it was resolved to build the synagogue; and the corner-stone—in a cavity of which was placed a prayer for the royal family, enclosed in a small copper box—was laid Iyar 3, 5472 (May 9, 1712). On New-Year's Day, 1714, the synagogue was solemnly dedicated in the presence of the king and his court; and for many years thereafter it was considered the most beautiful building of its kind in Europe.

Under the new king, Frederick William I., internal improvement in communal affairs kept pace with external betterment. On May 20, 1714, the king issued a decree, for which the Jews paid 8,000 thalers, revoking that of 1700. The Jews were again permitted to keep public shops and to ask a higher rate of interest; and it was made easier for them to engage in trade. Each privilege was extended to the first child; for the second and third a certain sum had to be paid according to the financial ability of the parents. The merchant gild protested as usual against the amelioration of the condition of the Jews. A new commission, which was instituted Nov. 29, 1717, tried to introduce some restrictions, among them the prohibition against keeping public shops. As the Jews protested, these restrictions were not carried into effect, and the commission was dissolved. Thereupon the merchant gild of Berlin revenged itself by introducing into its by-laws of 1716 the following malicious paragraph: "Alldieweil die Kauffmannsgülde aus ehrlichen und redlichen Leuten zusammengesetzet, also soll kein Jude, strafbarer Todtschläger, Gotteslästerer, Mörder, Dieb, Ehebrecher, Meineidiger, oder der sonst mit öffentlichen groben Lastern und Sünden beflecket und behaftet, in unserer Gülde nicht gelitten, sondern davon gänzlich ausgeschlossen sein und bleiben" (Since the merchant gild is composed of honest, upright people, therefore no Jew, punishable homicide, blasphemer, murderer, thief, adulterer, perjurer, or any one else who is otherwise spotted and stained with manifest heinous vices and sins, shall be suffered in our gild, but shall be and remain entirely excluded). In 1721 a curious occurrence roused the especial anger of the king against the Jews. In that year the purveyor for the royal mint, Levin Veit, who had been considered a very rich man, died, leaving not only no property whatever, but a debt of 100,000 thalers to the royal mint. The king held the whole Jewish community of Berlin responsible for the disappearance of the money, and revenged himself in a very peculiar way. On Aug. 15 all the Jews of Berlin were summoned to the synagogue, which was surrounded by soldiers, and were placed under the ban by the officiating rabbi, Michael Hasid, in presence of the court preacher Jablonsky.



Plan of the Interior of the Synagogue in Lindenstrasse, Berlin.

Under Frederick William I.

On March 16, 1722 (and in a revised form on Feb. 18, 1723), the new "Aeltestenreglement" (Constitution of the Jewish Community) was issued, which was intended to do away with the evils that had become apparent in the administration of the community, and which, in order to be brought home more thoroughly, was to be read every year in the synagogue. Under this constitution the administration consisted of two permanent chief elders, five elders, four treasurers, and four superintendents of the poor, and assistants; new officers were to be elected every three years by seven men chosen by lot from among the community. The committee were to meet every week in the room of the elders, and to keep the minutes of their proceedings; resolutions, passed by them, becoming law by a majority vote. The exclusion of a member of the community from the Passover was made dependent on the unanimous vote of the committee; the ban could be pronounced only with the consent of the rabbi; and both of these measures were to be subject to ratification by the Jews' commission. The elders were held responsible with their own money for the proper collection of the taxes, but could proceed against delinquent payers. Every year the entire board had to

report to a committee of five chosen by the community. The college of rabbis was to consist of a chief rabbi, with the title אב בית דין, a vice-rabbi (ראש בית דין), and two or three assessors. Other taxes were soon added to the existing ones; *e.g.*, on pawnshops, and calendar money for the Royal Society of Science, and marriage licenses. The income from the last was paid into the treasury from which enlisted men received their pay, and its amount (4,800 thalers a year) soon became a permanent tax upon the whole community. A new decree was contemplated in 1727, to contain various restrictions on trade and commerce; but as the Jews protested against it, it was abandoned. After lengthy discussions with them there appeared, Sept. 29, 1730, the "Generalprivilegium und Reglement, wie es wegen der Juden in seiner Königlichen Majestät Landen zu halten" (General privilege and regulations to be observed concerning the Jews in his Majesty's dominions). The number of Jewish families in Berlin was limited to 120, but they soon numbered 180. A royal order that appeared suddenly, April 26, 1737, commanded the families in excess to depart; the king insisting on the measure in spite of all the protests of the unfortunate ones and of some of the authorities. He even declared that he would rather lose the remaining Jewish families together with their yearly tax of 20,000 thalers than permit the ruinous oppression of his subjects.

"General-privilegium," 1730.

The precarious condition of the Jews appeared also in other directions. When the soldiers complained of the filthy barracks that had been assigned to them, the Jews were forced to give up to them their own rented houses and to move into the barracks at a rental arbitrarily fixed by the authorities (Oct., 1737). In the same year the electoral chamber passed new regulations for the Jews of Berlin, which contained more stringent measures, having in view the gradual diminution and ultimate extinction of the community; the death of Frederick William I. (May 31, 1740) prevented their being put into execution.

The condition of the Jews was not improved under his successor, Frederick the Great (1740–86); indeed, in many respects it grew worse. The "philosopher on the throne" showed, even then, that a philosophical and liberal view of the world is not a sufficient protection against prejudice, when Jews are in question. In 1747 he limited the right of residence to one child of every family, and decreed that every Jew who became bankrupt should lose his right to protection. An attempt to determine the rights of the Jews in general was undertaken on the advice of the fiscal-general Uhden. The Jews were divided into "ordinary" and "extraordinary" Jews. The former after death could be succeeded in their rights and privileges by their first-born child (either son or daughter); the remaining children, like the extraordinary Jews in general, enjoying the right of protection for themselves only, and being prohibited from registering their children. A law was passed embodying these conditions, but when it was about to go into effect (1750), the Jews, dissatisfied with it, and fearing that the restrictions therein contained would ruin their credit with other countries, prayed that it might not be made public; and in fact it was not published until six years later.

Frederick the Great.

In order to stimulate manufacturing in his dominions, Frederick the Great tried by various and even forcible means to press the Jews into the industries. As he disliked any increase of the Jews, either by birth or by immigration, he decreed (Oct. 29, 1757) that no Jews should receive new privileges, unless they promised to start factories. On the same condition they were each permitted to register an additional child. In general, the king looked upon the Jews merely as a source of income, and imposed taxes in various ways. For instance, they had to furnish silver amounting to 8,100 marks a year; and the protection-money was increased from 15,000 to 25,000 thalers. More curious still was the so-called porcelain-tax, which obliged every Jew, when applying for any concession, to buy a certain amount of porcelain in the royal porcelain-factory, and to sell it beyond the frontier. As the cost of transportation was very large compared with the value of the goods, such transactions involved considerable loss. The king was especially strict in carrying out the principle of communal responsibility, holding the elders pecuniarily liable for any theft committed by a member of the community. The first case of this kind occurred in 1769, when the king decided that the law must be upheld, in spite of the protests of the elders and the entreaty of the directory-general ("Generaldirectorium"). In 1784 this communal responsibility of the elders was extended to cases of bankruptcy of members of the community. Thus the philosophic king endeavored by extreme measures to turn the Jews of his country into pariahs.

While these medieval measures still fettered the Jews externally, a movement was in progress that in an incredibly short time was to change their whole life and character and to prove once more that in the history of the Jews spiritual influences are more potent than brute force. Their regeneration came through German literature, which at that time began to flourish anew. In spite of its seclusion the Jewish ghetto also felt the breath of the fresh currents that revivified the intellectual life of Germany. Even before Mendelssohn, Aaron Salomon Gumpertz appeared, devoting himself to the sciences, and being one of the first Jews to receive a doctor's degree. But the real representative of this period is Moses Mendelssohn (1729–86). He modestly sought admission at the gates of Berlin as a poor "Talmud bahur," and within a short time counted the whole of the cultivated classes of Germany among his readers. His translation of the Bible, together with the regenerated Hebrew literature, was pressed into the service of the new illumination. Actuated by the same spirit, David Friedländer and Isaac Daniel Itzig founded a free school, under the name חנוך נערים, and, in connection with it, a Hebrew printing-establishment and book-store.

Moses Mendelssohn.

German Judaism was entirely transformed as if by magic. Not so long before, a Jew who had dared to trim his beard had, at the instigation of an

eminent member of the community, been commanded by a direct order of the cabinet to spare his locks; and the progenitor of the Bleichröder family had been driven from Berlin because a German book had been found in his possession. Now, the Jews were in the front rank of the promoters of German culture. The Berlin physician Marcus Herz was an eager apostle of the philosophy of his teacher Kant, with whom he stood in close personal relations; and the lectures on physics, which he delivered at his house, were attended by the minister Zedlitz, and even by the crown prince. The salon of his wife, Henriette Herz, became the center of attraction for the most brilliant people of Germany, and for many of those of other continental countries. With the increase of enthusiasm for German culture, the indifference to and neglect of the religion of the Fathers increased also. While Mendelssohn himself and his circle still clung to their Judaism, even in the midst of the new movement, the younger generation tried to get rid of it as quickly as possible. More than one-half of the Berlin community is reported to have been baptized within a short time. The elders strove in vain to stem this flight from Judaism by a law, which they were instrumental in having passed, to the effect that servants and children could be baptized only after producing the certified permission of their masters and parents respectively, and that strangers must be taken to their native places for the ceremony.

Relaxation of Discipline.

In 1792 the Gesellschaft der Freunde, an association of "the high-thinking and liberal against orthodoxy and immorality," was formed. In 1799 appeared the circular letter addressed to the "Very Reverend Chief Councilor of the Consistory and Provost [Probst] Teller at Berlin by some heads of families of the Jewish religion," in which the anonymous author (David Friedländer) signified willingness, in his own name and that of others, to be baptized, if they would not be obliged thereby to believe in the specifically Christian dogmas. Teller emphatically refused his request. The new generation was keenly sensitive to the lower civic status of the Jews. Hence all its efforts were united against the old general privilege, and in favor of emancipation, which had seemed to be more nearly within the reach of the Jews when Frederick William II. came to the throne (1786). The description of these efforts belongs to the history of the Prussian Jews. It is sufficient to mention here that the Jews of Berlin, with David Friedländer at their head, were among the pioneers in that movement; and they found a ready advocate of their efforts in the prime minister Hardenberg, who came into office June 6, 1810. The edict of March 11, 1812, conferred citizenship upon the Jews living in Prussia and enjoying any concessions, and made them subject to military service. On March 18 the Jews sent to the king a letter of thanks which was signed by the elders David Hirsch, Bendix, Friedländer, and Gumpertz.

Edict of March 11, 1812.

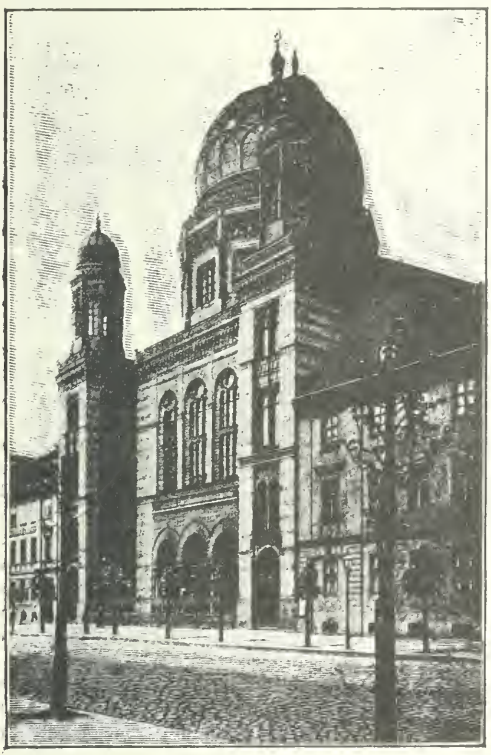
But this by no means ended the struggle; for even the rights previously granted were either curtailed or revoked, and new restrictions were introduced. In spite of their sacrifices and the patriotism displayed by them during the wars of liberation, the Jews were thwarted in various ways. A strong anti-Jewish movement appeared also in the literature of the time. In 1824 the newly instituted provincial estates convened and took up the question of the position of the Jews, the estates of Brandenburg and of some of the other provinces being in favor of restricting their rights. The memorial which the elders presented to the Ministry of the Interior received no answer. Thus all efforts had again to be united in the struggle to obtain justice. The battle was waged more or less successfully, and ended finally in favor of the Jews, when the year 1848 brought the proclamation that all Prussians were equal before the law.

During those years of conflict the intellectual life of the Jews was not neglected. In 1819 the Verein für Kultur und Wissenschaft der Juden was founded by Gans, Moser, and Zunz, Heine also belonging to it. The periodical of the society appeared in 1823, edited by Zunz. But the society was dissolved in the following year, owing to the indifference of the members; and its founder, Gans, together with many members, soon thereafter renounced Judaism. The only remnant of this vain attempt was the "Science of Judaism," which, represented by Zunz, promised a rich harvest for the future. The education of the Jewish youth in accordance with the new spirit received especial attention. Aside from the free school, of which Bendavid became the director in 1806, a private school, founded by Bock, was continued by Jost and S. Stern. In 1823 Zunz presented to the directors, in the name of the Verein für Kultur und Wissenschaft der Juden, a memorial advocating a reform. A commission, including Zunz, Moser, and Bendavid, was instituted for the purpose of organizing a communal school. On Oct. 3, 1825, was laid the corner-stone of a building which on Jan. 3 following was opened as a public school of four classes, under the direction of Zunz. In 1835 a school for girls was organized upon similar lines. In 1856 a religious school was founded. Training-schools for teachers were also organized. In 1840 a seminary for teachers was opened under the direction of Zunz; but it was closed nine years later by the elders. In 1858 a training-school for teachers was established under the rectorship of Horwitz.

Striving After Culture.

Philanthropy also received the attention of the community. In 1804 the Brüderverein, a society for the relief of unmarried merchants, was founded. Several of the older relief societies' still existed, as that for dowries (since 1721; the new by-laws being drafted by Mendelssohn); for circumcision (1715); for sick relief (1703); for burial (1672; see above); also an asylum for the aged (1828). In 1838 the community instituted a commission for the purpose of supervising the relief given to the poor, who had greatly increased since 1812. In 1833 the Baruch-Auerbach orphan asylum for boys was founded; ten years later the asylum for girls; in 1836 the institute for orphans in memory of Moses Mendelssohn; and in 1858 the hospital. For other institutions see list below.

The chief place in the inner development of the community is occupied by the struggle for ritual reform, in which both parties engaged with great bitterness. Shortly after the edict of 1812 Friedländer issued a pamphlet demanding reforms in the religious services, and sent it to the king, who gave an unfavorable answer, although the prime minister Hardenberg advocated Friedländer's propositions. The reforms were soon carried into effect, however; for the wealthy Jacob Herz Beer (the father of Meyerbeer) organized private services according to the new principles, at which Zunz also officiated as preacher. Israel Jacobsohn, the former president of the Westphalian consistory, imitating Beer's exam-



Synagogue on Oranienburgerstrasse, Berlin.
(From a photograph.)

ple, preached himself, and confirmed his son (Pentecost, 1815). But in 1817 there appeared a royal order which, falling back on the old "Generalprivilegium," commanded the closing of private synagogues. As the public synagogue

Struggle for Reform.

was in need of repair, the temple of Beer was designated as a temporary synagogue. The Orthodox members, headed by their rabbi, Meyer Simon Weyl, protested against the order, and continued to worship in the half-completed synagogue. The government now decreed that the ancient Hebrew service should be followed by German prayers and a sermon in German; but at the instance of the Orthodox members a new royal order was issued, Dec. 9, 1823, to the effect "that the religious services of the Jews shall be held only in the present synagogue, and only according to the customary ritual, without the least innovation in the language or the ceremonial, the prayers and songs, entirely in accordance with the ancient custom." This regulation was so strictly carried out that when Rabbi Oettinger, at the dedication of the new cemetery in 1827, delivered an address in German, the police saw therein a forbidden innovation.

Culture societies were organized in 1841 under the direction of Sigmund Stern, whose lectures in 1845 on the tasks of the Judaism of that time again stirred up the Reform movement. On March 10, 1845, a meeting was held under the leadership of Stern and A. Bernstein, which resolved "that rabbinic Judaism is on the whole and in its parts not in harmony with our scientific convictions and the demands of the present life." The Genossenschaft für Reform des Judenthums, founded in 1846, organized services under the leadership of its rabbi, Samuel Holdheim. These were held on Saturdays and Sundays (afterward only on Sundays), and their chief feature was the total exclusion of the Hebrew language. At present (1902) the chief community of Berlin supports, besides the above-mentioned Reform pulpit, five chief synagogues, two of which observe the old ritual and three a modernized one.

The matter of securing suitable rabbis was an especially difficult one, in view of the strong differences of opinion obtaining in the community. This became apparent soon after the death of Chief Rabbi Hirschel Levin in 1800; these differences then were so great that no chief rabbi could be agreed upon. A further attempt was made to fill the office, in 1842, when Zacharias Frankel was chosen. As he, however, declined the appointment, notwithstanding certain assurances from the minister Eichhorn, the office remained vacant. Hirschel Levin was succeeded by the assistant rabbi, Meyer Simon Weyl, who was given the title "Vice-Oberlandes-Rabbiner." After his death (1825) Jacob Joseph Oettinger (until 1860) and Elhanan Rosenstein (until 1866) were the acting rabbis, Michael Sachs being associated with them as assistant rabbi after Frankel had refused the chief rabbinate. After Sachs's death (1864) the controversy again broke out. Finally, in 1866 Joseph Aub was chosen, who in the same year consecrated the new synagogue and introduced a new order of prayers. In 1869 Abraham Geiger was chosen, together with Ungerleider as assistant rabbi. For incumbents of the rabbinate in 1901 see below.

It became necessary to change the administration of the community in accordance with the altered conditions. As early as 1793 a new constitution had been instituted, which, for the first time, did not proceed from the government, but was the result of the deliberations of a communal committee of fifteen. When the Jews' taxes were revoked by the edict of 1812, the duties of the elders were materially changed. As the government was slow to offer suggestions, the elders themselves went to work and drafted a set of rules for choosing the representatives. These were adopted May 20, 1849, by a vote of the community, and the election in accordance with the new statute was held June 24. The government, however, refused to recognize it, and

ordered a new election in accordance with the general regulations of 1750, which was held April 11, 1851. It was not till 1854 that the government recognized the new rules of 1849. On Feb. 23 of that year representatives were elected in accordance with those rules and were confirmed by the government. After much deliberation the "Statut für die Jüdische Gemeinde in Berlin" was determined upon (Aug. 31, 1860), which is still in force (1902). According to this statute the Jewish community of Berlin consists of all the Jews in that city and the neighboring places. The community is represented by a directorate and a college of representatives; the latter consisting of twenty-one members and fifteen substitutes, chosen every three years by a ballot of the whole community. The representatives choose the directorate, consisting of seven elders and three substitutes. The resolutions of the representatives are confirmed by the directorate. Differences are decided by a committee of the community or by the board of supervisors. Different branches of the administration are in the hands of special commissions, with a member of the directorate in the chair. The ministers, readers, and all officials who perform religious functions are chosen by a two-thirds majority of the representatives.

The Rabbinate.

Non-Jewish sources mention (1) a certain Cain (meaning probably "Ḥayyim") as the first rabbi of the mark of Brandenburg, under whom the Jews emigrated from Vienna. His privilege for the whole electorate was issued Feb. 20, 1672. He probably did not live at Berlin, but at some other town of the mark, perhaps at Landsberg-on-the-Warthe.

(2) Isaac Benjamin Wolf Liebmann succeeded Ḥayyim May 11, 1685. He lived at Landsberg-on-the-Warthe.

(3) Shemaiah, called Simon Berend, appointed Aug. 23, 1687. He lived at first at Frankfort-on-the-Oder, then in Berlin; died on the last day of the Passover, 5469 (April 2, 1709). He was a high Talmudic authority.

(4) Aaron Benjamin Wolf, son of Isaac Benjamin Wolf Liebmann, nephew and son-in-law of Jost Liebmann, 1709–21.

(5) Michael Ḥasid, appointed May 17, 1714, who also succeeded to the rabbinate of Frankfort after Aaron Benjamin Wolf's death. (On the ban which Michael pronounced against the Jews of Berlin at the command of Frederick William I., see above.) His works have only partially been printed. He was considered a great Talmudist and also occupied himself with the Cabala, being called by the Jews the "great Cabalist." One of his sons embraced Catholicism, and became professor of Oriental languages at Vienna, under the name "Aloys Wiener von Sonnenfels." Michael Ḥasid died Feb. 21, 1728. During his rabbinate Marcus Abraham was chosen (1726) as the first rosh bet-din (director of the schoolhouse), superintending as such the Talmudic instruction of the Jewish youths.

(6) Moses Aaron of Lemberg, formerly rabbi in Leipnik. He was chosen contrary to the wishes of the community at the command of Frederick William I., who issued his order in spite of the protests of the elders. In consequence the new rabbi had violent quarrels with the community. The elders bought for the sum of 4,500 marks permission to choose another rabbi (May 27, 1730). Moses Aaron was forced to accept the rabbinate of Frankfort-on-the-Oder, with the condition to pay 300 marks a year to the rabbi of Berlin. From Frankfort he went to Nikolsburg, where he died, Ṭebet 17, 5518 (Dec. 28, 1757).

(7) Jacob Joshua of Cracow (born 1680), chosen in the fall of 1730; a high Talmudic authority; author of the celebrated Talmud commentary, "Pene Yehoshua'." He had previously been rabbi of Lemberg, as the successor of Ḥakam Ẓebi. Though he gained the love of the community by his independent and energetic character, he gave such offense by deciding a case against the influential and powerful Veitel Ephraim that he was forced to leave Berlin, 1735. He went to Metz, where he wrote his commentary, and thence to Frankfort-on-the-Main. He died Shebaṭ 14, 5516 (Jan. 16, 1756).

After Jacob Joshua's resignation, the office was filled by the rosh bet-din Marcus Abraham (mentioned under 5), with whom Naphtali Herz was associated as assistant rabbi. After his death (1743) the community decided to call a younger man, and chose

(8) David Fränkel, who, having been born (1704) at Berlin and educated there, was especially acceptable to the community. Previously he had been chief rabbi at Dessau and at Frankfort-on-the-Oder. As he had many relations in Berlin over whom he could not, according to the law, exercise his office as judge, his brother-in-law, Veitel, agreed to pay a yearly sum for a substitute. Fränkel achieved fame by his commentary on Yerushalmi, and was the teacher of Moses Mendelssohn. He died suddenly Nisan 12, 5522 (April 5, 1762).

(9) Aaron Hirsch, chosen 1763. Author of the "Minḥat Aharon." He went from Berlin to Schwabach in 1772, and died in 1780. His name "Aaron Mosessohn" was appended to the thanksgiving sermon written by Mendelssohn after the peace of Hubertusburg.

(10) Hirschel Levin, called also Hirschel Löbel; elected 1772; died Aug. 26, 1800 (see Hirschel Levin). By the time of Levin's death the differences of opinion in the community had grown to be so great that it became impossible to have one central administration. The changes in the rabbi question since then have been mentioned above.

The various activities of the Berlin Jewish community may best be summarized under the heads of (I.) worship, (II.) education, (III.) philanthropy, (IV.) miscellaneous.

(I.) Worship: Berlin possesses the following synagogues and temples: (1) Alte Synagoge, Heidereutergasse; (2) Neue Synagoge, Oranienburgerstrasse; (3) synagogues in the Kaiserstrasse, Lindenstrasse, and Lützowstrasse; (4) Adas Yisroel, Gipsstrasse (314 families), rabbi Dr. Esra Munk, preacher Dr. M. Hildesheimer; (5) Schönberger-Ufer, rabbi Dr. Petuchowski; (6) Ahawas Reïm, Prinzenstrasse (100 families), rabbi Dr. I. Bleichrode; (7) Beth Zion, Brunnenstrasse (150 families), rabbi L. Höxter; (8) Ahawas Scholom, Luisenstrasse, rabbi Dr. Stein; (9) Neweh Scholom, Lothringer-

strasse (180 souls), rabbi H. Gruenfeld; (10) Westen, Passauerstrasse (144 members) rabbi Dr. Ph. Kroner; (11) Moabit, Lessingstrasse (500 families), rabbi Dr. Winkler; (12) Jewish Reform Congregation, Johannisstrasse (150 families), rabbis Dr. M. Levin, Dr. P. Klemperer, Dr. I. Oppenheimer, Dr. Jeiski; (13) Ohel Yiẓḥaḳ, Oranienburgerstrasse (150 families), Dr. Liebermann; (14) Lippmann-Tausz Synagoge, Gollnowstrasse (180 families), Dr. D. Lipschütz; (15) Wolff'sche Ez Ḥayyim, Landsbergerstrasse, Dr. S. Grünfeld (80 families); (16) Ahawath Torah, Lausitzerplatz (50 families), Dr. Janowitz; (17) Adat Jeschurun, Alte Schönhauserstrasse, rabbi A. Ellenbogen.

Rabbis of the Jewish community: Drs. S. Maybaum, A. Rosenzweig, J. Stier, S. Weisse, Eschelbacher, Blumenthal.

There is also a Union of Orthodox ("Traditionsgesetzestreue") rabbis.

(II.) Education: Hochschule, now called Lehranstalt, für die Wissenschaft des Judenthums, founded by Dr. Abraham Geiger; teachers, Dr. E. Banet, Dr. Maybaum, Dr. Schreiner. Rabbinical Seminary, founded by Dr. I. Hildesheimer, 1873; rector, Dr. D. Hoffmann; teachers, Prof. J. Barth, Dr. A. Berliner, Dr. H. Hildesheimer, Dr. I. Wohlgemuth. Veitel-Heine Ephraim Lehranstalt; lecturers, Prof. M. Steinschneider, Prof. I. Barth.

Schools for religious instruction are attached to all the various congregations, and register from 92 up to 453 pupils of both sexes. The Gemeinde-Knabenschule has 603 boys, the Mädchenschule 402 girls. A training-school for teachers has 45 students. In addition the Zunz-Stiftung, founded 1864, is for Jewish teachers, and there are a "Mädchenheim" (Home for Girls) and a technical school (domestic arts), also for girls.

(III.) Philanthropy: Homes for the Aged, Reichenheim Orphan Asylum, Baruch Auerbach Orphan Asylum, Moses Mendelssohn Asylum, Pankow Asylum; Deaf-Mute Asylum, Neu-Weissensee; various local relief societies; and, in addition, numerous societies for aiding the respectable poor, furnishing Passover supplies and food to Jewish prisoners; for assisting travelers, furnishing clothing, for aid at circumcisions, lying-in relief, rent aid, fresh-air colonies for children, fuel association, marriage dowry, loan society (founded 1846); free burial society, Jewish nurses' association, kosher meat society, people's kitchen, Sabbath observance association, etc.

(IV.) Miscellaneous: Committee for Defense Against Anti-Semitic Attacks (Komitee zur Abwehr Anti-Semitischer Angriffe); Central Verein Deutscher Bürger Jüdischen Glaubens; Zionists' Society; Ezra (for agricultural aid in Palestine); Palästina (for aiding Jewish farmers); B'nai B'rith, Grand Lodge of Germany, office Wilhelmstrasse 118; lodges, Vereinigte Deutsche Reichs-Loge, Leopold Zunz, Berthold Auerbach, Montefiore; society for fostering trades and agriculture among Jews of Russia, founded 1813; society for furthering agriculture among Jews of Germany; military society, Deutsches Vaterland; several students' societies.

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D. A. F.

BERLIN CONGRESS: A meeting of the great European powers at Berlin between June 13 and July 13, 1878, to settle questions arising out of the Russo-Turkish war; by it many of the former provinces of Turkey were enfranchised and made independent. In several instances the congress made the grant of full civic and political rights to Jews a condition for the recognition of independence, and it has therefore an important bearing upon the history of Jews in the southeast of Europe in recent times.

Articles of identic form were inserted in the final treaty, requiring that religious conviction should form no cause of exclusion from any civic position in any of the countries liberated by the Congress of Berlin—sections v. (Bulgaria), xxvii. (Montenegro), xxxv. (Servia), xliv. (Rumania).

The question was first raised at the sitting of June 28, 1878, when Waddington, on behalf of France, required that religious equality should be made a condition of the independence of Servia. Gortschakoff, on behalf of Russia, protested against the question being introduced without previous notice to the congress, but Waddington was supported by Bismarck and De Launay (Italy) (British Blue Book, p. 128), and section xxxv. was inserted in the draft treaty.

At the sitting of July 1 Messrs. Bratianu and Cogalniceanu presented a note claiming independence for Rumania, without any reference to the Jewish question; but Waddington, on behalf of France, demanded that the same conditions be imposed on Rumania as on Servia. He was supported by Andrássy (Austria-Hungary), Beaconsfield, De Launay, and even by Gortschakoff (Russia), notwithstanding his protest three days before; and the following clause was inserted in the final treaty (British Blue Book, p. 153):

> Article 44: In Rumania, difference in religious beliefs and confessions shall not be brought against any one as a ground for exclusion or unfitness as regards the enjoyment of civil and political rights, admission to public offices, functions, and honors, or the exercise of various professions and industries in any place whatever. Freedom in outward observance of all creeds will be assured to all subjects of the Rumanian state, as well as to strangers, and no obstacle will be raised either to the ecclesiastical organization of different bodies, or to their intercourse with their spiritual heads.
>
> The citizens of all states, whether merchants or others, shall be dealt with, in Rumania, without distinction of religion, on the basis of perfect equality.

Bulgaria and Servia loyally carried out the conditions of the treaty, but Rumania evaded it, claiming that a sudden emancipation of the Jews would be deleterious to the interests of the country. A convention was summoned by the Bratianu ministry to determine how far the constitution was to be revised, and this suggested the following clause vii. of the Rumanian constitution instead of section xliv. of the Berlin Treaty, which Lord Salisbury had proposed to be inserted *en bloc* into the Rumanian constitution:

> Article 7: Difference in religious beliefs and confessions does not constitute, in Rumania, an obstacle to the obtainment of civil and political rights, nor to the exercise of these rights.
>
> 1. A foreigner, without distinction of religion, and whether a subject or not of a foreign government, can become naturalized under the following conditions:
>
> (*a*) He shall address to the government an application for

naturalization, in which he shall indicate the capital he possesses, the profession or craft which he follows, and his abode in Rumania.

(*b*) He shall reside, after this application, ten years in the country, and prove, by action, that he is of service to it.

2. The following may be exempted from the intermediary stages:

(*a*) Those who have brought into the country industries, useful inventions, or talent, or who have founded large establishments of commerce or industry.

(*b*) Those who, born and bred in Rumania, of parents established in the country, have never been subjected, either themselves or their parents, to any protection by a foreign power.

(*c*) Those who have served under the colors during the war of independence; these may be naturalized collectively by government decree, by a single resolution, and without any further formality.

3. Naturalization can not be given except by law, and individually.

4. A special law shall determine the manner in which foreigners may establish their home on Rumanian territory.

5. Only Rumanians, and those who have been naturalized Rumanians, can buy rural estates in Rumania.

Rights already acquired shall remain in force.

International agreements at present existing shall remain in force in all the clauses and terms therein contained.

In the summer of 1879 Boresco was sent on a diplomatic mission to the courts of western Europe to induce them to accept the new clause vii. of the constitution instead of the Berlin Treaty. Austria had no objection, since her own Jewish subjects were protected by a special treaty; Russia could scarcely object to restrictions, having in view her own attitude toward the Jews; and Turkey was not in a position to make any protest. Italy demanded full liberty of conscience for the Jews, but Waddington, on behalf of France, gave way on the assumption that gradual emancipation would be granted, and on Feb. 20, 1880, an identic note of Germany, France, and Great Britain agreed to the independence of Rumania on condition that clause vii. be made part of the constitution. For the manner in which Rumania has utilized the restrictions of clause vii. to disfranchise the Jews of nearly all the rights of human beings, see Rumania.

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D. O. S. S.

BERLIN, ABRAHAM. See Abraham ben Judah Berlin.

BERLIN (sometimes called also **Berliner**), **ARYEH LÖB BEN ABRAHAM MEÏR** (in German, **Löw Mayer**): German rabbi; born 1738 at Fürth, Bavaria; died at Cassel May 21, 1814. When quite young Berlin was dayyan in his native city, and at the same time rabbi of Baiersdorf, Bavaria. In 1789 he was appointed chief rabbi of Bamberg, where he remained until 1794.

During the time he remained in Bamberg, Berlin was involved in a lawsuit which threatened to ruin his reputation. In his capacity of civil judge of the Jews, he was entrusted with the division of an estate valued at 100,000 fl. ($41,000), and was accused by one of the heirs of having utilized his judicial power for his personal interest. This was the more painful because the judicial procedure and practises of the rabbis had never before been assailed in the courts of Bamberg. The specific charges against the rabbi were that he accepted illegal fees and failed to account for certain small sums. In the mean time Berlin was elected to the chief rabbinate of Hesse-Cassel; and difficulties were placed by his opponents in the way of his leaving for the new post. However, he was never put under arrest, and subsequently was acquitted of all the charges of dishonesty and was sentenced only to pay a certain sum as a fine, in settlement of an account which seems to have been more entangled than dishonest. The documents relating to the trial are now published by Eckstein, showing that the charges against Berlin were groundless and that only personal hatred supplied the motives. In the summer of 1795 he left Bamberg for Cassel to enter upon his new functions.

When the kingdom of Westphalia was founded, with Cassel as its capital, Berlin gave proof of his loyalty to the new régime by a sermon which he delivered in Hebrew in the Great Synagogue of Cassel, welcoming the new king, Jerome Bonaparte; and by composing a Hebrew song for the same occasion. Both were published, with a German translation, under the title "Dabar be-'Itto Mah Ṭob" ("Rede am Freudenfeste," . . . Cassel, 1807). This work is erroneously ascribed by Benjacob, in his "Oẓar ha-Sefarim," to Judah Löb Karlberg. When the Jewish consistory of Westphalia was organized on the model of the French consistory (October, 1808), Berlin was made chief rabbi, and in 1809 was elevated to the dignity of "Consistorialrath." As a director of the consistory he was in accord with its president, Israel Jacobson, and assented to the declaration that it is permissible to use pulse, tea, and sugar on Passover, against which view the conservative rabbis of the time vigorously protested (see Stern, "Gesch. des Judenthums," pp. 167, 168).

Berlin wrote annotations to the Talmud which appeared in the edition of Fürth, 1829–32, of which only the first three volumes were published. The Talmud, ed. Wilna, 1895, contains his marginal notes to the tractate Shebu'ot, those to the sixteenth volume of Rabbinowicz's "Dikduḳe Soferim," and to the treatise Ḥullin. Some of his novellæ appeared as an appendix to the work "'Aze Almuggim" (Sulzbach, 1779), by his brother, R. Noah Ḥayyim Ẓebi Berlin. The latter died when his work, "Ma'yan ha-Ḥokmah" (Rödelheim, 1804), was in the hands of the printer; and Berlin superintended the publication of his brother's work.

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L. G. P. Wi.

BERLIN, DAVID B. (JUDAH) LOEB: Rabbi of the three united congregations, Altona, Hamburg, and Wandsbeck; born probably at Eisenstadt, Hungary, in the second half of the seventeenth century; died at Altona March 5, 1771. Very little is known of his life, although he doubtless was a great Talmudic authority, for otherwise he could not have been rabbi of these three congregations. His brother, Isaiah Berlin, and his brother-in-law, Joseph b. Menahem Steinhart, praise him particularly, and his epitaph also—communicated by Wittkower, "Aggudat Peraḥim," p. 288—mentions his

scholarship and his great piety. The responsa collection, "Zikron Yosef," by J. Steinhart, contains two of Berlin's responsa (pp. 74d, 82a), and the Bodleian Library contains some of his homilies and novellæ on the Talmud. Berlin was at first rabbi in Dessau, and from 1768 to his death rabbi of the three congregations mentioned above.

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L. G.

BERLIN, FANNY. See Berlin, Moses.

BERLIN, ISAIAH B. (JUDAH) LOEB (called also **Isaiah Pick,** after his father-in-law): The most eminent critic among the German Talmudists of the eighteenth century; born in Eisenstadt, Hungary, about October, 1725; died, while rabbi of Breslau, May 13, 1799.

Berlin was the scion of a famous family of scholars which counted among its members Yom-Ṭob Lipman Heller and Meïr b. Jacob Schiff. The father of Berlin also was a high Talmudic authority, and by him the son was initiated into rabbinical studies, which he later continued in Halberstadt with R. Hirsch Bialeh (also called Hirsch Ḥarif), who exercised considerable influence on Berlin's later methods of teaching.

In 1750 Berlin occupied an honorable position in the community of Breslau; and it may therefore be assumed that he had settled there some time previously. About five years later he married Fromet (born 1736; died June 13, 1802), daughter of the rich and respected merchant, Wolf Loebel Pick. Until 1787 Berlin lived a comparatively private life, engaged in business with a Christian furrier; but in that year he became a member of the rabbinate, and on Nov. 17, 1793, was elected rabbi of Breslau, receiving eighteen votes out of a total of twenty-one. His election was preceded by a bitter contest between the few but rich liberals and the majority of the community. The former (as recorded in an official document) would have preferred to see Berlin appointed as a "rosh besen" ("rosh bet din," or head of the court), so that he would be unable to act so strictly as a rabbi in regard to ceremonials, and would have a smaller stipend from the Breslau community, while exercising less influence on the rural communities.

His Character.

Berlin, in his humility and unpretentiousness, looked upon the titles and rights withheld from him as of no account, though his salary was smaller than that of his predecessor, from the fact that he had to divide the income from city and country with the assistant rabbi and the rabbi of Sulz. Wolf Ginsberg, his pupil during many years, relates, as evidence of Berlin's ascetic mode of life, that the latter rested only during the nights of the Sabbath and on festivals, devoting all his other days and nights to study. His liberality is revealed in the fact that he wrote and printed one of his works, "She'elat Shalom" (Peaceful Greeting), for the sole purpose of offering help to the publisher, an indigent Talmudic scholar.

Berlin was greatly admired, even by persons who differed with him in religious views. Joel Brill, Aaron Wolfsohn, Judah Bensew, and many other Maskilim of Breslau often visited him to seek advice on scientific questions. As the Maskilim always carefully avoided wounding Berlin's religious feelings, he on his part met them half-way in many things. On the occasion of the Peace of Basel, for instance (May 17, 1795), he held a solemn service in the synagogue and exceptionally permitted the use of instrumental music, he himself delivering a discourse which was highly praised by the press ("Schlesische Zeitung," 1795, No. 59). Thus Berlin, by his learning and his character, conciliated the hostile elements of his congregation, and his death was mourned equally by all.

His Literary Activity.

In order fully to appreciate Berlin's literary activity it must be mentioned that he had the habit of annotating almost every book he read; mentioning the sources, or noting parallel passages and variant readings. Such glosses by Berlin have been published on the following books: the Bible (Pentateuch, Dyhernfurth, 1775; the other books, *ib.*, 1807); the prayer-book, ed. Tikḳun Shelomoh (*ib.*, 1806); Maimonides' Yad ha-Ḥazaḳah (*ib.*, 1809); Alfasi (Presburg, 1836); the "Ḥinnuk," by Aaron ha-Levi of Barcelona (Vienna, 1827); Malachi b. Jacob's methodology, "Yad Malachi" (Berlin, 1825); Elijah b. Moses de Vidas' book of morals, "Reshit Ḥokmah" (Dyhernfurth, 1811). Although the terse yet clear notes contained in these volumes reveal the immense learning and critical insight of their author, yet Berlin's lasting place of honor among the pioneers of Talmudic criticism rests on the following works which treat principally of the Talmud: (1) "'Omer ha-Shikḥah" (Forgotten Sheaf), Königsberg, 1860, containing a large number of Halakot on the Talmud not noted by the codifiers; (2) "Oẓar Balum" (Full Treasure), in the edition of Jacob ibn Ḥabib's "'En Ya'aḳob," published at Wilna in 1899, tracing all the Talmudic passages quoted without sources in the different commentaries on the haggadic elements of the Talmud; (3) "Haggahot ha-Shas" (Notes to the Talmud), textual corrections and notes on the origin of parallel passages (Dyhernfurth, 1800, and in nearly all the editions of the Talmud); (4) "Hafla'ah Sheba-'Arakin" (Detached Orders) (part i., Breslau, 1830; part ii., Vienna, 1859), containing, as the title indicates, explanations and glosses on the 'Aruk; (5) "Ḥiddushe ha-Shas," novellæ on the Talmud (Königsberg, 1860, and in several editions of the Talmud); (6) "Minḥ Targuma" (Dessert Dishes), Breslau, 1831, remarks on the Targum Onkelos (the word "Targuma" signifying both "Targum" and "dessert," equivalent to the Greek τράγημα) and on the Palestinian Targum; (7) "Kashiyot Meyushab" (Difficulties Answered), Königsberg, 1860, treating of the Talmudic passages which end with קשיא, and written by Berlin in fourteen days; (8) "Rishon le-Ẓion" (The First for Zion; Dyhernfurth, 1793; Vienna, 1793, and several times reprinted, the title being a play on ציון, "Zion," and ציון, "index"), a collection of indexes and parallel passages in the Midrash; (9) "She'elat Shalom" (Greeting of Peace), Dyhernfurth, 1786, a commentary on Aḥa of Shubḥa's "She'iltot." Berlin's responsa collection and his

commentary on the Tosefta deserve especial mention, though nothing is known of their fate.

Characteristics of Berlin's Works.

The first place among these works must be accorded to the remarks and explanations on the Talmud. Although they can not compare in acuteness and power of combination with the similar work of Elijah of Wilna, yet these two books of Berlin laid the foundation for a critical study of the text of the Talmud, in view both of the numerous textual corrections concerning the minutest details, and of the many parallel passages adduced either directly from the Talmud or from the old authors, in support of new readings.

Berlin, furthermore, was the first—at least among the Germans—who showed an interest in the history of post-Talmudic literature; and it was he, also, who opened the Kalir question (compare his letter to his brother-in-law, Joseph b. Menahem Steinhart, in the latter's "Zikron Yosef," No. 15). Although Berlin's historical remarks have been superseded by modern criticism, the immense material which he accumulated in all his works will always remain of inestimable service to the student.

Bibliography: Auerbach, *Gesch. der Isr. Gemeinde Halberstadt*, 1886, p. 71; A. Berliner, *Iesaja Berlin*, Berlin, 1879; reprint from Berliner's *Magazin*, vi.; Brann, in *Jubelschrift zum 70sten Geburtstage von Grätz*, pp. 262–265; Brüll's *Jahrb.* v. 225, 229; Carmoly, *Rev. Orientale*, iii. 310; Neubauer, *Cat. Bodl. Hebr. MSS.* 1016.

L. G.

BERLIN, JACOB (called **Yokob**): German Talmudist; born 1707, probably at Berlin; died 1749 at Fürth, Bavaria. He was a pupil of Jacob ha-Kohen, author of "Sheb Ya'akob," and later (not after 1734) settled at Fürth, where he lived as a well-to-do private citizen. Of his seven works the following were published posthumously: "Be'er Ya'akob" (Well of Jacob), a selection of responsa, with an appendix, on the terminology of the Talmud, published by his brother Isaac and his son Abraham, and edited by Isaac b. Meïr of Pfalzburg and Fürth, 1767; and "Zikron Ya'akob" (Memory of Jacob), a homiletic commentary on the Pentateuch (*ib.* 1769).

Berlin is not related to the well-known Berlin family of Fürth.

Bibliography: Fränkel, *Literaturblatt des Orients*, viii. 420–422; Steinschneider, *Cat. Bodl.* p. 1195; Isaac b. Meïr's Introduction to Berlin's *Be'er Ya'akob*.

L. G. I. Ber.

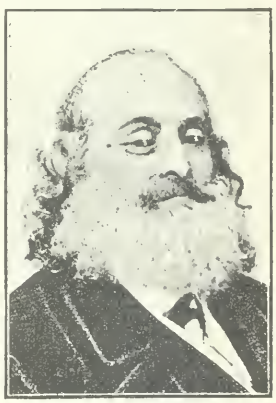
BERLIN, LEO: Russian lawyer; son of Moses Berlin; born at Vitebsk Nov. 22, 1854; received his education (1862–72) at a private school in St. Petersburg. He studied law at the University of Bern, Switzerland, whence he was graduated in 1878. In 1881 Berlin received the degree of doctor of criminal law from the University of Moscow. Soon afterward he became engaged to Amalie Hering, M.D., daughter of the physiologist Ewald Hering, who, on account of her (Roman Catholic) religion, was refused a license by the Russian government to marry a Jew. She accordingly joined the Protestant Church; but even then it required the intervention of the poet Turgenef to secure the requisite permission. Berlin is (1902) the head of the law firm of Berlin Brothers in St. Petersburg, but resides in Brussels. He has published many treatises on criminal law in the "Zhurnal Grazhdanskavo i Ugolovnavo Prava" and other periodicals. A rare Torah scroll, which has been in the Berlin family for centuries, is now in his possession.

Bibliography: Private sources.

H. R.

BERLIN, MOSES (MOISEI JOSIFOVICH): Scholar, communal worker, and government official; born at Shklov, Russia, 1821; died in St. Petersburg March 25, 1888. He received a good home education and then was sent abroad, where he studied philosophy and philology at the universities of Königsberg and Bonn. In 1845, while at Königsberg, he published "Metab Higgayon," a philosophical treatise in Hebrew with the Latin title "Ars Logica," with an introduction in Latin by Professor Freistadt.

Returning to Russia in 1849, he received a position as teacher in the government Jewish school of Mohilev, and in 1853 was appointed by the minister of the interior as adviser on Jewish affairs to the governor-general of White Russia. Berlin was transferred to St. Petersburg in 1856 and attached to the department of public worship as adviser on foreign creeds, with the title "Uchony Yevrei" (A Learned Jew). In this position Berlin was frequently called upon to participate in the framing of laws concerning the Jews. At the same time he assisted to a considerable extent Count M. A. Korff in organizing and arranging the Imperial Public Library of St. Petersburg.



Moses Berlin.

In 1859 Berlin published "Byedstviya Vremion," a Russian translation of צוק העתים, the work of Jeshua ben David of Samosc. This translation appeared in vol. i. of the "Transactions" of the Moscow Society for the Study of the History and Antiquities of Russia ("Trudy Moskovskavo Obshchestva Istorii i Drevnostei Rossii"), and also in book form. In recognition of this work Berlin was elected corresponding member of the society. He published in 1861 "Ocherk Etnografii Yevreiskavo Naseleniya v Rossii." This work on the ethnography of the Russian Jews was composed at the instance of the Imperial Russian Geographical Society, which elected him an active member. In 1862, in reply to Aleksandr Aksakov's attacks on the Talmud in the journal "Den," Berlin published "Bugulminski Talmudist" and other articles on the Jewish question.

Berlin was very active in the Jewish community of St. Petersburg, and was a member of the two Jewish delegations to Alexander II. in 1868 and to Alexander III. in 1881 respectively.

His son Leo Berlin is a distinguished lawyer. His daughter **Fanny Berlin Kaufmann** (born at Vitebsk Nov. 8, 1850; died at St. Petersburg 1896) graduated from the women's gymnasium of St. Petersburg, studied law at the University of Bern, and was graduated thence as doctor of law *summa cum laude*. She married Prof. Hilarion Kaufmann, and became prominent in the higher society of St. Petersburg. Her bust by Professor Zalello is exhibited in the Imperial Academy of Fine Arts at St. Petersburg.

Bibliography: L. Gordon, in Vengerov's *Kritiko-Biograficheski Slovar*, iii. s.v.; *Khronika Voskhoda*, 1888, No. 12.

H. R.

BERLIN, NAḤMAN BEN SIMḤAḤ: A polemical writer against reform; lived at Lissa, Germany, at the end of the eighteenth and the beginning of the nineteenth century. His literary activity was wholly devoted to the cause of orthodoxy, opposing steadfastly and systematically all the attempts at the reform of Judaism, which were so marked a characteristic of his time. To this purpose he wrote the following polemical works: "'En Mishpaṭ" (The Critical Eye of Judgment), directed against the editors of the Hebrew periodical "Ha-Meassef," and especially against Aaron Wolfssohn (Berlin, 1796); "Keter Torah" (The Crown of the Law), an introduction to the "Ḥawwot Da'at" of Jacob b. Moses of Lissa (Dyhernfurth, 1810); "Judah," against the innovators (Berlin, 1818); "Kaddur Ḳaṭan" (The Small Globe), against several works by different reform writers (Berlin, 1819); "'Et le-Dabber" (Time to Speak Out), on the traditions of oral law, as well as on the necessity of having the prayers in Hebrew (Berlin, 1819); "Simḥah" (Joy), a call to unity in religious affairs (Berlin, 1819).

Bibliography: Fürst, *Bibliotheca Judaica*, i. 110.

L. G. M. B.

BERLIN, NAPHTALI ẒEBI JUDAH (known also as **N. Z. J. B.**): Head of the yeshibah of Volozhin, Russia; born at Mir, in the government of Minsk, in 1817; died at Warsaw Aug. 10, 1893. In 1831 Berlin, who was a descendant of a scholarly family, married the daughter of Isaac b. Ḥayyim, the head of the Volozhin yeshibah. After the death of Isaac in 1851 his elder son-in-law, Eliezer Isaac, became principal, and on the death of the latter in 1854, Berlin succeeded him. He followed the path of learning laid out by Ḥayyim, the founder of the yeshibah, according to the plans of Elijah of Wilna; viz., plain logical reasoning, instead of employing the Pilpul.

A minority of the yeshibah students who cultivated a taste for pilpul seceded and elected as their principal Joseph Baer Soloweitchik, well known as an acute pilpulist and a grandson of Rabbi Isaac. This division created discord between the students of the two factions; and the Russian rabbis sent a delegation to Volozhin to investigate the matter. They quelled the disturbance and established a union headed by Berlin, who was installed as the one head of the yeshibah.

Berlin's whole life was devoted to the welfare of the yeshibah, and all his energy was directed toward increasing the number of the students, and caring for their support and comfort. He appointed and sent authorized agents ("meshullaḥim") to different parts of the world for voluntary contributions to assist in maintaining the yeshibah. A large share of the income came from America. Under his guidance the number of the students increased from 100 to over 400; and he also erected a three-story brick building with rooms for study and a library.

His Opposition to Secular Sciences.

However, the "Maskilim," who then advocated the Semi-Reform movement in Russia, opposed the yeshibah on general principles, and demanded the introduction of secular science and modern method of teaching. In answer to their demand Berlin wrote an open letter to the editor of "Ha-Meliẓ" (No. ix., 1885), explaining his standpoint. He called attention to the failure of the rabbinical seminaries in Germany, and even those of Russia, to produce a single Talmudic rabbi in the full sense of the term; while such rabbis from the Volozhin graduates were numerous. This reply did not satisfy the Maskilim, who advocated the abolition of the yeshibah as a dangerous institution and as being an obstacle in the way of general education to the rising generation. Many derogatory articles in the Hebrew and Russian-Jewish press attracted the attention of the government, which in 1879 decreed to close up the yeshibah. In 1881, however, through diligent and extraordinary efforts, Berlin succeeded in obtaining the government's permit to reopen the yeshibah, which he conducted with renewed energies till 1891, when its doors were again closed by the government as a result of the false accusation that the students were connected with the Nihilistic movement.

Berlin never ceased his endeavors by every means —even visiting Warsaw to obtain the necessary influence—to induce the government to revoke the edict; but they were without avail, and his failure hastened his death.

His Literary Activity.

His contributions to rabbinical literature are of great value, particularly his commentary "Ha'amek She'alah" (Deep Research) on the "Sheiltot" of Aḥa of Shabḥa. It was left for Berlin to throw light on the complicated and obscure passages of this most important halakic work of the gaonic period, which was little known among the Talmudists. His commentary shows not only his phenomenal knowledge of the Talmudim and old rabbinic literature, but also a fine critical mind. Berlin did not occupy himself with the later rabbinic literature, but spent all his life in the study of the old authorities, devoting himself especially to the Yerushalmi and the halakic Midrashim. It is said that at the age of twenty-three he compiled a commentary on the Jerusalem Talmud.

Berlin's unselfishness is shown by the notice in his introduction (§ 5, part ii.): "Whoever desires to reprint this book, either in this or in another country, has my permission to do so without any money consideration, and is entirely welcome, as it is my wish to disseminate the teachings of our master (Aḥa of Shabḥa) of blessed memory. All I request

of the publisher, if he does so during the lifetime of myself, or my son Ḥayyim Berlin, is that he will notify either of us, in order that I or my son may add, amend, or correct the style or rearrange the matter."

Berlin's commentary on the Pentateuch, "Biur ha-'Amek" (Deep Interpretation), was published with the text (Wilna, 1879–80). His commentary on the Song of Songs, "Meṭib ha-Shir Beḳizzur" (The Essence of the Poem), with an extract from the same appeared at Warsaw 1888. His opinion on Ecclesiastes is that it summarizes the arguments of the naturalists and scientists of that age, and that only the conclusions were inspired (by the Holy Spirit), whereas the Song of Songs and the Proverbs were all inspired (preface to "Sheiltot," part i., § 2). His exegetical works are of little value, although they claim to be PESHAT.

The responsa of Berlin were numerous. Most of his letters end with הנני עמוס בעבודה ("I am burdened with work"), as if in haste to finish. Of his responsa, "Meshib Dabar" (Word of Response), (Warsaw, 1894), six are addressed to American rabbis of New York, Baltimore, Cincinnati, and Charleston, on various religious questions (see pp. 13, 15, 19, 93, 117, 136).

BIBLIOGRAPHY: *Keneset Yisrael*, ii. 136–142, Warsaw, 1888, biography and portrait; *Aḥiasaf* (Calendar) for 5655, pp. 450, 451; *Der Israelit*, p. 1415, Mayence, 1893; N. Sokolow, *Ha-Asif*, 1887, pp. 231–242; M. Reines, *Aksaniyot Shel Torah*, i., Cracow, 1890.

L. G. J. D. E.

BERLIN, NOAH ḤAYYIM ẒEBI HIRSCH B. ABRAHAM MEÏR: German Talmudist and rabbi; born at Fürth 1737; died at Altona March 5, 1802. He was the son of a well-to-do and learned merchant at Fürth, who died Jan. 7, 1780, and whom Jacob Berlin regarded as a Talmudist of some merit. The boy, together with his brother Loeb Berlin, received his education from his father, and became dayyan in Fürth in 1765. He also was appointed rabbi of Marktbreit, Bavaria, and the surrounding villages; and in 1780 became rabbi at Mayence. When Raphael ha-Kohen, rabbi of the three communities of Altona, Hamburg, and Wandsbeck, resigned his position, Berlin received a call to be his successor (1799). Affairs in these communities were very unsettled at that time, and it required much skill and tact to reconcile the various elements struggling for leadership. Berlin satisfactorily solved the problem; and being far removed from the fanaticism of his predecessor, he even successfully avoided wounding the susceptibilities of the latter, who continued to reside privately in Altona (compare Berlin's letter to Ḥayyim of Volozhin in the responsa collection "Ḥuṭ ha-Meshullash," Wilna, 1880).

Berlin was the author of the following works: (1) "'Aze Arazim" (Cedar-Trees), Fürth, 1790, an exhaustive commentary on Joseph Caro's Shulḥan 'Aruk, Eben ha-'Ezer, which, however, covers only one-third of the work; (2) "'Aze Almuggim" (Almug-Trees), Sulzbach, 1779, a commentary on those precepts treated in the Shulḥan 'Aruk which are not of Biblical origin; namely, on the washing of the hands ("neṭilat yadayim"), Sabbath-limits ("'erubin"), and the marriages forbidden by the Soferim ("sheniyot la-'arayot"); (3) "Ma'yan ha-Ḥokmah" (Source of Wisdom) (Rödelheim, 1804, and reedited several times), the six hundred and thirteen injunctions and prohibitions in metric form, and exhaustive casuistic explanations on the individual precepts; (4) "Tiferet Ẓebi" (Glory of Ẓebi), the first part published at Warsaw, 1807, the second at Warsaw, 1818, the third at Josephov, 1867; (5) marginal glosses on the Talmud treatises Berakot, Shabbat (Fürth, 1829–32), and Shebu'ot (Wilna, 1895).

The chief characteristic of Berlin's work is that he pays more regard than any other German Talmudist to Yerushalmi; and he gives many happy explanations of it. Moreover, he possessed numerous works by Sephardic scholars which were unknown to the German and Polish Talmudists; and his teachings were strongly influenced by the Sephardim. Although Berlin, in accordance with the spirit of the times, was a great master of "pilpul," and could represent the pilpulistic method skilfully and intelligibly, he had clear reasoning powers. In his responsa, especially, he separated sophistry from true logic.

It is of interest to note that Berlin not only knew Azariah dei Rossi's works (he cites them unfavorably in "'Aze Almuggim," 193b), but had also read the New Testament, which was a very remarkable thing in the circles to which Berlin belonged. In a passage of "'Aze Almuggim" (191a) he speaks of Paul as "ḥakam eḥad meḥakmehem" (one of their [non-Jewish] sages), and he displays ingenuity in trying to identify him with a certain "Min," a neighbor of Gamaliel, spoken of by the Mishnah ('Er. vi. 1).

Many of Berlin's explanations of the piyyuṭim are found in Wolf Heidenheim's commentary on the Maḥzor.

BIBLIOGRAPHY: Fürst, *Bibl. Judaica*, p. 397; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 103, 104; Fuenn, *Keneset Yisrael*, p. 346; Eckstein, *Nachträge zur Geschichte der Juden in Bamberg*, 1899, p. 5; *Arba' Kosot*, a funeral sermon on Berlin, delivered by Abraham Isaac b. Joseph, Altona, 1802. Berlin's epitaph is to be found in Wittkower, *Agudat Perahim*, p. 293, Altona, 1880; Zunz (*Monatstage*, p. 12) should be corrected according to this.

L. G.

BERLIN, RUDOLF: German ophthalmologist; born May 2, 1833, at Friedland, Mecklenburg-Strelitz; died at Rostock Sept. 12, 1897. He received his education at the gymnasium of his native town and at the universities of Göttingen, Würzburg, Berlin, and Erlangen, and was graduated from the last-mentioned as doctor of medicine in 1858. For the following three years he was assistant to Pagenstecher at Wiesbaden, and in 1861 established himself as a specialist in ophthalmology in Stuttgart, opening a private hospital there.

In 1870 he became privat-docent in physiological optics at the technical high school at Stuttgart, and in 1875 was appointed professor of comparative ophthalmology at the veterinary college in that city. In 1889 he became professor of ophthalmology at the university at Rostock, as successor to Von Zehender; and under his supervision the new ophthalmological hospital was built and opened in 1897.

Berlin was the first to treat ophthalmology systematically in a comparative way. Among his numerous works may be mentioned: "Ueber den Gang

der in den Glaskörperraum Eingedrungenen Fremdkörper," in "Archiv für Ophthalmologie," vol. xiii.; "Ueber Sehnervendurchschneidung," in "Mittheilungsblatt für Augenheilkunde," vol. ix.; "Krankheiten der Orbita," in Graefe-Sämisch, "Handbuch der Augenheilkunde" (1880); and jointly with Rembold, "Untersuchungen über den Einfluss des Schreibens auf Auge und Körperhaltung der Schulkinder," Stuttgart, 1883.

In 1882, together with Eversbusch, he founded the "Zeitschrift für Vergleichende Augenheilkunde," in which he published many interesting articles; *e.g.*, on the eye of the horse, about glaucoma, etc.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901; Meyer, *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

BERLIN, SAMUEL: German jurist; born at Bamberg Oct. 11, 1807; died at Fürth Dec. 21, 1896. He was a son of Löb Berlin, of Bamberg, afterward "Landesrabbiner" at Cassel, and was educated at the University of Munich, where he obtained his LL.D. degree in 1834. Samuel was the first Jewish lawyer in that kingdom. In 1848 he commenced practising law in Gerolzhofen, where he became the intimate friend of another young attorney, Dr. Freiherr von Lutz, who afterward was "Kultusminister" and "Ministerpräsident." Dr. Berlin himself became "Hofrath," and was president of the "Gemeindecollegium" in Ansbach from 1860 to 1869.

Bibliography: Kohut, *Berühmte Isr. Männer*, xvi. 293.

S. M. Co.

BERLIN, SAUL (or **HIRSCHEL, SAUL,** after his father, Zebi Hirsch [Hirschel] Levin): German Talmudist, and one of the most learned Jews of the Mendelssohnian period; born (at Glogau?) 1740; died in London Nov. 16, 1794. He received his general education principally from his father, who was chief rabbi of Berlin, and one of the few rabbis of the time who combined Talmudic learning with secular culture. Saul, the eldest son, was consequently educated along the same lines. In Berlin and Breslau (whither the young man frequently went to visit his father-in-law, R. Joseph Jonas Fränkel) he came into personal contact with the representatives of the movement for progress in Judaism, and became one of its most enthusiastic adherents. His antecedents, education, and calling, as rabbi in Frankfort-on-the-Oder, made it almost impossible for him openly to renounce the old rabbinism; and he consequently endeavored to advance his ideals anonymously or under a pseudonym.

Berlin began his literary career with an anonymous circular letter, "Ketab Yosher" (An Epistle of Justice) (printed in Berlin, 1794, after the death of the author), which Hartwig Wessely warmly defended in his own contention with the rabbis while pleading for German education among the Jews. With delightful humor, and in a florid though racy style, Berlin describes the absurd methods of the Jewish schools, and points out how the rabbinic casuistry—which then constituted the greater part of the curriculum—injures the sound common sense of the pupils and deadens their noblest aspirations. In this work Berlin already betrays a morbid tendency to vilify those whom he dislikes for general or personal reasons, thereby injuring the cause which he desires to further.

Ridicules Talmudic Science.

This tendency is still more evident in his pseudonymous work, "Mizpeh Yoḳtel" (The Watch-Tower of Yoktel) (published by David Friedländer and his brother-in-law Itzig, Berlin, 1789), a polemic against the "Torat Yekutiel" of Raphael ha-Kohen. The latter, one of the most zealous advocates of rabbinic piety, was a rival candidate with Levin for the Berlin rabbinate, a circumstance which induced Levin's son to represent ha-Kohen as a forbidding example of rabbinism. Under the name "Obadiah b. Baruch of Poland," Berlin attempted in this work to ridicule Talmudic science, and to stigmatize one of its foremost exponents not only as ignorant, but also as dishonest. The publishers declared in the preface that they had received the work from a traveling Polish Talmudist, and had considered it their duty to print it and submit it to the judgment of specialists. In order to secure the anonymity more thoroughly, Berlin and his father were named among those who were to pass upon it.

Had Berlin been content to illustrate from Raphael's work the senseless methods then current in Talmudic studies, he would have performed a meritorious task, and one for which he was especially fitted by his very great Talmudic learning and his lucid style of exposition. But the entirely unfounded attack upon the honor and honesty of his opponent, whose incorruptibility and firmness of character were admired even by his enemies, only injured Berlin and his cause. As soon as it reached Altona and Hamburg, where Raphael was chief rabbi, the work as well as its author was placed under the ban. The dispute that thereupon arose concerning the validity of the ban turned entirely upon the question whether a personal element, like the attack upon the rabbi of Altona, justified such a punishment.

With the exception of Ezekiel Landau, chief rabbi of Prague and a near relation of Berlin, only a few Polish rabbis declared the ban to be invalid; and even they censured the action of Berlin, who had been forced to acknowledge the authorship.

Before the excitement over this affair had subsided, Berlin created a new sensation by another work. In 1793 he published at Berlin, under the title "Besamim Rosh" (Incense of Spices), 392 responsa purporting to be by Asher b. Jehiel, with many glosses and comments which he called "Kassa de-Harsna" (Fish Fare). A few examples will illustrate the true character of these responsa. Berlin says, for instance, that (No. 257) an insight into the principles of the Torah and its commands can not be gained directly from it or from tradition, but only by means of the philosophico-logical training derived from non-Jewish sources. This opinion is coolly ascribed to Asher b. Jehiel, who condemned the study of philosophy and even of the natural sciences as being un-Jewish and pernicious (compare No. 58 of Asher's genuine responsa). The

following edifying opinions are ascribed to the neo-Talmudists of the thirteenth century: "Articles of faith [creed] must be adapted to the times; and at present the most essential article is that we all are utterly worthless and depraved, and that our only duty consists in loving truth and peace and learning to know God and His works" (*l.c.*). R. Asher is also alleged to be the author of the two responsa concerning the modification of the ceremonial laws, especially of such as were burdensome to the Berlin youth. Thus, for instance, it should be permitted to shave (No. 18), to drink non-kosher wine, "ya-yin nesek" (No. 36), and to ride on Sabbath. Berlin aroused a storm of indignation by thus fraudulently using the name of one of the most famous rabbis of the Middle Ages to combat rabbinism.

Mordecai Benet first attempted to prevent the printing of the book in Austria, and then mercilessly scourged the deception in a circular letter addressed to Berlin's father, by critically analyzing the responsa and proving them to be spurious. Levin tried in vain to defend his son. Berlin resigned his rabbinate, and, in order to end the dispute which he had aroused, betook himself to London, where he died a few months after his arrival. In a letter found in his pocket he warned everybody against looking into his papers, requesting that they be sent to his father. He expressed the curious wish to be buried not in a cemetery, but in some lonely spot, and in the same garments in which he should happen to die.

In order to do justice to this unique personality, it must be borne in mind, as a modern historian remarks, that in Berlin were united as in a focus the rays of a sinking and of a rising period in Jewish history. Being a really great Talmudist, he knew better than any other person the weaknesses of rabbinism, and was filled with a burning desire to lead his people toward intellectual freedom. Mendelssohn's and Wessely's timid attempts to inaugurate a new era did not appeal to him. With his youthful ardor he could not understand that the development of the popular consciousness is a slow process. An open championship of his ideas, however, would have meant a breach with father, wife, and children—in short, with all his associates; it being after all doubtful whether his sacrifices would have helped his cause. His anonymous and pseudonymous authorship was a measure of policy and not of cowardice. He could not, however, escape the consequences of such a mode of warfare. It is debasing and embittering to attack secretly those whom one is forced to praise in public; hence Berlin became personal in his polemics, and nervous and dissatisfied with himself and the world, because he knew himself to be misunderstood through his own fault.

Berlin's Character.

Besides the works mentioned above, Berlin is said to have written a large number of rabbinic works, including notes to the whole Talmud.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, ii. 20, 21; Benet, in *Literaturblatt des Orients*, v. 53–55, 140–141 (fragment of his above-mentioned letter to Levin); Brann, in the *Grätz Jubelschrift*, 1887, pp. 255–257; Carmoly, *Ha-'Orebim u-Bene Yonah*, pp. 39–41; Chajes, *Minhat Kenaot*, pp. 14, 21; Grätz, *Gesch. der Juden*, xi. 89, 151–153; Horwitz, in *Kebod ha-Lebanon*, x., part 4, pp. 2–9; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 396–400 (erroneously enough a defense of the authenticity of the responsa collection *Besamim Rosh*); Landshuth, *Toledot Anshe ha-Shem*, pp. 84–106, 109; M. Straschun, in Fuenn, *Kiryah Neemanah*, pp. 295–298; Zunz, *Ritus*, pp. 226–228, who thinks that Isaac Satanow had a part in the fabrication of the responsa.

L. G.

BERLINER, ABRAHAM (ADOLF): German theologian; historian; born in Obersitzko, province of Posen, Prussia, May 2, 1833; received his first education under his father, who was teacher in Obersitzko. He continued his education under various rabbis, preparing himself at the same time for the University of Leipsic, where he received the degree of doctor of philosophy.

After serving for some time as preacher and teacher in Arnswalde, Berliner was called (1865) to Berlin as superintendent of the religious school maintained by the society for Talmudic studies (Ḥebrat Shas); and in 1873, when Israel Hildesheimer opened the rabbinical seminary in Berlin, Berliner was elected professor of Jewish history and literature. In this position, as well as in that of author, he has displayed an untiring activity. His edition of Rashi's commentary to the Pentateuch (1866) first made him known as a scholar; and he added to his reputation by various historical works, the result of his studies in the archives and libraries of Italy, which country he frequently visited, subventioned by the German government.

Abraham Berliner.

Berliner edited for two years (1874–75) the scientific periodical "Magazin für Jüdische Geschichte und Literatur," which from 1876 to 1893 he, together with his colleague, David Hoffmann, continued under the title "Magazin für die Wissenschaft des Judenthums." It was due to his zeal that the society Mekize Nirdamim, for the publication of works of the older Jewish literature, which had been discontinued for several years, was revived in 1885; and since then Berliner has acted as its director. He further acted as the apologist of Judaism in a pamphlet against Lagarde ("Prof. Paul de Lagarde, nach Seiner Natur Gezeichnet," 1887), who denounced all Jewish scholars as dilettanti; and when the blood accusation was revived, he republished (1888) the opinion of Cardinal Ganganelli—afterward Pope Clement XIV.—to prove the falsity of this charge.

While orthodox in his religious views, Berliner was never a fanatic. He not only associated in his scientific work with the liberals, but also paid a high tribute to the merits of M. Steinschneider on the occasion of the latter's seventieth birthday (1886), by compiling a bibliography of that eminent scholar's works.

The following is a list of Berliner's works: (1) "Raschi, Commentar zum Pentateuch," 1866; (2) "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1871; 2d ed., 1900; (3) "Pletat Soferim:

Beiträge zur Jüdischen Scriftauslegung im Mittelalter," 1872; (4) "Yesod 'Olam, das Aelteste Bekannte Dramatische Gedicht in Hebr. Sprache, von Mose Sacut," 1874; (5) "Die Massorah zum Targum Onkelos," 1875, 1877; (6) "Migdal Ḥananel, Ueber Leben und Schriften R. Chananel's in Kairuan," 1876; (7) "Ein Gang Durch die Bibliotheken Italiens," 1877; (8) "Rabbi Jesaja Berlin: Eine Biographische Skizze," 1879; (9) "Beiträge zur Hebräischen Grammatik im Talmud und Midrasch," 1879; (10) "Hebräische Grabschriften in Italien," 1881; (11) "Persönliche Beziehungen Zwischen Juden und Christen im Mittelalter," 1882; (12) "Beiträge zur Geographie und Ethnographie Babyloniens im Talmud und Midrasch," 1884; (13) Targum Onkelos (now the standard edition), 1884; (14) "Aus den Letzten Tagen des Römischen Ghetto," 1886; (15) "Censur und Confiscation Hebräischer Bücher im Kirchenstaate," 1891; (16) "Geschichte der Juden in Rom, von der Aeltesten Zeit bis zur Gegenwart (2050 Jahre)," 3 vols., 1893; (17) "Ueber den Einfluss des Ersten Hebräischen Buchdrucks auf den Cultus und die Cultur der Juden," 1896; (18) "Aus Meiner Bibliothek, Ein Beitrag zur Bibliographie und Typographie," 1898.

BIBLIOGRAPHY: Sokolow, *Sefer Zikḳaron*, p. 13; Warsaw 1889; Reines, *Dor we-Ḥakamaw*.

S. D.

BERLINER, EMIL: American inventor; born in Hanover, Germany May 20, 1851. He was educated at the public schools of his native place and at the Samson Schule, Wolfenbüttel, whence he was graduated in 1865. In 1870 he emigrated to America, settling in Washington, D. C., where he has lived since 1882. He invented the loose-contact telephone transmitter, or microphone, known as "The Berliner," and now universally employed in the telephone and of the utmost importance in its practical use. He is also the inventor of the gramophone and other valuable devices. Berliner is a member of the American Institute of Electrical Engineers, and since 1879 has been a frequent contributor to scientific publications in the United States and Germany. He is, besides, the author of "Conclusions," Philadelphia, 1899. In 1881 he married Cora Adler of Washington, D. C.

BIBLIOGRAPHY: *Who's Who in America*, 1899-1900, and private sources.

A.

BERMAN, JEKUTHIEL: Russian-Hebrew novelist; born in 1825; died in Moscow about 1889. He held for over thirty years a responsible position in the employ of the Jewish railroad magnate Samuel Poliakov, and devoted part of his leisure to literary composition. Between 1870 and 1880 he lived in Tver and later in Moscow. A stroke of paralysis in 1887 rendered him incapable of continuing either his vocation or his favorite literary labors.

The first novel by Berman, "Shenot Rainu Ra'ah" (The Years Wherein We Have Seen Evil), which describes the life and sufferings of the CANTONISTS or child-recruits in the time of Emperor Nicholas I., appeared in the first volume of "Ha-Meliẓ" (1860). Another novel, "Pesel Mikah" (The Graven Image of Micah), appeared in vol. xx., Nos. 19–43 of the same periodical (1884). "Hashodedim be-Ẓaharayim" (The Noonday Robbers) was first published in vol. viii. of "Ha-Shaḥar" (1877) and afterward appeared in book form. The fate of his fourth novel, "Ha-Yetomim" (The Orphans), is somewhat singular. The first instalment appeared in Zederbaum's monthly, "Ha-Mizraḥ," of which only four numbers were published in St. Petersburg in 1886. Ten years later another part appeared in "Ner ha-Ma'arabi," a Hebrew monthly published in New York, which was also soon discontinued.

Berman is one of the purists in modern Hebrew, who insist that no strange words or foreign idioms shall be used by the writers of what is supposed to be the language of the Bible. An eloquent letter from his pen on this subject, and a clever reply by R. A. Braudes of Wilna (now of Lemberg) favoring expansion and modification of the language, are published in Meisach's "Gan Peraḥim" (Wilna, 1881), pp. 9–21.

BIBLIOGRAPHY: Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana*, s.v.; Lippe's *Bibliographisches Lexikon*, I.; *Ha-Shaḥar*, vi. 313.

H. R. P. Wi.

BERMANN, ADOLF (pen-name, **Kóbor Tamás**): Hungarian writer; born at Presburg in 1867. After completing the study of law he became an employee of the Hungarian Credit Bank. Under the influence of his brother-in-law, Joseph Kiss, the well-known writer of ballads, he early began to develop his talent for belles-lettres, and to-day enjoys a wide celebrity in Hungarian literature. His novels and romances—all satires upon present social conditions—are extensively read.

S. L. V.

BERMANN, ISSACHAR HA-LEVI: Philanthropist; born at Halberstadt Nisan 24, 1661; died there Tammuz 24, 1730; son of Judah Lehmann. At an early age he displayed great commercial enterprise. He afterward went to Hanover, and there became associated with the chief court agent Liepmann, who, appreciating Bermann's abilities and integrity, gave him his confidence. In this way Bermann had access to many princes, and several of them, such as those of Dessau, of Brunswick, and of Saxony, soon addressed themselves directly to him in their financial transactions. Bermann was in especial favor with Friedrich Augustus II., elector of Saxony and, later, king of Poland, to whom he rendered many services in the capacity of banker and as diplomatic agent in Poland. For these services he was rewarded with the title of "Resident" of Poland and Saxony, by which title he is mentioned in the Polish chronicles.

Bermann used his prestige for the good of his coreligionists; and his intervention with the Polish lords saved many Jewish lives. The special protection that Halberstadt enjoyed during the reigns of Freidrich I. and Friedrich Wilhelm I. was due to Bermann's active influence. Generous by nature, it was his delight to foster Jewish learning. To this end he built a synagogue at Halberstadt, in which city many Jewish scholars found support, their works being printed at the sole expense of Bermann.

In 1696 Bermann obtained the permission of Friedrich Wilhelm to edit the Babylonian Talmud, copies

of which had become very scarce. The expense of this edition (Frankfort-on-the-Oder), amounting to $50,000, was defrayed entirely by Bermann; and most of the 5,000 copies printed were presented to scholars.

Bibliography: Auerbach, *Gesch. der Jüdischen Gemeinde Halberstadt*, pp. 43 *et seq.*; *Ha-Maggid*, ii. 75; Fuenn, *Keneset Yisrael*, p. 184.

G. I. Br.

BERMANN, MORIZ (pseudonyms, **Berthold Mormann, Moritz B. Zimmermann, Louis Mühlfeld,** and **Julius Marlott**): Austrian author; born at Vienna March 16, 1823; died there June 12, 1895. Bermann, who came of a family of publishers, was educated for a musical career; but after the death of his father he devoted himself for a time to collecting autographs. He soon became known as the owner of one of the finest biographical libraries in Europe. Shortly after the Hungarian Revolution he began (1851) what was intended to be a twenty-volume work, "Oesterreichisches Biographisches Lexikon," etc.; but, owing to the condition of unrest in Austria, it proceeded no farther than the letter A.

On Jan. 1, 1856, Bermann became editor of the "Wiener Courier" and developed into a remarkably prolific writer of sketches, historical novels, plays, and even dance-music; writing under the pseudonyms mentioned above. Among his works are: "Dunkle Geschichten," 1868; "Maria Theresa und der Schwarze Papst," 1870; "Das Schwarze Kabinet"; "Schöne Sünderin"; "Die Kaisertöchter als Bräute," 1890; and the historical comedies "Ein Stündchen auf der Karlsschule" and "Die Entführung aus dem Auge Gottes."

Bibliography: *Das Geistige Wien*, pp. 32, 33; Wurzbach, *Biogr. Lexikon des Kaiserthums Oesterreich*, i. 322–323.

S. E. Ms.

BERN: Capital of the Swiss Confederation. Jews resided within its territory as early as the sixth century, but the first documentary evidence of Jewish inhabitants in Bern is for the year 1259. Though under the protection of the city, with the emperor as their real liege lord, they were usually in an unprotected state. In the separate Jews' street in which they lived, near the present Casino, was also their cemetery, which, after their expulsion in 1294, became private property; and in the "Inselgasse"—as the Jews' street was called after the convent built by the "Inselschwestern"—there was found in 1888, when the "Inselspital" was torn down, the tombstone of a Jew, dated 1293 (Studer, in "Archiv des Historischen Vereins des Kantons Bern," iv. 1, 38; iv. 2, 15; viii. 56, 212).

Jews Bankers and Pawnbrokers.

The Jews of Bern devoted themselves exclusively to banking and pawnbroking. As in Basel and Zurich, the rate of interest fixed by the government was 43⅓, two pennies per week in the pound; later it was reduced to 30%. All classes—the clergy and the nobles, the burghers and the peasants, as well as the convents and the towns—regarded the Jews as their brokers; and in order to protect the Christians, the city council decreed, at Easter in 1283, that the term set for repayment should be limited to one year. Through their money transactions the Jews earned the hatred of the populace, and as the citizens of Bern were deeply in debt to the Jews and, through various circumstances, were reduced to financial straits, they cast about, shortly after the death of Emperor Rudolf, for means of acquittal.

The Jews Tortured or Expelled.

A pretext for action against the Jews was soon found. In 1294 they were accused of having kidnaped and killed a boy named Rudolf (Ruff). This accusation, which was also made at about the same time against the Jews of Colmar and Mayence, sufficed to start a persecution. The Jew Joel (Föli), who was regarded as the real offender, and all other Jews of Bern, women as well as men, were seized and maltreated, and either tortured or driven from the town. This event has been wrongly assigned to the year 1287, during the reign of Emperor Rudolf (Stettler, "Schweizer Chronik," i. 20; Justinger, "Berner Chronik," pp. 38 *et seq.*; Ulrich, "Schweizer Geschichten," pp. 144 *et seq.*; "'Emeḳ ha-Baka," p. 56; Zunz, "S. P." p. 33, etc.; compare "Annales Colmariens." 28, for the year 1294; "Judæi Bernenses Puerum ut Dixerunt Occiderunt"; Tillier, "Gesch. des Freistaates Bern," i. 72; on the murder of the boy Rudolf, see Stammler, in "Katholische Schweizerblätter," 1888).

Their Claims Forfeited.

King Adolf, perhaps appealed to by the Jews themselves, appointed a commission to investigate the matter, composed of the bishop Peter of Basel, the knight Gottfried von Merenberg, governor of the realm in Burgundy; Cuno von Bergheim, and Hartmann von Ratzenhausen. This commission decided, June 30, 1294, that the Jews, male and female, should forfeit all their claims against the mayor, the council, the community, and every one living in Bern up to the time of the decree; that they should give up all their securities and pledges; and that, in addition, they should pay to the community one thousand marks in silver, and to the mayor of Bern five hundred marks in silver—according to the standard of weight in Bern. King Adolf confirmed this enactment Aug. 1, 1294, in Frankfort-on-the-Main. The Jews assigned to the mayor in payment of his share their claims against the Knights of St. John, the monastery of Interlaken, Ulrich von Thor, and others. A characteristic expression is found in the receipt of the mayor, Jakob von Kienberg: "Pro occasione pueri, videlicet b. Rudolfi quem dicti Judei, ut dicitur, occiserunt." The same cautious phraseology, "ut dicitur," was employed by King Albrecht six years later, when he confirmed the decree, April 29, 1300 ("Solothurner Wochenblatt," 1828, pp. 192 *et seq.*). The Bernese immediately attached the property of the Jews. A woman, Berchta von Habstetten, was forced to give up a chest filled with gold, silver, ornaments, veils, etc., that had been confided to her by the Jew Vivilin and his partner (document of Aug. 14, 1294, "Monatsschrift," xiii. 49 *et seq.*; Stobbe, "Die Juden in Deutschland," p. 283, which reads "1494" instead of "1294," and 'Bertha" instead of "Berchta").

Expelled from Bern, the Jews returned before the middle of the fourteenth century; and when the

Black Death swept the country in 1349, the people of Bern and of Zofingen gained the questionable reputation of fanning everywhere the hatred against the Jews, burning or banishing them and destroying evidences of indebtedness to them, as at the former persecution.

Persecution Renewed.

Twenty-five years later there were again Jews at Bern. In 1379 Master Isaac von Tanne, who lived there, loaned to the city of Freiburg 1,470 gold gulden. This "modest man," probably from Thann in Alsace, was, like Master Mathys Eberlin and his wife, Esther Merlinon, a money-lender.

At the end of the fourteenth century the Bernese showed a positively friendly feeling for the Jews, not only permitting them, for financial reasons, to settle in Bern, but naturalizing them for periods of six years, in consideration of a yearly tax of sixty schiltfranken in gold. They were not restricted in their worship; on their festival days they were not to be called into court; matters of dispute among themselves could either be decided according to Jewish law or be brought before the Bernese courts; butchers were enjoined to sell the meat killed according to Jewish ordinance, at the same price as other meat. About this time Christians also engaged in the money-lending business in rivalry with the Jews.

Naturalized and Patronized.

As soon as the Bernese were easier financially, the old hatred against the Jews revived, stimulated by Justinger, author of a Bernese chronicle, who was also a notary public, and as such carried on money transactions. His proposition to expel the Jews found no lack of support, for "the Council and the Two Hundred of the City" decided unanimously, May 10, 1427, to drive the Jews forever from the city and the country. This decision was carried into effect, and matters continued thus for several hundred years.

Banished.

Not until about 1820 did Jews again settle at Bern, and coming, as they did, mainly from Alsace as French citizens, they were given absolute religious freedom. In 1865 Bern had twenty-seven Jewish families, which, having had a synagogue since 1855, formed themselves into an association for worship ("Cultusverein"). In 1875 the community numbered 286 persons; in 1897, 348. It had a religious teacher, a burial society (ḥebrah ḳaddishah), and a fund for sick women. The canton of Bern had in 1874 1,000 Jews; in 1897, 1,195. The University of Bern was the first to appoint Jews as professors. The well-known physiologist, G. Valentin, who was the first Jew to be naturalized, obtained a position there as early as 1835. Later on the university numbered among its professors Lazarus, Munk, the two Schiffs, Ludwig Stein, and others. In the federal offices J. Dreifus of Endingen occupied, in 1901, a most respected position.

Readmission and Freedom.

Bibliography: Kopp, *Gesch. der Eidgenössischen Bünde*, iii. 1, 143; Tobler, *Zur Gesch. der Juden im Alten Bern*, in *Archiv des Historischen Vereins*, xii. 336 *et seq.*; Kayserling, *Die Juden in Bern*, in *Monatsschrift*, xiii. 46 *et seq.*; *Statuten des Cultusvereins der Israeliten in der Stadt Bern*, Bern, 1865.

G. M. K.

BERN, MAXIMILIAN: German author; born at Kherson, South Russia, Nov. 18, 1849, where his father practised medicine. On the latter's death Bern and his mother went to Vienna that he might complete his education. The loss of his fortune forced him to abandon his studies at the university, and in 1873 he became private tutor to the apprentices at an equestrian school.

Bern soon tired of this occupation and turned to literature for a livelihood. His first novel, "Auf Schwankem Grunde," met with considerable success, though in this, as in fact in most of his writings, Bern is inclined to the gloomy despair of the majority of Slavonic writers. The success of his first novel enabled him to visit Berlin, Hamburg, Leipsic, Dresden, Frankfort, and Munich, at all of which places he studied assiduously. In 1886 he went to Paris, and a year later married a young Austrian actress, Olga Wohlbrück. In 1888 he settled in Berlin. Bern is the author of: "Gestrüpp," 1876; "Deutsche Lyrik seit Göthe's Tode," 1877; "Meine Geschiedene Frau," 1878; "Sich Selbst im Wege," a sketch of stage-life, 1877; "Ein Stummer Musikant," 1879; "Liliput," 1879; "Anthologie für die Kinderstube," 1879; "Illustrirter Hausschatz für die Jugend," 1880; "Aus der Gesellschaft," an almanac, 1881–82; "Am Eigenen Herd," 1886; "Deklamatorium," anthology, 1887; "Lustige Stunden," 1887; "Himmelan!" 1889; "Christliches Gedenkbuch," 1893; "Evangelisches Deklamatorium," 1895.

Bibliography: *Das Geistige Berlin*, pp. 21, 22; Kürschner, *Deutscher Literatur-Kalender*, p. 89.

S. E. Ms.

BERN, OLGA (*née* **Wohlbrück**): Austrian author; wife of Maximilian Bern; born at Vienna July 5, 1865. She went on the stage under her own name, Wohlbrück, and while at the Odeon, Paris, in 1887, married the German author Bern. She abandoned the stage for literature in 1888. She is the author of "Aus Drei Ländern," 1890, short stories; "Unauslöschlich und Andere Novellen," 1892; "Carrière," 1892; "Glück," short stories, 1893; "Das Recht auf Glück," a drama, 1893; and "Vater Chaïm und Pater Benediktus," a novel.

Bibliography: *Das Geistige Berlin*, pp. 22, 23.

S. E. Ms.

BERNAL, ABRAHAM NUÑEZ: Spanish martyr; burned at the stake by the Inquisition of Cordova May 3, 1655. His martyrdom is celebrated in a work published by Jacob Bernal (Amsterdam, 1655), entitled "Elogios que Zelozos Dedicaron á la Felice Memoria de Abraham Nuñez Bernal que fue Quemado Vivo, Santificando el Nombre de su Criador," etc., and dedicated to Señor Elian Nuñez Bernal. The work contains, among other items, a sermon in Bernal's honor preached by Isaac Aboab, and poems by Daniel á Ribera, Eliakim Castriel, Joseph Frances of Hamburg, Jonah Abravanel, Samuel de Castro, and Jacob de Pina.

Bibliography: Zunz, *S. P.* p. 345; Kayserling, *Sephardim*, pp. 260, 354; idem, *Biblioteca Españ.-Port.-Judaica*, pp. 28, 43.

G.

BERNAL, ISAAC (MARCUS) DE ALMEYDA: Spanish martyr; born in Montilla 1633; burned at the stake in St. Iago de Compostella

(Galicia, Spain), in the month of March, 1655, at the age of twenty-two. He was a nephew of Abraham Nuñez Bernal. When only seventeen (1650) he had been thrown into the prison of the Inquisition at Valladolid. Daniel Levi de Barrios mentions Bernal in his "Govierno Popular Judayco" as a relative. In the volume entitled "Elogios" (see Abraham Nuñez Bernal) there is a "Relacion del felice martirio del invicto Ishack de Almeida Bernal que murio vivo en fuego santificando el nombre del Señor . . . "; as well as poems in honor of Bernal by Daniel á Ribera, Jonah Abravanel, Jacob de Pina, Samuel de Castro, Abraham Castanho, Isaac Israel, Daniel Arango, and a sermon by Jacob Abendana.

D. G.

BERNAL, MAESTRO: A Marano, ship-physician on the first voyage of Columbus to America. He had lived in Tortosa and had undergone public penance in October, 1490, as an adherent of Judaism. Columbus, by his arrogant conduct, aroused the enmity of the physician, who instigated a conspiracy against the admiral in Jamaica which seriously affected his destiny.

Bibliography: M. Kayserling, *Christopher Columbus*, pp. 90, 123, New York, 1894; see also America, The Discovery of.

G. A.

BERNAL, RALPH: Politician and art-collector; died in 1854. His ancestors were of Spanish-Jewish origin. His father was **Jacob Israel Bernal**, a West-Indian merchant, who in 1744 refused the office of *gabay* (treasurer) of the Portuguese congregation because he decided to marry Josebeth Baruh, a "Tudesca" or German Jewess, which he was only allowed to do under humiliating conditions (Picciotto, "Sketches of Anglo-Jewish History," p. 167). Ralph was entered at Christ's College, Cambridge, where he took his degrees of B.A. and M.A. in 1806 and 1809 respectively. In 1810 he was called to the bar as a member of Lincoln's Inn, but inheriting extensive property in the West Indies, he preferred a parliamentary to a legal life. For thirty-four years (1818–52) he had a seat in the House of Commons, where he represented the city of London from 1818 to 1820, and Rochester from 1820 to 1841. During that period he spent £66,000 in election contests. In the latter year he contested the constituency of Weymouth, and was seated on petition. After representing that borough from 1841 till 1847, he returned to Rochester, continuing to sit for it until his retirement from political life in 1852. His parliamentary career was uneventful, although throughout he was prominent in the ranks of the Whigs, and from 1830 till 1850 acted as chairman of committees. Though brought up as a Christian, he recognized the claims of his Jewish ancestry by supporting the bills for the removal of Jewish disabilities, introduced while he was in the House. He was known in his day chiefly as an art-collector in antique china and plate; and at his death an attempt was made to secure his collection for the nation, but it was unsuccessful, and the collection was sold in 1855. Two catalogues of his works of art were issued. He was twice married, and had issue by both wives.

Bibliography: *Dict. Nat. Biog.*; Sir H. Cole, *Biography*; Picciotto, *Sketches of Anglo-Jewish History*, pp. 289-291; *Gentleman's Magazine*, 1823 and 1854.

J. G. L.

BERNARD, ABRAHAM: Russian physician; born in 1762. He studied at London in 1789; practised medicine in Hasenpoth, Courland, Russia; became district physician in Shawli, government of Wilna; was subsequently appointed inspector of various military hospitals in Lithuania; and in 1809 was made chief surgeon of the hospital of Slonim. He also received the title of court councilor; practised at Mitau in 1810–11; and then settled in Moscow. He has published: "Gründe für die Inokulation; dem Lithauischen Landvolke Gewidmet," Mitau, 1799; "Observations sur l'Enterrement Prématuré des Juifs," Mitau, 1799; and a German translation of this last, under the title "Bemerkungen über das Frühe Beerdigen der Jüdischen Leichen," Mitau, 1802; "Medicinisch-Chirurgische Beobachtungen in den Kriegshospitälern zu Kobrin und Slonim Gesammelt," n. d.; and "Behandlung eines Epidemischen Wurmfiebers, das im Jahr 1796 in Kurland Herrschte," in Hufeland's "Journal für Praktische Arzneikunde," 1797, iv. 4, No. 5.

Bibliography: Recke and Napierski, *Allgemeines Schriftsteller und Gelehrten-Lexikon der Provinzen Liev-, Esth- und Kurland*, vol. i., *s.v.*, Mitau, 1827; R. Wunderbar, *Gesch. der Juden in den Provinzen Liv- und Kurland*, pp. 66-67; *ib.* 1853, where "Bernard" is given as "Bernhard."

H. R.

BERNARD OF CLAIRVAUX (generally known as **St. Bernard**): Church father; born 1091, near Dijon, France; died at Clairvaux Aug. 20, 1153. He was originally a monk of the Cistercian order at Citeaux; but, on being appointed abbot of Clairvaux, he founded a branch order known by his name, 160 monasteries of which came into existence during his life. He vigorously opposed Abelard in 1140, as well as the introduction of the dogma of the immaculate conception.

St. Bernard is distinguished for his activity in forming the second crusade in 1145–46, during which he traveled through France and Germany, preaching the crusade. One of the consequences of this was a succession of massacres of the Jews throughout the Rhine valley. This called forth an energetic protest by St. Bernard, which was sent to England, eastern France, and Germany (Bouquet, "Recueil," xv. 606). In this letter he laid down the general lines of policy with regard to the Jews by which the Roman Catholic Church has since been guided; and his arguments are those generally given, though without his name, in more recent pronouncements. According to St. Bernard, Jews are not to be disturbed or destroyed, because they are living symbols of the Passion; for which they are to be punished mainly by dispersion, so that they shall be witnesses. But they will ultimately be converted. How can this be if they are ground down? At the same time St. Bernard approves of the papal policy which declares that all usury on debts due by Crusaders shall lapse during their absence in the Holy Land.

Bibliography: Neander, *Der Heilige Bernhard und Sein Zeitalter*, Berlin, 1813; Cotter Morrison, *Life and Times of St. Bernard*, London, 1863; literature cited in Herzog-Hauck's *Real-Ency.* ii. 623; Grätz, *Geschichte*, vi. 148, 151.

G. J.

BERNARD (also **Domeier**), **ESTHER** (*née* **Gad**): German poetess and authoress; born at Breslau, Silesia, about 1770; died about 1814. On her mother's side Bernard was a granddaughter of Jonathan Eybeschütz, the famous rabbi of Prague and Hamburg.

At the age of about twenty she was married to a certain Bernard, with whom she removed to Berlin. She preferred the latter place to Breslau for the reason she herself gave in a letter to Jean Paul Richter in the following words: "Dort wird man über den Menschen nie den Juden vergessen; und besässe ich die grössten Verdienste, so würde ich doch in Eure besseren Zirkel nicht aufgenommen werden" (There [in Breslau] the Jew is never forgotten in the man, and were I to possess the highest merit, I should never be admitted to your higher circles). Her marriage with Bernard must have been unhappy, for after a few years she obtained a divorce and married Dr. Domeier of London, with whom she went to live in Malta.

Even in her girlhood Esther Bernard showed great talent for poetry and literature. Before her marriage to Bernard she contributed many poems to "Plumken's Magazin" and Rausch's "Unterhaltungen." To the latter she contributed also a short story in English, "Marcus and Monima," 1795. While the wife of Bernard she wrote "Beschreibung einer Wasserreise von Aussig Nach Dresden" (in "Deutsche Monatsschrift"); "Eine Nachricht über das Dresdener Museum" (in "Archiv der Zeit," Nov., 1799, p. 445). She was also a contributor to "Der Cosmopolit" (June, 1795, pp. 577–599), and "Bäcker's Erzählungen" (1798, iv. 272) for which she wrote some poems. "Bäcker's Almanach" for 1800 contains two poems by Bernard, one of which has been set to music by Neuman, "Ueber Schiller's Piccolomini," in "Merkwürdigkeiten der Mark Brandenburg," March, 1800, p. 382.

In Berlin, Bernard made the acquaintance of Comtesse de Genlis, the authoress of "Les Mères Rivales," which she translated into German under the title "Die Beiden Mütter," 2 vols., 1800.

After her marriage to Dr. Domeier she wrote "Gesammelte Blätter," Leipsic, 1805; "Briefe Während Meines Aufenthaltes in England und Portugal," 2 vols., Hamburg, 1803; "Kritische Auseinandersetzungen Mehrerer Stellen in dem Buche der Frau von Staël über Deutschland," Hanover, 1814.

At the erection of the Wilhelmsschule in Breslau, in 1791, for the instruction of Hebrew children, Esther Bernard celebrated the event in a poem in which she hailed the dawning of an era of freedom and equality for the Jews of Silesia.

BIBLIOGRAPHY: *Sulamith*, v. 252–258, 285; Schummel's *Breslauer Almanach*, i., 1801; Kayser's *Bücher Lexikon*, i. 125, ii. 64.

S. S. R.

BERNARD OF GORDON: Christian physician; born probably at Gordon in Guienne, department of Lot, France; professor of medicine at Montpellier about the year 1300. His "Lilium Medicinæ" was much read by Jews, and several Hebrew translations of it are extant; *e.g.*, that by Jekuthiel b. Solomon (Maestro Bonsenior) of Narbonne in 1387 (שושן הרפואה); and another by Moses ben Samuel of Roquemaure (Gard), 1360 (פרח הרפואה).

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 785; Renan-Neubauer, *Ecrivains Juifs*, p. 386.

G. M. S.

BERNARD, HERMANN: Teacher of Hebrew in the University of Cambridge, England; born of Austrian parents at Uman, or Human, a small town in southern Russia (at that time Poland), in the year 1785. His father being a converted Jew, he was brought up as a Christian. He went to England in 1825; settled in Cambridge as a private teacher in 1830; and was appointed "Præceptor Linguæ Sacræ" in the university on Oct. 18, 1837, succeeding Josephus Crool. He died at Cambridge, aged seventy-two, on Nov. 15, 1857, after teaching there with marked success for twenty-seven years.

Bernard published the following works: "The Creed and Ethics of the Jews Exhibited in Selections from the Yad ha-Ḥazaḳah of Maimonides" (1832); and "Ha-Menahel" (The Guide of the Hebrew Student), 1839. During Bernard's blindness in 1853 appeared "Me Menuḥot" (Still Waters), an easy, practical Hebrew grammar, in two volumes, by the Rev. P. H. Mason (afterward fellow and president of St. John's College) and Hermann Bernard. Bernard's lectures on the Book of Job, edited by his former pupil, Frank Chance (afterward a member of the Old Testament Revision Committee), appeared in one volume in 1864, but the editor's promised appendix was never published.

J. C. T.

BERNARDINUS OF FELTRE: Franciscan friar; born at Feltre, Italy, in 1439; died Sept. 28, 1494. He was one of the bitterest enemies the Jews ever had, and openly advocated their utter extermination. He traveled throughout Italy preaching a crusade against them, the burden of his sermons being: "Let Christian parents keep a watchful eye on their children, lest the Jews steal, ill-treat, or crucify them." As a worthy disciple of Capistrano, whom he held up as the type and model of a true Christian, he knew that his eloquence would be of no avail among the aristocracy, the members of which, guided by their interests, protected the Jews. He therefore endeavored to inflame the lower classes and to arouse the ill-will of the populace against the Jews.

His Preaching.

Because certain Jewish capitalists had been successful, he depicted all Jews as vampires and extortioners. In his sermons he was wont to say: "I, who live on alms and eat the bread of the poor, shall I be a dumb dog and not howl when I see the Jews wringing their wealth from Christian poverty? Yea! shall I not cry aloud for Christ's sake?"

These sermons bore fruit. At Ravenna Bernardinus incited the populace to such a degree that he was enabled to expel the Jews with violence and to send deputies to Venice to solicit a legal sanction for the expulsion. The authorities of Florence were constrained to order Bernardinus to quit the country, so that a rising which was imminent might be prevented (1487). At Campo San Pietro Bernardinus expelled a Jewish pawnbroker and established a gratuitous pawnbroking institution.

All Jewish occupations and enterprises were equally the objects of Bernardinus' reprobation. The inhabitants of Sienna engaged a Jewish physician. Bernardinus delivered a series of sermons in which he reproduced all the idle tales spread among the people respecting the hatred that the Jews nourished toward Christians. He related that a Jewish physician of Avignon on his death-bed recalled with delight the fact of having killed thousands of Christians through his drugs. The consequence of these sermons was that the lower classes and the women abstained from having recourse to the Jewish physician.

These partial successes notwithstanding, the efforts of Bernardinus mostly failed of effect. The Italian people were actuated by good common sense, and the authorities sorely hindered Bernardinus in his Jew-baiting. It was in the Tyrol that he succeeded in bringing about a bloody persecution.

While Bernardinus preached in the city of Trent, some Christians called him to account for his hatred of Jews, remarking that the Jews of Trent were worthy people. "Ye know not," replied the monk, "what misfortune these folks will bring upon you. Before Easter Sunday is past they will give you a proof of their extraordinary goodness." Chance favored him with a good opportunity.

Simon of Trent.

During Holy Week of the year 1475 a Christian child named Simon, who was three years old, was drowned in the Adige, and his body was caught in a grating near the house of a Jew. The Jew gave notice of this occurrence to Bishop Hinderbach. The body was removed to the church and exhibited, and Bernardinus and other hostile priests raised an outcry against the Jews, saying that they had put the child to torture and then slain him and flung him into the water. The bishop ordered the imprisonment of all the Jews, who, with one exception, when subjected to torture confessed. Thereupon all the Jews of Trent were burned, and it was determined that thereafter no Jew should settle in the city (see SIMON OF TRENT).

Bernardinus endeavored to make use of this occurrence to bring about the ruin of the Jews. At his instigation the corpse was embalmed, and commended to the people as a sacred relic. Pilgrimages to the remains were made by thousands of persons, and before many days several of them claimed they had seen a halo about the body. This new miracle was announced from every chancel, and fomented the excitement of the rabble against the Jews to such a degree that even in Italy they dared not go outside the towns, in spite of all that the doge and the Senate of Venice as well as Pope Sixtus did to stem the tide of hatred. Gregory XIII. canonized both —Bernardinus as a prophet, and Simon as a martyr.

BIBLIOGRAPHY: *Acta Sanctorum*, vii. 28 Sept.; *Revue Orientale*, ii. 40, 41; Grätz, *Gesch. der Juden*, viii. 255 *et seq.*

G. I. BR.

BERNAYS, ISAAC (known as **Ḥakam Bernays**): Chief rabbi in Hamburg; born 1792 at Mayence; died May 1, 1849, in Hamburg. After having finished his studies at the University of Würzburg, in which city he had been also a disciple of the well-known Talmudist R. Abraham BING, he went to Munich as private tutor in the house of Herr von Hirsch, and afterward lived at Mayence as a private scholar. In 1821 he was elected chief rabbi of the German-Jewish community in Hamburg, to fill a position where a man of strictly Orthodox views but of modern education was wanted as head of the congregation. After personal negotiations with Lazarus Riesser (father of Gabriel RIESSER), who went to see him in Mayence, Bernays accepted the office on characteristic terms; namely, that all the religious and educational institutions of the community were to be placed under his personal direction; he wanted to be responsible to the government only. Besides this he required a fixed salary, independent of incidental revenues, and wished to be called "clerical

Isaac Bernays.

functionary" or "ḥakam," as the usual titles, "moreh zedeḳ" or "rabbi" did not seem to him highly esteemed at that time.

In 1822 he began the reform of the Talmud Torah school, where the poorer children of the community had till then been taught Hebrew and arithmetic. He added lessons in German, natural science, geography, and history as important parts of the curriculum, and by 1827 what had formerly been merely a religious class had been changed to a good elementary public school, which could well prepare its pupils for life. In spite of this great progress the council of the community wanted to take a greater part in the supervision of the course of instruction, and in consequence of differences with the ḥakam resulting from these claims, they withdrew the subvention of the school in 1830; but through the intervention of the senate of Hamburg this was again granted in 1832, though Bernays was denied the presidential seat he had till then occupied in the council of the school and was made instead "ephorus" of the school. In 1849 he died suddenly of apoplexy, and was buried in the Grindel cemetery.

Bernays possessed wide philosophical views, a rare knowledge of the Bible, Midrash, and Talmud, and an admirable flow of language: he was indeed a born orator. He was the first Orthodox German rabbi who introduced the German sermon into the service, and who tried to interpret the old Jewish feeling in modern form and to preserve the ancestral creed even in cultured circles. His antagonists were therefore to be found in the ranks of the ascetic fanatics of the "klaus" as well as among the adherents of the "Temple," a reform synagogue founded in 1819, against whose prayer-book Bernays had pronounced an anathema. By lectures on the Psalms, on Judah ha-Levi's "Cuzari," etc., he tried to strengthen and to deepen the religious life of the community, the institutions of which he supervised very carefully. His influence is still felt in the Hamburg community, where Jewish traditions and the study of Jewish literature are often found united with modern education.

Bernays left no literary works. A small anonymous essay, "Der Bibelsche Orient"—of great linguistic learning and original and wide historical views on Judaism—was supposed to have been written by him in early years; but he denied the authorship, and never in later life showed any conformity with the views of the little book. Of his sons the celebrated philologist Jacob Bernays, professor and chief librarian at the University of Bonn, kept faithful to the religious views of his father, while the well-known literary historian Michael Bernays, who was only fourteen years old on his father's death, was converted to Christianity. Bernays' best pupil was Samson Raphael Hirsch, the well-known leader of modern Orthodoxy.

Bibliography: Haarbleicher, *Zwei Epochen aus der Geschichte der Deutsch-Israelitischen Gemeinde zu Hamburg*, Hamburg, 1867; T. Goldschmidt, *The Talmud Torah School Under the Chacham Bernays* (inedited).

D. A. Fe.

BERNAYS, JACOB: German philologist; born at Hamburg Sept. 18, 1824; died at Bonn May 26, 1881. He was the eldest son of the ḥakam Isaac Bernays, who carefully guided his elementary education until he was sent, in 1844, to Bonn to attend the university. There he studied philology under G. Welcker and F. Ritschl, becoming particularly attached to the latter. His philosophical studies he pursued under Brandis. It was during his four years' career at the university that in competition for a gold prize he submitted a treatise on Lucretius, which won for him not only the prize, but also the admiration of Ritschl, who strongly advised him to devote himself to a professional career. The work was afterward published under the title "Die Ausgabe des Lucretius" (Leipsic, 1852). Bernays graduated in 1848, and in the same year issued his "Heraclitea" (Bonn, 1848). In the following year he became privat-docent at his *alma mater*, and in the same year published at Bonn his "Florilegium Renascentes Latinitatis." He was also engaged in editorial work on the "Rheinische Museum," founded by Niebuhr, and conducted by Welcker and Ritschl.

Organizes Jewish Theological Seminary.

The serious work of organizing the Jewish Theological Seminary at Breslau, the funds for the establishment of which had been provided by Jonas Fränkel, was actively begun in 1853, and the work was practically of a pioneer nature. Bernays was among the first to be called upon to be associated with Zacharias Frankel, Graetz, and Joël in this task of outlining the plan and method of study to be pursued in the new seat of learning, where rabbis were to be trained in accordance with the scientific educational ideas of the time, instead of with the antiquated methods of the yeshibah. Bernays was indeed peculiarly fitted to cooperate in such an undertaking; for, besides his profound classical learning and his university experience, he was a thorough Hebrew scholar and, moreover, was intensely Jewish in thought, feeling, and mode of life.

When the seminary was opened (Aug. 10, 1854) Bernays began his actual teaching; his subjects including not only regular courses in Greek and Latin, but special courses as well in the history of German literature, history of Hebrew poetry, the philosophy of religion, illustrated by the "Cuzari" and "Moreh Nebukim." In addition he conducted exercises in German style. The annual reports of the seminary were enriched each year with some treatise prepared by one or another of those connected with the institution. Bernays contributed three of these during the twelve years of his association with the faculty: "Ueber das Phokylidische Gedicht" (Berlin, 1856); "Die Chronik des Sulpicius Severus" (Berlin, 1861); and "Theophrastos' Schrift über Frömmigkeit" (Berlin, 1866). These were afterward published separately.

Bernays' activity during his sojourn at Breslau was not, however, confined to his work at the seminary, as he had at once connected himself with the University of Breslau as privat-docent with remarkable success. As a consequence his general literary productiveness was considerable and noteworthy. In 1855 there appeared in Berlin "Die Lebensbeschreibung des Joseph J. Scaliger." Two years later was produced the work upon which, probably more than on any other one of his writings, his claim upon the notice of scholarly posterity will have to rest, "Grundzüge der Verlorenen Abhandlung des Aristoteles über die Wirkung der Tragödie" (Breslau, 1857). As late as 1882, in his report on the Aristotelian literature in the "Jahresbericht für die Alterthums-Wissenschaft," Dr. Susemihl of Greifswald speaks of the deluge of writings called forth by the "Grundzüge" as not having even then subsided. Another contribution to Aristotelian literature by Bernays during this period is "Die Dialoge des Aristoteles im Verhältniss zu Seinen Uebrigen Werken" (Berlin, 1863).

His Activity at Breslau.

From his *alma mater* there came at last the recognition that was his due. Ritschl left his position at Bonn University in 1866; and the call was sent to Bernays to fill the place of assistant professor and chief librarian. With the greater responsibilities now thrust upon him, however, he still found time for the production of some of the best and most scholarly of his writings. "Die Heraklitischen Briefe" was published at Berlin in

Called to Bonn University.

1869. In 1872 appeared his "Uebersetzung der Drei Ersten Bücher von Aristoteles' 'Politik.'" "Ueber die unter Philo's Werken Stehende Schrift: 'Ueber die Unzerstörbarkeit des Weltalls'" was issued in 1876, and "Lucian und die Cyniker" in 1879. In 1880 there appeared "Zwei Abhandlungen über die Aristotelische Theorie des Dramas," which is a republication of the "Grundzüge" of 1857 and the "Ergänzungen zu Aristoteles' Poetik." His last work was "Phokion und Seine Neuern Beurteiler" (Berlin, 1881).

Suddenly, amid this congenial activity, Bernays was stricken with sickness, which very soon and unexpectedly ended fatally. He was but fifty-seven years of age; and the grief felt at his early demise was profound and wide-spread, alike among professors and students and his coreligionists. Though fifteen years away from the Jewish Seminary at Breslau, he still remained devoted to it, and bequeathed to it his Hebrew library.

Bernays' collected writings, edited by Usener, were published in two volumes, Berlin, 1885.

Bibliography: Brockhaus, *Conversations-Lexikon*, s.v.

S. M. Co.

BERNAYS, MICHAEL: German historian of literature; born at Hamburg Nov. 27, 1834; died at Carlsruhe Feb. 25, 1897; son of Hakam and brother of Jacob Bernays. He attended the Johanneum in his native city, where, principally under the guidance of Adolph Kraft, he devoted himself to the study of the classics. In a performance of "Antigone," arranged at the gymnasium by Töpfer, Bernays appeared as *Kreon*, and is said already at this time to have excited admiration by the originality of conception revealed in his rendering of the lines. A few months later he entered the University of Bonn, where at first he devoted himself to the study of law, but soon abandoned it for that of classical philology, which, notwithstanding many unfavorable external circumstances, he thenceforth prosecuted with unflagging perseverance. After completing his course at Bonn he went to Heidelberg, where he became a pupil of Gervinus and Holtzmann. Shortly after his arrival there Bernays, although then scarcely twenty-one years of age, lectured on Shakespeare before a literary student society which he had founded, and whose members had bestowed upon him the title of "master." In 1855 he received his doctorate and prepared to qualify himself for a professorship, while at the same time prosecuting his manifold literary labors.

Literary Labors.

In 1859 Bernays published a festival play for the one hundredth anniversary of Schiller's birthday, and in 1864 he composed verses on the tricentennial celebration of the birth of Shakespeare. Shortly afterward he wrote an explanatory text to Beethoven's music to "Egmont," which was not only frequently spoken, but produced so lasting an impression that, thirty years later, the directors of the Carlsruhe Theater ordered from Bernays a similar prologue for Mozart's "Requiem." Despite these occasional literary productions, however, Bernays steadily pursued his studies; and he even refused an offer from Treitschke to participate in the editorship of the "Preussische Jahrbücher," fearing that the duties of such a position might divert him from his main purpose. In the same year, 1866, he published his first celebrated work, "Zur Kritik und Geschichte des Goetheschen-Textes," in which he once for all established the necessity of applying the methods of classical philology in the criticism of the modern masters.

Shortly after the Franco-Prussian war, which so powerfully stimulated the general interest in the national poetry, Bernays received a call to the University of Leipsic, and such was his popularity as a lecturer there that within a very short time after his arrival the largest hall of the university was inadequate to accommodate the audience. It was the enthusiasm thus aroused that now induced the art-loving king of Bavaria, Ludwig II., to found a special chair of German literature—the first to be established—at Munich, and to summon Bernays thither as extraordinary professor, who thus, at the age of thirty-nine, already beheld the fulfilment of his dearest wishes. After an activity of eighteen months Bernays received a regular professorship, and this position he held until his resignation in 1889, when he removed to Carlsruhe.

Professor of German Literature.

In striking contrast with many university professors, Bernays rarely confined himself to the written copy before him; for he was gifted, above all, with a marvelous memory. It is said that he could recite lengthy poems and dramas, such as "Hermann und Dorothea" and "Tasso," from beginning to end without faltering or betraying any evidence of fatigue. With this faculty, which he had cultivated from early youth, Bernays united an unusually extensive yet accurate knowledge of the literature of ancient and of modern times. Thus he constantly enriched his discourse with copious and pertinent citations reflecting the inmost nature of the author under discussion. When to these qualifications are added a voice of exceptional flexibility and power, and a carefully studied eloquence of gesture, the great popularity of the lecturer can be readily understood.

As Author.

In his published works Bernays aimed to transfer the methods of classical philology to the domain of modern literary history and criticism, and endeavored to elevate these studies to an equality with the other academic sciences. Among his most popular writings, besides those mentioned, are: "Briefe Goethe's an F. A. Wolf," Berlin, 1868; "Zur Entstehungsgeschichte des Schlegelschen Shakespeare," Leipsic, 1872; "Der Junge Goethe"—a collection of the poems and letters of Goethe during the years 1764–76—3 vols., Leipsic, 1875; "Goethe und Gottsched"—two biographies—Leipsic, 1880; an introduction to a revised edition of Schlegel and Tieck's translation of Shakespeare, Berlin, 1871–72; an introduction to a centenary edition of Voss's translation of Homer, Stuttgart, 1881.

Apart from his literary activity, Bernays was frequently called upon to officiate on public occasions; as, for example, in 1883, when he was requested by the city of Munich to preside at the public dinner given in celebration of the emperor's birthday; and

in 1892 at Carlsruhe, when he delivered the dedicatory address at the unveiling of the Scheffel monument (see Bettelheim, "Biographische Blätter," 1895). In contradistinction to his brother Jacob, who strictly observed the ordinances of Judaism, Michael Bernays early embraced Christianity.

Bibliography: Bettelheim, *Biographisches Jahrbuch und Deutscher Nekrolog*, 1897; *Münchener Allgemeine Zeitung*, Feb. 26, 1897; Brockhaus, *Conversations-Lexikon*, s.v.

S. J. So.

BERNBURG. See Anhalt.

BERND, JULIUS D.: American merchant and philanthropist; born in 1830; died at Pittsburg, Pa., Nov. 30, 1892. Bernd was a successful business man and highly esteemed by his mercantile associates in Pittsburg. He was a member of the chamber of commerce. Being actively interested in philanthropic work, he was a director of the Gusky Orphanage and Home of Western Pennsylvania, an earnest worker for the Humane Society, and a member of the Rodef Sholem congregation. By his will he left a large amount to various charities, particularly to the Union of American Hebrew Congregations, the Hebrew Union College, and the Gusky Orphanage. After giving to every charitable institution in the county of Allegheny, without regard to creed or color, he bequeathed the residue of his estate, share and share alike, to the Hebrew Union College of Cincinnati, O., and to the city of Pittsburg, Pa., the bequest to the city being conditioned on its creating a department or alcove in the Carnegie Library of Pittsburg, to be known as the "J. D. Bernd Alcove," which was accordingly instituted.

A. J. Co.

BERNFELD, SIMON: German publicist and rabbi; born in Stanislau, Galicia, Jan. 6, 1860. His father, who was a good rabbinical scholar and also well versed in secular knowledge, was his first instructor. He took to writing Hebrew very early; and at the age of thirteen he translated a German novel into that tongue. His first article, "About the Expulsion of the Jews from Nuremberg," was published in "Ha-Maggid" of 1879 (No. 22), as were various other contributions from his pen.

In 1879 Bernfeld went to Königsberg, where he held for some time an editorial position on M. L. Rodkinson's Hebrew weekly, "Ha-Ḳol." In the fall of 1880 he left Königsberg for Breslau, where he spent several months in great distress. Early in 1881 he went to Lyck, Prussia, to become the assistant of David Gordon, editor of "Ha-Maggid." He remained there for nearly a year, and continued to contribute articles and editorials for that periodical for several years after leaving Lyck. He returned to Königsberg late in 1881, and after a year's preparation entered the university of that city, where he remained until the summer of 1883.

A brighter period in Bernfeld's life began with his arrival in Berlin in the summer of 1883. He entered the university of the German capital, and at the same time attended the Hochschule für die Wissenschaft des Judenthums. In 1885 he became a regular contributor to "Ha-Meliz" (St. Petersburg), and in the same year obtained his doctor's degree. In March, 1886, he was elected chief rabbi of the Spanish and Portuguese community of Belgrade, the capital of Servia, and director of the Jewish school in that city. This position he held for about seven years.

Bernfeld now resides at Berlin, and occupies himself mainly with writing in Hebrew and German. He is a German writer of varied and considerable attainments. His "Juden und Judenthum im Neunzehnten Jahrhundert" (Berlin, 1898), which forms vol. iii. of the series "Am Ende des Jahrhunderts," edited by Dr. Paul Bornstein, is a work of merit, and the same can be said of his essay, "Der Talmud, Sein Wesen, Seine Bedeutung, und Seine Geschichte" (Berlin, 1900). His new translation of the Bible, now in course of publication, has also been highly praised (see "Allg. Zeit. des Judenthums," 1901, No. 13). His chief significance, however, lies in the field of Neo-Hebraic literature. He belongs to the younger class of clear and forceful writers who have brought new life into modern Hebrew literature and have lifted the journalistic part of it to an eminence which it had not before attained. A clever journalist, Bernfeld writes on various subjects. In addition to innumerable articles in various periodicals, he has compiled popular works on history, philosophy, and kindred subjects; while in the field of the history of the Jews, of which he made a special study, he has done valuable original work.

The most important of his works are: "Da'at Elohim" (Knowledge of God), a history of the religious philosophy of the Jews from rudimentary philosophical systems of the Bible down to that of Asher Ginzberg, the thinker of modern national Judaism (Warsaw, 1897); "Dor Tahapukot," a monograph on the Mendelssohnian period (*ib.* 1896–98); and biographies of S. L. Rapoport (1899), of Michael Sachs (Berlin, 1900), and of Gabriel Riesser (Warsaw, 1901).

Bibliography: *Sefer Zikkaron*, pp. 131–133 (autobiographical sketch); Lippe, *Bibliogr. Lexikon*, ii., iii., *s.v.*; Zeitlin, *Bibliotheca Hebraica*, s.v.

S. P. Wi.

BERNHARDT, MARTIN: German neuropath and medical author; born at Potsdam April 10, 1844. He was educated at the gymnasium of his native place and at the University of Berlin, where he studied under Virchow and Traube. After graduating as M.D. in 1867, he was appointed assistant to Leyden at the Universitäts-Klinik at Königsberg; and two years later, physician at the Charité (free dispensary and hospital) at Berlin under Westphal. The Franco-German war interrupted his clinical work, for he went to the front with the Landwehr, receiving a medal for bravery under fire. On his return in 1872, he was appointed privat-docent of medicine and as specialist for neuropathy at the University of Berlin, and, ten years later, assistant professor.

Bernhardt, in addition to contributing numerous articles to medical publications, has been the editor-in-chief since 1885 of the "Centralblatt für die Medizinischen Wissenschaften," and the correspondent of neuropathy and electrotherapy for Virchow-Hirsch's "Jahresberichte." He is also one of the collaborators of Eulenburg's "Realencyklopädie der Medizin." His principal works are: "Die Sensibilitätsverhältnisse der Haut," 1873; "Beiträge zur

Symptomatologie und Diagnostik der Hirngeschwülste," 1881; "Electricitätslehre für Medizin," 1884, in collaboration with Professor Rosenthal; "Erkrankungen der Peripherischen Nerven," 1895–1897.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*, 884, i. 421; Pagel, *Biog.* 1901, p. 151.

S. E. Ms.

BERNHARDT, SARAH (ROSINE BERNARD): French actress; born at Paris Oct. 22, 1844, of Dutch Jewish parentage. She was received into the Roman Catholic Church at the request of her father. Her early years were spent at the Convent Grand-Champs, Versailles, where she remained until fourteen years old, when she was received into the Conservatoire, where she studied dramatic art under Prévost and Sanson. Though, like Rachel, naturally inclined to comedy, Bernhardt won a prize for her work in tragedy. On Aug. 11, 1862—four years after beginning her dramatic studies—she made her début at the Comédie Française in "Iphigénie." Her success was but partial; and the experiment—for such it really was—resulted in further study and a short trip to Spain. On her return to Paris the young actress went to the Théâtre du Gymnase, the Porte-Saint-Martin, and the Odéon (1864), and, a year later, back again to the Porte-Saint-Martin. There she appeared as *Armande* in "Les Femmes Savantes," as *Cordelia* in "King Lear," and in her first male rôle, *Zanetto*, in François Coppée's "Le Passant" (1869).

The outbreak of the Franco-German war interrupted her career for a time, the interval being spent in study and nursing the wounded. Her next appearance was on Nov. 6, 1872, when she played *Mlle. de Belle-Isle* at the Comédie Française. For the next seven years Bernhardt remained a member of this famous institution, of which she became a "sociétaire" in 1875. Her greatest artistic triumphs were achieved there in "Phèdre"; "Andromaque"; "Zaïre"; "Alcmène"; "Ruy Blas" (*Marie de Neubourg*); "La Fille de Roland" (*Berthe*); "Rome Vaincue" (*Posthumia*, the blind woman); "Le Sphinx"; "L'Etrangère"; and in the classic plays of Racine and Corneille.

In 1879 Bernhardt's eccentric behavior and temper led to a severance of her associations with the Comédie Française; and on a civil suit the actress was ordered to pay damages amounting to 100,000 francs. After a tour to London, Copenhagen, and America (1880–81) with a company of her own, Bernhardt returned to Paris, where she assumed the direction of the Théâtre Ambigu (1882). The same year she was married to the actor Jacques Damala (died 1889), and played *Pierrot* at the Trocadéro in a pantomime written by Richepin. She afterward leased the Théâtre Vaudeville, which she opened Dec. 11, 1882, with "Fédora," playing the title-rôle herself. Soon after, she returned to the Porte-Saint-Martin, which she opened Sept. 17, 1883, with "Frou-Frou." This was followed by "La Dame aux Camélias," "Nana Sahib," and "Théodora." During the season of 1886–87 she toured the United States, and on her return to the Porte-Saint-Martin appeared in "La Tosca." She revisited America in 1888–89, and on her return played at the Porte-Saint-Martin in "Jeanne d'Arc" and "Cléopatre" (1890).

Then followed an interval during which the actress toured Europe. Returning to Paris, she engaged in 1893 the Théâtre de la Renaissance, producing "La Femme de Claude," Lemaître's "Les Rois," Bardé's "Médée," "Magda," Rostand's "La Samaritaine" and his "La Princesse Lointaine" (1895), and *Yzeil* in D'Annunzio's "La Ville Morte" (1898). While leasing this house, Bernhardt gave the use of it to Duse, who played the French actress's rôle in "La Dame aux Camélias," while Bernhardt played the title-rôle in "Magda."

Her latest and most successful lease of a theater was when she took the Théâtre de l'Opéra Comique, formerly known as the Théâtre Municipal des Nations, and converted it at considerable cost into the Théâtre de Sarah Bernhardt (Jan. 18, 1899). Here she first essayed *Hamlet* and later the *Duc de Reichstadt* in Rostand's "L'Aiglon." In 1900–01 she again toured the United States, with Coquelin.

In addition to being an actress, Bernhardt is a dilettante sculptor and author. Her bust of Sardou attracted attention. Her writings consist of a book, "Dans les Nuages" (1878), and "L'Aveu," a play produced at the Odéon in 1888. She has also written a rather frank autobiography, evoked by Marie Colombier's attack on Bernhardt in her notorious pamphlet "Sarah Barnum."

As an actress, Sarah Bernhardt is the embodiment of the theatrical; every pose, every movement, every intonation of her voice being the result of careful, patient study. She belongs to the intellectual school of actors, splendidly intelligent, but rarely touching the heart. Bernhardt is always admirable, but never aught save Bernhardt. Her voice is remarkable for its flexibility and timbre, and her grace of movement is one of her chief attractions. Whether she plays the blind *Posthumia*, or *Frou-Frou*, or *Hamlet*, or the *Duc de Reichstadt*, her personality is always preponderant and she ever remains the French actress, Sarah Bernhardt.

BIBLIOGRAPHY: *Westminster Review*, lx. 301 *et seq.*; *La Grande Encyclopédie*, s.v.; *The Critic*, xxxv. 638–640; *Fortnightly Review* (new series), xlvi. 113–122; *Harper's Magazine*, lii. 63–68; *Nouveau Larousse Illustré*, ii. 35.

S. E. Ms.

BERNHARDY, GOTTFRIED: German philologist and historian of literature; born at Landsberg in the Neumark, province of Brandenburg, March 20, 1800; died at Halle May 14, 1875. His father was a merchant who had been successful and prosperous, but who in Gottfried's childhood had a series of business reverses that left him in a position where he had to struggle for the bare necessities of life and with but little prospect for providing the boy with a liberal education. At this juncture when the lad was about nine years old, two well-to-do brothers of his father, living in St. Petersburg, arranged to provide the means for his schooling, and he was entered at the Joachimsthal Gymnasium, Berlin, where he remained six years, being admitted to the Berlin University in 1817. Here in the pursuit of his philological studies, to which he now especially applied himself, he had the good fortune to study under F. A. Wolf—though the latter was

already in the declining years of his life—as well as under Böckh and Buttmann. He received his degree as doctor of philosophy on Oct. 30, 1822, and in the same year published his first work, "Eratosthenica," a collection of the widely scattered fragments of the early Alexandrian astronomer.

In 1823 he became privat-docent in philology at his alma mater, and two years later was appointed associate professor. He received a call from Halle in 1829 to assume the position of full professorship in the university there, and that of director of the philological seminary. This call he accepted, and Halle was the sphere of his activity for the rest of his life. During the two years from 1841 to 1843 he officiated as prorector of the university, and in 1844 he was appointed chief librarian, the duties of which position he fulfilled in addition to his work of instruction—not in any perfunctory fashion, but by reorganizing the library of the university in a complete and systematic manner.

From the very beginning of Bernhardy's professorial career he prosecuted his literary labors as well. During the first year of his advent to Halle, there appeared his "Wissenschaftliche Syntax der Griechischen Sprache." In 1830 the first edition of his "Grundriss der Römischen Litteratur" was published. Of this successive revisions were issued in the years 1850, 1857, 1865, and 1872. The "Grundlinien zur Encyklopädie der Philologie" was issued in 1832. In the following year, work was begun on his version of Suidas, but the appearance of Gatsford's great edition at Oxford necessitated a change of plan, and the work was not completed until 1851. Upon its publication the king of Prussia conferred an order upon Bernhardy. The first part of the "Grundriss"—comprising the prose literature—was published in 1836, subsequent editions being issued in 1861 and 1867–72. The poetical portion, constituting the second part, was published in 1845. This went into a second edition in 1856, and was again republished in 1859 and 1867–72. Bernhardy began the editing of the "Bibliotheca Scriptorum Latinorum" in 1838; but the work was not continued beyond the first volume, as his contributors resented his extraordinary methods of revision by voluminous additions and amendments. His last literary work was the collecting and editing of the minor writings, both Latin and German, of F. A. Wolf, which were issued in two volumes in 1869.

Bernhardy had always manifested a deep interest in all the local educational work at Halle, and had frequently been active in supervising the examinations. In 1867 the city of Halle honored him by appointing him a member of the Curatorium of the newly erected gymnasium. Five years before he had been appointed privy councilor (*Geheimer Regierungs-Rath*). The fiftieth anniversary of his doctorate was enthusiastically celebrated in Oct., 1872—professors, students, and civil authorities joining in making the event notable and worthy. His former students, in honor of the occasion, collected a fund of one thousand thalers to establish a Bernhardy fund to aid students of philology.

He was married in 1829 to Henrietta Meyer of Berlin (died 1853). It is said by Le Roi—who, however, gives no data as to time or place—that Bernhardy lived during the later period of his life as a Christian, and suggests that he was possibly converted during his student life. He attained the age of seventy-five years, dying in honor amid the scenes of his great activity. Professor Beyschlag delivered the funeral oration.

Bibliography: Eckstein, in *Allgemeine Deutsche Biographie*, li.

S. M. Co.

BERNHEIM, ABRAM C.: American lawyer; born at New York city Feb. 1, 1866; died there July 24, 1895. Bernheim was educated in public schools of his native city and later in the Columbia College, subsequently taking a course of instruction at the University of Berlin. During his attendance at Columbia College he was twice selected prize lecturer on the political history of the state of New York, and in 1894 was made permanent lecturer in this branch.

Bernheim contributed money and books to his *alma mater*, and took deep interest in free art exhibits on the east side of New York and in the University Settlement Society, of which latter he was one of the founders and the treasurer. He was also secretary of the Tenement House Building Company for the improvement of the dwellings of the poor. He was a member of the Stock Exchange and of the Chamber of Commerce.

In addition to his philanthropic work, Bernheim wrote a number of articles on sociological and political subjects, among them being: "The Relations of the City and the State of New York," in the "Political Science Quarterly," Sept., 1894; "A Chapter on Municipal Folly," in the "Century Magazine," May, 1895; "Results of Picture Exhibitions in Lower New York," in the "Forum," July, 1895.

Bibliography: *The Critic*, Aug. 3, 1895, p. 75; *Jewish Chronicle*, Aug. 16, 1895, p. 6.

A. A. Sz.

BERNHEIM, ERNST: German historian; born at Hamburg Feb. 19, 1850. On completing his elementary and preparatory studies, he attended the universities of Berlin, Heidelberg, Strasburg, and Göttingen. It was from Strasburg that he received his degree as doctor of philosophy, having offered as his thesis a study on "Lothar III. und das Wormser Konkordat." This was published in that city in 1874, and though the production of a youth of but twenty-four years, which frankly stated the occasion of its preparation, it was at once received as something more important than an ordinary doctorate dissertation. It was in fact a scholarly pursuit along the line of research undertaken by Friedberg, whose demonstration of the historical errors based on the "Narratio de Electione Lotharii" Bernheim confirms by a mass of newly discovered evidence. He shows, too, that Lothar's election was mainly the work of Archbishop Adelbert of Mayence.

In the year after the appearance of "Lothar III." he was appointed privat-docent at the University of Göttingen (1875). Here he produced "Zur Geschichte des Wormser Konkordats" (Göttingen, 1878), in which he pieces together from original sources a picture of the party struggles of 1122, the extremist tendencies of the papal and imperial factions, and the devel-

opment of a compromise which was ultimately embodied in the Concordat. He shows, too, how Henry V. strove to free himself from the limitations of the Concordat. This production firmly fixed his place among the historical scholars of Germany. Two years later appeared his "Geschichtsforschung und Geschichtsphilosophie," Göttingen, 1880. In 1882, while still at Göttingen, he joined Weizsäcker and Quidde in the task of editing the "Deutsche Reichstagsacten unter Ruprecht," which was published under the supervision of the Historische Kommission in Munich, and the third volume of which was published at Gotha in 1888. The work is indeed monumental, covering as it does only the first decade of the fifteenth century. Fully three-fourths of the material had never before been published.

In the mean time, Bernheim had received a call to the University of Greifswald as assistant professor of history (1883). Upon his marriage (1885) he embraced Christianity. Here, besides his work in the lecture-room, he continued his labor on the "Reichstagsacten," and wrote his "Lehrbuch der Historischen Methode," Leipsic, 1889. In the same year he was promoted to be professor ordinary of history. Two years later, in conjunction with Wilhelm Altmann, he completed "Ausgewählte Urkunden zur Erläuterung der Verfassungsgeschichte Deutschlands im Mittelalter," Berlin, 1891. Considerable stir was occasioned in university and general pedagogic circles by the appearance of his eighty-page pamphlet, "Der Universitäts-Unterricht und die Erfordernisse der Gegenwart," Berlin, 1898. In this treatise he attacks the German system of university instruction, and insists that the lecture method should be modified by providing some efficient system of exercises in connection with the lectures.

In 1899 Bernheim was elected rector of the University of Greifswald, and in the following year the Order of the Red Eagle was conferred upon him.

Bibliography: Meyer, *Konversations-Lexikon*, 1897.

S. M. Co.

BERNHEIM, HIPPOLYTE: French physician and neurologist; born at Mülhausen, Alsace. He received his education in his native town and at the University of Strasburg, whence he was graduated as doctor of medicine in 1867. The same year he became a lecturer at the university and established himself as physician in the city. When, in 1871, after the Franco-Prussian war, Strasburg passed to Germany, Bernheim removed to Nancy, in the university of which town he became clinical professor. When the medical faculty took up hypnotism, about 1880, Bernheim was very enthusiastic, and soon became one of the leaders of the investigation. He is a well-known authority in this new field of medicine.

Bernheim has written many works, of which the following may be mentioned here: "Des Fièvres Typhiques en Général," Strasburg, 1868; "Leçon de Clinique Médicale," Paris, 1877; "De la Suggestion dans l'État Hypnotique et dans l'État de Veille," Paris, 1884; "De la Suggestion et de son Application à la Thérapeutique," Paris, 1887.

Bibliography: Pagel, *Biographisches Lexikon*, Vienna, 1901, s.v.; *La Grande Encyclopédie*, s.v.

S. F. T. H.

BERNICH, SOLOMON (called also **Berenicus** and **Beronicus**): Scholar, poet, and adventurer of doubtful origin, who appeared in Holland about 1670 and attracted much attention. He spoke Greek, Latin, Italian, French, and Dutch with equal facility, and was able to recite by heart whole classical works and to put into verse on the spot anything that was told to him in prose. He was thought by many to be an escaped monk from France, but Yung ("Alphabetische Liste Aller Gelehrten Juden . . . ," Leipsic, 1817) states that he was a Jew, a native of Eger, in Bohemia, who was educated in Vienna and in Italy. Bernich, or Berenicus, despised conventional scholarship and all the restraints of cultured life, and chose to associate with the lower classes; working sometimes as a chimney-sweep, and sometimes as a grinder of knives and scissors. He was found dead in a swamp, in the outskirts of Rotterdam, into which he had probably fallen while in a state of intoxication. Two works from his pen—one a collection of Latin poetry with a Dutch translation (Amsterdam, 1692; 2d ed., *ib.* 1716), and the other called "Georgarchontmachia," with a biography of the author by B. Borremansius—are in the British Museum general catalogue under the name "Beronicus, Petrus Joannes."

Bibliography: Larousse, *Dictionnaire Universel*, s.v. *Berenicus*; G. D. J. Schotel, *Biographisch Woordenboek der Nederlanden*, pp. 136, 137.

S. P. Wi.

BERNOT, JULIE. See Judith, Mme.

BERNSTAMM, LEOPOLD BERNARD: Russian sculptor; born at Riga April 20, 1859. At the age of thirteen he entered the studio of Prof. D. Jensen at Riga, and at fourteen the Imperial Academy of Fine Arts of St. Petersburg, where he was awarded the highest prizes. In 1883 he made a number of busts of celebrated Russians, among them being those of Dostoyevski, Rubinstein, Fonvisin, and K. Brandt. This established his reputation as a portrait-sculptor, and within the next two years he made about thirty busts of various representatives of Russian art, science, and literature.

After a sojourn in Rome (in 1884), where he supported himself by making portraits from photographs, Bernstamm went to Florence, and there continued his studies under Professor Rivalti. At this time he exhibited in Rome his "Neapolitan Fisherman." "David," and "Head of a Monk," all of which received high commendation. In 1885 he settled in Paris, where he won the friendship of Dr. Labadie-Lagrave. He soon became famous by his sculpture-portraits of eminent Frenchmen, such as Renan, Sardou, Flaubert, Halévy, Coppée, Déroulède, Zola, and many others. In 1890 Bernstamm exhibited his works at the galleries of George Petit. The exhibition attracted considerable notice, and was visited by President Carnot. It consisted of a collection of charming statuettes, reproducing in an astonishing variety of costumes all foreigners that had come to Paris during the Exposition of 1889.

Since 1887 Bernstamm has exhibited every year at the salon of the Champs-Elysées, at which he has manifested his talent on a larger scale in such works as "Au Pilori," "The First Arrow," and "The Executioner of John the Baptist." In 1889 he was

awarded, by the jury of the Exposition, a silver medal for various groups and busts. He also produced "Floquet," a plaster cast; "La Modestie," a marble bust bought by Count Torelli, chamberlain of the king of Italy in 1891; "Christ and the Woman Taken in Adultery" (1894); and "Jules Chéret," bronze bust (1895). In 1896 he was called to Tzarskoe-Selo to make busts from life of the emperor Nicholas II. and the empress of Russia. For the Exposition of 1900 he finished a group intended for the czar: "Peter the Great Embracing Louis XV." In 1901 he produced the statue of Rubinstein ordered by the St. Petersburg Conservatory. Some of his works were bought by Czar Alexander III. and some by the Italian government. Bernstamm was made chevalier of the Legion of Honor in 1891.

BIBLIOGRAPHY: *Dictionnaire Biographique*; Bulgakov, *Nashi Khudozhniki*, vol. i., St. Petersburg, 1890; private sources.

H. R. J. G. L.

BERNSTEIN, AARON (DAVID) (pseudonym, **A. Rebenstein**): German publicist, scientist, and reformer; born April 6, 1812, in Danzig; died Feb. 12, 1884, in Berlin. His was one of the most versatile and productive Jewish minds of the nineteenth century. Intended by his parents for a rabbi, he received a thorough Talmudical education, which made him a formidable adversary in the controversies on religious reform in which he later participated (Holdheim, "Gesch. der Entstehung . . . der Jüdischen Reformgemeinde in Berlin," p. 54, Berlin, 1857). At an advanced age, when he was recognized as one of the great political leaders of Germany, he could still write in the style and the spirit of an old-time Polish rabbi ("Ha-Ẓefirah," 1875, ii., No. 2).

He went to Berlin at the age of twenty, and by his own efforts, without the help of school or university, familiarized himself with the German language and literature. He soon began to write on many and diverse subjects, and attracted attention by his graceful and lucid style as well as by his force and originality. For some years he was an antiquarian bookseller in Berlin; but his literary labors absorbed most of his attention; and finally he took up writing as a profession.

Early Debut as a Writer.

His earliest works, most of which appeared under his pseudonym, are: A translation of the Song of Songs, with critical notes and a bibliographical preface by Zunz (Berlin, 1834); "Plan zu einer Neuen Grundlage für die Philosophie der Geschichte" (*ib.* 1838); "Novellen und Lebensbilder" (*ib.* 1840); "Eine Abhandlung über die Rotation der Planeten" (*ib.* 1843). In the same year appeared his anonymous pamphlet, "Zahlen Frappieren," a defense of the Prussian Ministry of Finance against the attack of Bülow-Cummerow. It created a sensation in political circles, and was thought by many to have been written by the minister of finance himself.

His scientific and political studies did not prevent Bernstein from taking an interest in Jewish affairs; and he became the principal contributor to Wilhelm Freund's monthly magazine, "Zur Judenfrage," which appeared in Berlin from July, 1843, to June, 1844. Bernstein was one of the leading spirits in the inception of the movement for religious reform in those days, and his great rabbinical knowledge and his conciliatory spirit made even the opposition respect him. One of the most acute and objective writers against the Reform movement said that of Rebenstein's attacks on Judaism it might be said "Faithful are the wounds of a friend"; while the remainder of the verse (Prov. xxvii. 6), "but the kisses of an enemy are profuse," was appropriate to the defense of it advanced by some of his contemporaries (see Phineas M. Heilprin, "Teshubot be-Anshe Awen," Frankfort-on-the-Main, 1845, letter I).

Active in Jewish Affairs.

Bernstein was one of the committee appointed March 10, 1845, to work out a plan for a line of progress in Jewish religious affairs. A fragment of a remarkable speech which he delivered at the meeting which chose that committee is preserved in Holdheim's above-mentioned work, where, by the way, Bernstein is considered to have been the only "theologian" present. He agreed with Dr. Stern in recognizing the importance of the Talmud and in deploring the arrest of its development along the lines of the exigencies of practical life. Bernstein was chosen to edit and amend the "Entwurf" of the committee; and he is one of the principal authors of the famous "Aufruf" for the organization of a religious Reform movement among the Jews in Germany, which appeared in the Berlin newspapers early in April, 1845. He and Dr. Stern were the authors of the prayer-book for the newly organized Reform congregation of Berlin; and while Bernstein refused to become its rabbi, it seems that he often officiated in that capacity before a regular rabbi was engaged. He was also the editor of the monthly "Reform-Zeitung: Organ für den Fortschritt im Judenthum," which appeared in Berlin in 1847.

Aaron Bernstein.

In 1849 Bernstein founded the "Urwählerzeitung," a political monthly which advocated the principles of political reform in the same conciliatory but determined spirit that had characterized his advocacy of religious Reform in Judaism. It soon gained a large circulation and brought the editor much fame; but it also brought him into inevitable conflict with the authorities, which resulted in a sensational trial under the press law, with a sentence of four months' imprisonment for the editor. In the same year when the "Urwählerzeitung" was suppressed (1853), Bernstein founded the Berlin daily "Volkszeitung," which soon attained a large circulation, and of which he remained the chief editorial writer for more than a quarter of a century. In that paper first appeared Bernstein's valuable popular scientific essays, which later were published in book form as "Naturwissenschaftliche Volksbücher" (4th ed., Berlin, 1880, 21 vols.), and were

Imprisoned Under Press Law.

translated into the principal European languages. A Hebrew translation, entitled "Yedi'ot ha-Teba'" (Knowledge of Nature), appeared in Warsaw, 1881–91. It was prepared partly by P. Rudermann (see S. Bernfeld's autobiographical sketch in "Sefer Zikkaron" (Book of Remembrance), but mostly by D. Frischmann.

Bernstein also wrote two novels of Jewish life, "Vögele der Maggid" and "Mendel Gibbor," which first appeared in Josef Wertheimer's "Jahrbuch für Israeliten" and then in book form (Berlin, 1860; 7th edition, *ib.* 1892). They were translated into many languages, even into Russian (St. Petersburg, 1876), and place their author among the most important ghetto novelists, second only to Kompert (Kayserling, "Jüdische Litteratur," p. 171, Treves, 1896). These novels were, unlike the ghetto stories of today, written for Jews only, and therefore employ the German-Jewish idiom to an extent that almost brings them into the class of dialect stories. Bernstein's "Ursprung der Sagen von Abraham, Isaak, und Jakob" (Berlin, 1871) is a valuable contribution to Biblical criticism, although Wellhausen ("Prolegomena zur Geschichte Israels," i. 31) objects to its political tendencies. The most important of Bernstein's political essays and articles appeared in book form under the title "Revolutions- und Reaktionsgeschichte Preussens und Deutschlands, von den Märztagen bis zur Neuesten Zeit" (Berlin, 1883–84, 3 vols.). He also wrote numerous other less important works on a great variety of subjects.

A Practical Scientist.

The achievements of Bernstein as a practical scientist are also worthy of notice. As early as 1856 he patented an invention by which two distinct telegraph messages could be sent over the same wire at the same time. He was one of the first to advocate the laying of telegraph wires underground, and was also the inventor of an automatically closing gate for railroad crossings. He was, besides, an expert photographer; and he taught photography free of charge to many striving young men, thus enabling them to earn their livelihood.

Bernstein enjoyed great popularity in his later years, and when he died was mourned as one of the great popular teachers of the German nation. The degree of doctor of philosophy was conferred on him by the University of Tübingen in 1876. Julius Bernstein, now professor at Halle, is his eldest son.

Bibliography: Meyer, *Konversations-Lexikon*; Brockhaus, *Konversations-Lexikon*, 13th edition; Stern, *Gesch. des Judenthums*, xvi.; Fuenn, *Keneset Yisrael*, pp. 75–76; Geiger, *Jüdische Zeitschrift*, 1869, vii. 223–226; *Illustrirte Zeitung*, March 1, 1884 (with portrait).

S. P. Wi.

BERNSTEIN, BÉLA: Hungarian rabbi and author; born in Várpalota, Hungary, 1868; was graduated as Ph.D. at Leipsic, 1890, and as rabbi at the Budapest Seminary in 1893; since 1894 has officiated as rabbi at Szombathely (Stein-am-Anger). He published "Die Schrifterklärung des Bachja ben Ascher," Berlin, 1891, and collaborated in a Hungarian translation of the Pentateuch, published by the Jewish Hungarian Literary Society, 1898. A monograph upon the Hungarian Revolution and the Jews was also published in Hungarian by the same association in 1898; "Die Toleranztaxe der Juden in Ungarn," Breslau, 1901.

S. L. V.

BERNSTEIN, BERNARD: Actor; born at Warsaw in 1861. He sang in the chorus of the Polish opera of that city, and appeared there as a comedian (1882) in the rôle of *Grandmother Jachne* in A. Goldfaden's comedy, "Die Zauberin." He played in several Jewish theaters in Russia, and when the Jewish theater was forbidden in that country (Sept. 14, 1883), he went to Galicia, in Austria, and then to Rumania, where he played in various rôles, usually comic. In 1892 he was engaged by Pool's Theater of New York, where he appeared first as *Zingitang* in Goldfaden's "Shulamith," and later in many other plays. He was especially successful in the rôle of *Shamai* in "The Jewish King Lear," by J. Gordin. Bernstein now (1902) resides in New York.

H. R. M. Se.

BERNSTEIN, EDUARD: Socialist leader, editor, and author; born in Berlin 1850. Beginning life as a clerk in a bank, Bernstein's mind became early imbued with socialistic ideas. In 1872 he joined the Social-Democratic party, and in 1878 gave up business to assist in editing, in Switzerland, the party organ, "Die Zukunft," which became afterward "Das Jahrbuch der Sozialen Wissenschaft." When the anti-Socialist law of Bismarck endangered the party's existence, and it became necessary to establish abroad a socialist organ to sustain and direct the young movement, Bernstein was entrusted with the editorship of the new organ. "Der Sozialdemokrat," published at that time in Zurich. When he was expelled from Switzerland and removed to London, the publication of "Der Sozialdemokrat" was also transferred thither (1888), and continued till it became unnecessary, after the downfall of Bismarck and the revocation of the anti-Socialist law in 1890. Since then he has acted as London correspondent of the Berlin "Vorwärts," and has written for the "Neue Zeit," "Sozialistische Monatshefte," and other periodical publications. In England he contributed a number of essays to the "Progressive Review" and "The New Age." Bernstein's sketch of Lassalle—contributed to an edition of his speeches and writings—has been translated into English and edited by him (3 vols., Berlin, 1893) under the title, "Ferdinand Lassalle as a Social Reformer," London, 1893. Bernstein is the author also of "Communistische und Demokratisch-Sozialistische Strömungen Während der Englischen Revolution des 17. Jahrhunderts," published in a collection of essays on the history of Socialism, entitled "Vorläufer des Neueren Sozialismus," Stuttgart, 1895.

The latest of Bernstein's productions, "Die Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie," Stuttgart, 1899, has roused general controversy throughout Europe. Professor Diehl, though not himself a Socialist, characterizes Bernstein as "one of the most talented, most learned, and clearest adherents of scientific Socialism," which opinion is shared by even the extreme Socialistic opponents of Bernstein—Kautsky and Mehring. Bourdeau regards this book as the most important that has appeared on Socialism since Marx's "Das Kapital." In this book, Bernstein, after having

been for more than twenty years a champion of so-called "orthodox" Marxism, comes to the conclusion that many of Marx's views no longer correspond to the facts of modern social phenomena, and must be replaced by others more in consonance with modern society. Of the views peculiar to Marx, he does not place so much value upon the purely economic conception of history; he minimizes the importance of the theory of value, and repudiates the Hegelian dialectic method, though at the same time he claims that he still adheres to the spirit and evolutionary principles of Marx. Bernstein further emphasizes the great importance of cooperative associations, and urges the Socialist party to free itself from revolutionary phraseology and illusory hopes of the immediate downfall of bourgeois society, and to work hand in hand with all the democratic elements that fight for social reforms. Bernstein even concedes that the Social Democracy is practically acting on the proposed lines; but he wants a more consistent policy, as it seems to him that the remains of former conceptions still prevail in the party and hamper the progress of Socialism and the gradual realization of its ideals. In 1901 Bernstein was allowed to return to Germany, and in March, 1902, he was elected to the Reichstag on the Socialist ticket from Breslau, to succeed Dr. Schönlank, deceased.

Bibliography: K. Kautsky, *Bernstein und das Sozialdemokratische Programm*, Stuttgart, 1899; *Protokoll über die Verhandlungen des Parteitages der Sozialdemokratischen Partei Deutschlands, Abgehalten zu Hannover vom 9. bis 14. Oktober, 1899*, Berlin, 1899, pp. 91–244; F. Mehring, *Geschichte der Deutschen Sozialdemokratie*, Stuttgart, 1898, ii. 355 *et seq.*; *The Labor Annual*, London, 1900, p. 150; J. Bourdeau, *La Crise du Socialisme*, in *Revue des Deux Mondes*, clv. 241–264; G. Sorel, *Les Polémiques sur l'Interprétation du Marxisme*, in *Revue Internationale de Sociologie*, Paris, 1900, viii. 262–284, 348–369; A. Labriola, *Bernstein et le Socialisme*, in *La Revue Socialiste*, Paris, 1899, xxix. 663–679; R. Diehl, in *Jahrbücher für Nationalökonomie und Statistik*, Jena, 1899, lxxiii. 98–116; G. Maier, *Eduard Bernstein und die Neueste Bewegung Innerhalb der Sozialdemokratie*, in *Die Gesellschaft*, Leipsic, 1899, ii. 353–361; *Jew. Chron.*, Nov. 24, 1899, p. 21.

S. B. B.

BERNSTEIN, ELSA (pseudonym, **Ernst Rosmer**): German dramatist; daughter of Heinrich Porges, the friend of Richard Wagner; born at Vienna; educated at Munich; and, for a short time, on the stage. An affliction of the eyes forcing her to retire, she thenceforth devoted herself to dramatic literature. Shortly after her marriage in 1892 to Max Bernstein, she wrote her first play, "Wir Drei," which created considerable discussion. It was really a dramatized version of the matrimonial and sexual views of Taine and Zola. Her next plays fell rather flat: "Dämmerung," 1893; "Die Mutter Maria," 1894; "Tedeum," 1896; "Themistokles," 1897; and "Daguy Peters." But unbounded admiration was elicited by "Die Königskinder," 1895—a dramatic fairy-tale. Though its plot was simple, the beauty of the theme and its poetry were such as to class it with Fulda's "Der Talisman."

Bibliography: *Das Jüngste Deutschland*, pp. 317–320; Kürschner, *Deutscher Litteratur-Kalender*, 1901, p. 91; *Lexikon Deutscher Frauen der Feder*, i. 61; *ib.* ii. 203.

S. E. Ms.

BERNSTEIN, HERMANN: Russian-American writer; born Sept. 20, 1876, at Shirwindt, Russia. When he was seven years of age his parents moved to Mohilev on the Dnieper, and Hermann was educated at the Jewish free school of that city. In 1893 the family emigrated to America and settled in Chicago. At first Bernstein struggled hard to make a living. In 1897 he engaged in literary work in New York, and was soon successful. He has made translations from the Russian, among them "Foma Gordeyev," by Gorki, New York, 1901; and has written "The Flight of Time, and Other Poems," 1899. A series of ghetto stories by Bernstein appeared in the New York "Evening Post," in "Ainslee's Magazine," and in "The Scroll," and these were reprinted in book form under the title "In the Gates of Israel," New York, 1902.

H. R. F. T. H.

BERNSTEIN, HIRSCH: Russian-American editor and publisher; born in Vladislavov (Neustadt-Schirvint), government of Suvalki, near the Prussian frontier, March 25, 1846. He received the usual Jewish education and learned to write Hebrew fluently. He emigrated to the United States in 1870, settling in New York, where he still (1902) resides. While following from the first commercial pursuits, he has continued his Hebrew studies in his leisure hours. In 1870 he started "The Post," the first Judæo-German or Yiddish periodical in America; but, like many subsequent publications of that nature, it had but a short existence. In the same year he founded the "Ha-Ẓofeh be'Erez ha-Ḥadashah," the first publication in the Neo-Hebraic language in America. It appeared weekly for five years and contained many interesting contributions, which throw light on local and contemporary Jewish history. Bernstein was at one time a constant contributor to "Ha-Maggid," "Ha-Lebanon," and "Ha-Karmel," and, after Ch. G. Vidaver, was probably the first regular American correspondent to European Hebrew periodicals.

H. R. P. Wr.

BERNSTEIN, HUGO KARL (pseudonym, **Karl Hugo**): Hungarian dramatist; born in Budapest 1808; died at Milan 1877. He began the study of medicine, but lacking means sufficient to continue it, he entered the army, where within twenty months he succeeded in laying by a sum that enabled him to qualify himself for medical examination. In 1830 he served during the Polish insurrection as army surgeon at Warsaw, whence he proceeded to Budapest, where he practised as homeopath. In 1839 he went to Paris, whither he had been called by Hahnemann. This was a turning-point in his career. The cosmopolitan French capital with its numerous theaters reawakened his youthful inclination for the stage and for poetry. He proceeded to Hamburg, where, in 1840, he published "Die Sehnsuchts-Klänge eines Hagestolzen." It was here, also, that he wrote the plays "Brutus und Lucretia," "Das Schauspiel der Welt," and "Der Stein der Weisen." In 1844 he returned to Budapest, where he resumed the study of the Hungarian language, which by this time he had almost forgotten. Here he published his "Psalmen eines Armen Poeten," "Egy Magyar Király," and the well-known "Bankier und Baron." He also wrote two French dramas, "La Comédie Infernale" and "L'Iliade Finie." In Berlin he was arrested for

lèse-majesté, because of a book published by him under the title "Hugo Amber Bernstein, oder Das Verkannte Genie"; he was, however, released upon the plea of insanity. Though a genius, he was possessed by the idea that he alone had been appointed to revolutionize art, science, and religion—in short, the entire intellectual life of man.

S. L. V.

BERNSTEIN, IGNACY: Polish bibliophile and writer on proverbs; born at Vinnitza, government of Podolia, Jan. 30, 1836, where his father Samson had an important banking business. He was educated by the learned Moses Landau, son of Rabbi Samuel and grandson of R. Ezekiel Landau of Prague. In 1856 he married Eliza, the daughter of Meïr Edler von Mises of Lemberg; and in 1858 he removed with his parents to Warsaw, where he still resides, ranking among the prominent members of the Jewish community. In 1881, at his instance, a library of Jewish books was founded in connection with the Great Synagogue of Warsaw. Bernstein from the beginning took an active part in the management of the library and is now its chairman. He did much useful work in collecting proverbs of all nations. In 1888–89 his "Jüdische Sprichwörter"—a collection of Judæo-German proverbs—were published in the "Hausfreund," Warsaw; and in 1900 he published a remarkable illustrated catalogue of his library of about 4,800 works on proverbs, folk-lore, ethnography, etc., accompanying the list with valuable explanatory notes. This catalogue is unique in its way, being also a typographical art book. Many titles and ornaments of the more ancient works are reproduced from the originals. The full title of the catalogue is "Katalog Dziel Tresci Przyslowiowej Skladajacych Biblioteke Ignacego Bernsteina," 2 vols., Warsaw. He is now (1902) preparing a new and enlarged edition of his Judæo-German proverbs.

Bibliography: S. Orgelbrand, *Encyklopedya Powszechna*, ii., Warsaw, 1898; and private sources.

H. R.

BERNSTEIN, IGNATI ABRAMOVICH: Russian railroad engineer; born in Kremenetz, government of Volhynia, 1846; killed July 5, 1900, on the steamship "Odessa," between Harbin and Chabarovsk. He was educated at the high school of his native town, and at the St. Petersburg Institute for Engineers, from which he graduated.

In the eighties, while yet a student, he was received by the czar as a delegate from many Jewish families who petitioned for a restoration of their right of settlement outside the pale, of which they had been unlawfully deprived. Bernstein pleaded their cause so earnestly that the czar granted their request.

After serving as assistant district engineer on various railroads, Bernstein was in 1896 appointed first engineer at Vladivostok, and in the following year was sent to Tzitzikar, where he was given the direction of the fifth district of the Eastern Chinese Railway. On July 2 he sailed for Chabarovsk. When the vessel was three days out it was attacked by Chinese Boxers, who killed thirteen of the passengers, Bernstein being one of the victims. A memorial service was held Aug. 19 in the Great Synagogue at St. Petersburg.

Bibliography: *Voskhod*, Nov. 5, 1900, No. 62, p. 13; private sources.

H. R.

BERNSTEIN, ISRAEL: Russian Hebrew publicist; born about the middle of the nineteenth century at Velizh, government of Vitebsk; studied pharmacy at Moscow, and worked as a druggist in the colony Shchedrin, near Bobruisk. Bernstein's "Ha-'Atudim ha-'Olim 'al ha-Ẓon" (The Goats Which Leaped upon the Flock), in "Ha-Shaḥar" (vi. 366–382, 401–415), is a severe and vindictive attack on the misdeeds of the "Melammedim," the rabbis and the leaders of the Jewish communities (kahal), especially in the smaller towns. His "Binyan Zeḳenim u-Setirat Yeladim" (How the Old Build and the Young Destroy), which occupies over forty pages of vol. vii. in the above periodical, is written in the same spirit as the first; but here the author tries more to glorify the "Haskalah," or progress, and to point out the probability that the vivacious and active Ḥasidism of southern Russia will regenerate itself sooner than the dry scholarship and pedantry of the north or Lithuania.

In his third important article, "Le-maher Ge'ulah" (To Bring About Speedy Redemption), in "Ha-Shaḥar," x. 230–241, 288–297, Bernstein tries to prove that the great necessity of the times is that the rabbis and the rich Jews shall cease to use unlawful and revolting means to save their sons from being drafted into military service. This last article was written late in 1880, shortly before the great changes which took place after the assassination of Emperor Alexander II. in the following year.

Like all progressists who did not join the new nationalistic movements, Bernstein remained silent for a long time, and in a "letter to the editor" ("Keneset Yisrael," i. 7, Warsaw, 1886), Bernstein admits that the persecutions of the last five years have shattered all his former optimistic views and the hopes that the Jews of Russia by improving their conduct will obtain equal rights and be recognized as men and brethren. He admits his mistakes, and is overwhelmed by the despair which has seized most of the advocates of progress and assimilation in these trying chauvinistic times.

Bibliography: Eisenstadt, *Rabbane Minsk*, p. 61, Wilna, 1898.

H. R. P. Wi.

BERNSTEIN, JOSEPH ("JOE"): American pugilist; born in November, 1877, in New York city. He first appeared in the ring in 1894, during which year he gained no less than five victories. In 1895 he won four fights and drew two, thus establishing himself as a featherweight of acknowledged prowess. In succeeding years he added greatly to his reputation.

Probably no other adept in boxing of his age has appeared in the ring so often as Bernstein, who has fought nearly 80 battles in seven years. Of these he has won 44, drawn 26, and lost 7, and in one case there was no decision. He defeated Jack Connors, James Larkins, William O'Donnell, and Solly Smith.

A. F. H. V.

BERNSTEIN, JOSEPH: Polish physician; born at Warsaw in 1797; died there in 1853. After graduating from the Warsaw Lyceum in 1815, he

studied medicine at the Berlin University, from which he was graduated in 1822. After his return to Poland he was for a year assistant physician at the university clinic of Warsaw; in 1829 he was appointed house-physician of the Warsaw Jewish Hospital; and in 1834, chief physician. He is the author of "De Phthisi Pulmonum," published in 1818.

BIBLIOGRAPHY: S. Orgelbrand, *Encyklopedya Powszechna*, ii., Warsaw, 1898.

H. R.

BERNSTEIN, JULIUS: German physiologist and medical writer; born at Berlin Dec. 8, 1839; son of Aaron Bernstein (1822–84). He studied at the University of Berlin, whence he was graduated as doctor of medicine in 1862. In 1865 he was admitted as privat-docent to the medical faculty of Heidelberg, and became in 1869 assistant professor of physiology. Two years later he obtained the appointment of professor of physiology at the University of Halle, a position he still (1902) occupies. In 1898 he received the title of "Geheimer Medizinalrath."

Bernstein is one of the leading physiologists of the day. Besides contributing numerous articles regularly, since 1865, to technical journals ("Archiv für die Gesammte Physiologie des Menschen und der Thiere"; "Archiv für Physiologie"; "Archiv für Anatomie und Physiologie"; "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," etc.), he, since 1888, has edited the "Untersuchungen aus dem Physiologischen Institut in Halle." He has written: "Untersuchungen über den Erregungsvorgang im Nerven- und Muskel-System," Heidelberg, 1871; "Die Fünf Sinne des Menschen," Leipsic, 1875 and 1900; "Lehrbuch der Physiologie," Stuttgart, 1894 and 1900.

BIBLIOGRAPHY: Poggendorf, *Biog.-Lit. Handwörterbuch*, 1898, iii. 114; Pagel, *Biog. Lex.* Vienna, 1901, *s.v.*; Meyer, *Konversations-Lexikon*, s.v.; private sources.

S. F. T. H.

BERNSTEIN, KARL ILYICH: Russian jurist, professor of Roman law; born at Odessa Jan. 13, 1842; died at Berlin in 1894. He belongs, on the maternal side, to a Jewish family that has produced several noted scholars. He graduated from the Odessa Gymnasium in 1857, and after studying the ancient languages in Dresden, he attended successively the universities of Halle, Heidelberg, and Berlin, under Professors Vengerov and Gneist, who exercised great influence over him. In 1864 he obtained the degree of doctor of law from the University of Berlin, being the first Jew to receive it from that institution.

For two years Bernstein attended the sessions of the Halle circuit court, in order to familiarize himself with the practise of law. Toward the end of 1865 he returned to Russia with the intention of lecturing on Roman law, but found that he was debarred by his religion from holding a professorship in Russia. He thereupon applied himself to the study of Russian law, and subsequently practised it at Odessa and St. Petersburg successively. Bernstein continued his theoretical studies, and in 1871 presented at the University of St. Petersburg a thesis on Russian civil law, obtaining the degree of master of law.

In 1872 Bernstein married Felice Leonovna, a daughter of the Russian banker Leon Rosenthal, and after a prolonged tour through Europe permanently settled in Berlin. For eight years (1878–86) he lectured on Roman law at the University of Berlin as a privat-docent; in 1886 he was appointed associate professor; and in 1887 professor. In the latter year he renounced his allegiance to Russia and became a German subject. About this time there was established in connection with the university an institute for the instruction in Roman law of Russian students sent abroad by their government to prepare themselves for professorships, and Bernstein was appointed one of its directors.

Bernstein always took great interest in Jewish affairs. When the exodus of Russian Jews to the United States began, in 1881, he was an active member of the Berlin colonization committee, and for many years corresponded with Michael Heilprin on colonization matters.

Most of Bernstein's writings were published in various law periodicals; but some were issued in book form. His first published work was "De Delegationis Naturæ," Berlin, 1864. A Russian translation, under the title "O Sushchestvye Delegatzi po Rimskomu Pravu," was published in St. Petersburg in 1871. In this dissertation the author's views relating to delegation and novation anticipated those expressed in the famous treatise of Salpius. Bernstein's "Ucheniye o Razdyelitelnykh Obyazatelstvakh po Rimskomu Pravu i Noveishim Zakonam," St. Petersburg, 1871, was the first attempt ever made to apply the principles of Roman and common law to Russian legislation. Its leading idea was further developed in "Zur Lehre von dem Alternativen Willen und den Alternativen Rechtsgeschäften. Abtheilung I.: der Alternative Wille und die Alternative Obligation." Bernstein was also the author of the following works: "Zur Lehre vom Legatum Optionis," in "Zeit. der Savigny-Stiftung," 1880, pp. 151 *et seq.*; "Ueber die Subjectiven Alternativen Rechtsgeschäfte von Todeswegen," *ib.* 1883, iv.; "Die Alternative Obligatio im Römischen und im Modernen Rechte," in "Zeit. für Vergleichende Rechtswissenschaft," ii.; an analysis of Pescatore's "Die Sogenannte Alternative Obligatio," in "Zeit. für Handelsrecht," xxix.; "Zur Lehre von den Datis Dictis," in "Festgabe für Beseler," Berlin, 1884.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

BERNSTEIN, MAX (pseudonym, **Silas Marner**): German author; born May 13, 1854, at Fürth, Bavaria; now (1902) practising law at Munich. His literary activity is directed mainly to the stage. The most noteworthy of Bernstein's comedies are: "Cœur-Dame," "Mein Neuer Hut," "Ritter Blaubart," "Unbefangen," "Alles in Ordnung," "Ein Guter Mensch," and "Ein Dunkler Punkt." Of his dramas may be mentioned: "Dagmar," "Ruth," and "Gold." He also wrote a collection of short stories: "Kleine Geschichten," "Die Plauderei," and "Ein Kuss," as well as numerous miscellanies that have appeared either in newspapers or in book form. While Bernstein's works are very popular among

the general reading public, they are little noticed by the critics and the literary historians. His wife is the author Elsa Bernstein.

Bibliography: Kürschner, *Deutscher Litteratur-Kalender*, s.v.

S. I. Ber.

BERNSTEIN, NAPHTALI HERZ: Author; lived in Russia about the first half of the nineteenth century. Being engaged in business, he devoted his leisure hours to study; applying himself especially to Biblical subjects, and writing much thereon, without, however, publishing any of his work. His defense of the Talmud, under the title "Eder Ḥakamim" (Mantle of the Wise), Odessa, 1868, was published after his death by his son, and edited by S. I. Abramowitsch. Bernstein wrote this little work in London (where he resided for several years), as a reply to McCaul's attack on the Talmud and rabbinical Judaism, and dedicated it to Solomon Herschel, the chief rabbi of England. In his defense he deals chiefly with the general principles underlying the Talmud, without touching upon the several points of McCaul's work, a fact which greatly lessens the value of his apology.

Bibliography: Introduction to *Eder Ḥakamim*.

L. G.

BERNSTEIN, NATHAN OSIPOVICH: Russian physiologist; born at Brody, Galicia, in 1836; died in Odessa Feb. 9, 1891. He received his first education from his grandfather, the eminent Solomon Eger, chief rabbi of the province of Posen; and, on the removal of his parents to Odessa in 1849, entered the gymnasium of that place, from which he graduated in 1853. He studied medicine at the University of Moscow in 1853–58, where he was awarded a gold medal in 1857 for his treatise, "Anatomia i Fiziologia Legochno-Zheludoch-navo Nerva." In 1861 he became consulting physician of the city hospital of Odessa, and associate editor of the Russian-Jewish periodical "Sion," until its suppression by the government in April, 1862. In 1865 he was appointed instructor of anatomy and physiology at the newly established New-Russia University at Odessa; and from 1871 lectured there on anatomy as assistant professor, but was not confirmed in this position by the government. He devoted much of his time to the Society of Physicians of Odessa, having been secretary of it for two years, vice-president for eight years, and president for fourteen years. He was an alderman of the Odessa city council, director of the Talmud Torah, director of the city hospital, and honorary justice of the peace. His works appeared in the following publications: the "Moskovskaya Meditzinskaya Gazeta," 1858; "Moskovskoe Obozryenie," 1859; "Biblioteka Meditzinskikh Nauk," 1859; "Sion," 1861–62; "Meditzinski Viestnik," 1864; "Sovremennaya Meditzina," 1863; "Arkhiv Sudebnoi Meditziny," 1864; "Gazette Médicale de Paris," 1865; and many other medical periodicals. Of his manual on physiology, entitled "Rukovodstvo Chastnoi Fiziologii," two parts were published at Odessa in 1868.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., 1892; *Voskhod*, No. 5, 1891.

H. R.

BERNSTEIN-SINAIEFF, LEOPOLD (usually called **Sinaieff**): Russo-French sculptor; born at Wilna Nov. 22, 1868. He studied drawing in his native town, and at the age of fourteen settled in Paris. As a student under Dalou, his first exhibited work was a bust at the salon of the Champs Elysées in 1890. Since then he has produced busts in bronze and marble of many distinguished persons, among whom were Count Waldeck, Rambaud, Nicholas de Giers, the Russian ambassador, and Léon Reynier, the violinist. One of his masterpieces is "Ezra Mourning." This statue, in plaster, became the property of the state in 1892, and was given to the museum at Sens; in 1897 it was reproduced in marble. At the Paris Exhibition of 1900 this and other statues, portraits, groups, and mortuary monuments were exhibited; and they received a medal. Among other distinctions conferred upon him, Sinaieff was created a chevalier of the Legion of Honor in 1901. He is at present (1902) engaged upon a bust of Tolstoi.

H. R. J. W.

BERNSTORFF, CHRISTIAN GÜNTHER, COUNT OF: Danish and Prussian statesman; born April 3, 1769, in Copenhagen; died March 28, 1835. As early as 1787 he entered the diplomatic service through the influence of his father, Count Andreas Bernstorff. From 1789 to 1794 he served in Berlin, first as secretary of legation, then as ambassador, and was finally sent to Stockholm in the same capacity. On the death of his father, in 1797, he was appointed secretary of state, and in 1800 prime minister, which position he held till 1810. He represented Denmark at the court of Austria from 1811 to 1815, and participated in the Congress of Vienna (Sept., 1814, to June, 1815), where, in behalf of his government, he advocated the emancipation of the Jews of Holstein. From 1817 to 1818 he represented Denmark at the court of Berlin. When, in Sept., 1818, Lewis Way presented his memorial in behalf of the Jews to Alexander of Russia, then at Aix, Bernstorff declared himself ready to give any information with regard to the question of the emancipation of the Jews.

In 1818 Frederick William III. of Prussia appointed Bernstorff Prussian minister of foreign affairs, in which capacity he served till his retirement in 1832.

Bibliography: *Allgemeine Deutsche Biographie*; Brockhaus, *Konversations-Lexikon*; Graetz, *History of the Jews*, v. 519, 527.

D. A. R.

BERODACH BALADAN. See Merodach Baladan.

BERŒA: Identified with the modern Haleb or Aleppo, the scene of the death of Menelaus, who was killed by being smothered in ashes in one of its towers said to be 55 cubits in height (II Macc. xiii. 4).

J. JR. G. B. L.

BEROTHAH (BEROTHAI): A city of Hadadezer, from which David obtained much brass subsequently used by Solomon in making the brazen sea, pillars, and vessels of brass (II Sam. viii. 8). In the parallel account of I Chron. xviii. 8 it is called

Chun, which Cheyne considers to be a corruption either of the first three letters of "Berothai" or of some other name. In Ezekiel's ideal Israel (xlvii. 16) it was located on the northern border.

J. JR. G. B. L.

BERR, EMILE: French journalist; born at Lunéville, France, June 6, 1855. Having finished his classical studies at the Lyceum of Vanves and afterward at the Louis-le-Grand Lyceum in Paris, he engaged in a commercial career from 1875 to 1880 and attended to exchange transactions from 1880 to 1886. During the latter period he made his début in journalism, writing for "La France du Nord," and contributing essays on economic questions to the "Nouvelle Revue," which was then just founded. In 1886 he gave up his business career altogether, and thenceforth devoted himself to journalism, working first on the "Petite République Française," then on the "Petit Parisien"—on which latter he applied himself especially to economic questions—and in July, 1888, on the "Figaro," with which he has since been identified. He has contributed also to the following: "Figaro Illustré," "Illustration," "XIXme Siècle," "Liberté," "Revue Bleue," "Vie Parisienne." In the last-mentioned weekly he published between the years 1892 and 1894 some notes of travel under the pseudonym "Guy," and in 1898 a series of comments on topics of the day under the title "Confidential Letters," which latter attracted much attention. He also published in this journal his notes on Norway, which appeared in book form under the title "Au Pays des Nuits Blanches," Paris, 1900.

Berr has done much work as foreign correspondent for his paper, interviewing personages of high political and social standing; and for this purpose undertook several trips to England, Switzerland, Belgium, Tunis, Bulgaria, Bosnia, Russia, and Alsace-Lorraine. He represented the "Figaro" in Asia Minor at the opening of the railway from Mondania to Broussa; and then, in 1891, he had an interview with Stambuloff at Sofia, which was commented on by the European press. In 1894 he was appointed chief of the auxiliary service of the "Figaro," and in this capacity edited its literary supplement. In 1896, when the "Figaro" was enlarged to six pages, Berr resumed his place in its editorial office, where (1902) he writes sometimes under his own signature and sometimes under the pseudonym "Fabien." Since 1885 Berr has been a member of the Société d'Economie Politique, and also of the Société des Journalistes Parisiens. In 1900 he received the cross of the Legion of Honor.

S. I. B.

BERR, GEORGE: French actor and dramatist; born at Paris July 31, 1867; brother of Emile Berr. He was educated at the lyceums of Vanves and Charlemagne, but, yielding to an irresistible love for the stage, he, at the age of sixteen, left his classical studies for the Conservatoire, and became the pupil of Got. In 1886 he won the first prize for comedy in a scene from "Les Plaideurs," and joined the Comédie Française. In 1892 he was nominated a member (*sociétaire*), and since then has acted the comic parts in the classical and modern repertoires.

Berr is equally excellent in purely lyrical works. He interprets the "Romanesques" of Edmond Rostand with the same superiority as the "Gringoire" of Théodore de Banville, in which he is considered to equal Coquelin, the creator of the rôle, who has never been replaced since he left the Théâtre Français. It is in this wide range of characters that the originality of Berr's talent manifests itself. In 1901 he succeeded M. Worms in the Conservatoire as professor of declamation.

As a dramatist Berr is known by the pseudonym "Colias," which is an anagram of his mother's name, "Ascoli." It is therefore probable that the Berrs are connected with the family of Chief Rabbi Ascoli, and M. Ascoli, who took part in the centennial commemoration of the Institut de France.

Berr is the author of: Two volumes of comedies, "Pour Quand on est Deux" and "Pour Quand on est Trois"; (with Maurice Froyez) "Plaiser d'Amour," 1899; "Phœbé," a pantomime, 1900; (with Paul Gavault) "Moins Cinq," comedy, 1901; (with P. Decourcelle) "La Princesse Bébé," a comic opera, 1902; (with Gavault) "L'Inconnue" and "Madame Flirt," 1902; also many unpublished humoristic songs.

S. I. B.

BERR ISAAC BERR OF TURIQUE: French manufacturer; born at Nancy in 1744; died at Turique, near Nancy, Nov. 5, 1828. He came of a rich and estimable family; received an excellent education, especially in Hebrew and rabbinical literature—in the latter from Jacob Perle, chief rabbi of Nancy. Inheriting the title of syndic of the Jewish community of Nancy, bestowed upon his father in 1753 by King Stanislaus, he took an active part in the direction of the affairs of the community.

In 1789 he was elected by the Jews of Alsace deputy to the States-General, where he was admitted to plead for Jewish emancipation before the Assembly. At about that time he published a pamphlet in which he refuted the anti-Jewish discourse delivered by De la Farre, bishop of Nancy. Berr was appointed successively member of the Assembly of Notables and member of the Sanhedrin; and he cooperated effectively in the organization of Jewish worship in France and in Italy. In his old age he retired, pensioned by the king, to one of his estates called "Turique"—the name of which he added to his own with the royal permission.

Berr was the author of the following works: (1) "Discours des Députés des Juifs des Provinces des Evêchés d'Alsace et de Lorraine, Prononcés à la Barre de l'Assemblée Nationale," Paris, 1789; (2) "Lettre du Sieur Berr Isaac Berr à Monseigneur l'Evêque de Nancy," Paris, 1790; (3) "Lettre d'un Citoyen," Nancy, 1791; (4) "Réflexions sur la Régénération Complète des Juifs en France," Paris, 1806; (5) "Lettre du Sieur Berr Isaac Berr à Grégoire, Sénateur," Nancy, 1806; (6) "Discours du Sieur Isaac Berr," Paris, 1806.

BIBLIOGRAPHY: *Revue Orientale*, ii. 62-63; Grätz, *Gesch. der Juden*, xi. 184 *et seq.*; Kahn, *Les Juifs de Paris Pendant la Révolution*, p. 27; Tama, *Recueil de Procès-Verbaux*, pp. 19 *et seq.*

S. I. Br.

BERR, MICHEL: The first Jew to practise in France as a barrister; born at Nancy 1780; died

there July 4, 1843. His father, Isaac Berr de Tunique, who made himself known by his great ability as a writer and as a champion of Jewish emancipation, intended his son to continue his work. With this end in view, he had him carefully educated by the most eminent masters. The poet Wessely recommended to him as a teacher a learned young man of Breslau, Benjamin Wolf, who in France assumed the name of "Louis." Under the direction of this Louis, Michel made rapid progress in the study of the Hebrew and German languages and literature. With no less success he attended the lectures of the central school of Nancy. At Strasburg, where he studied law, being at the time scarcely twenty years old, he began his career as an author with a pamphlet entitled "Appel à la Justice des Nations et des Rois," or "Adresse d'un Citoyen Français au Congrès de Lunéville, au Nom de Tous les Habitants de l'Europe qui Professent la Religion Juive." This was an eloquent protest against the oppressive anti-Jewish laws then existing in the greater part of Europe.

An Author at Twenty.

On graduating from the university Berr returned to Nancy, where he pleaded brilliantly in several celebrated cases. At the same period he addressed to the minister of public worship observations on the speeches delivered by the latter on the law of Germinal 18, tenth year: he protested chiefly against the omission of any mention of Jewish worship in the Concordat.

About 1803 Berr accompanied his father-in-law, Berr-Bing, to Paris, where he soon made himself known by several literary articles in the "Décade Philosophique." Three years later he was elected deputy to the Assembly of Jewish Notables, and in the following year was appointed secretary of the Grand Sanhédrin. Through this honorable title and the French translation he made of the Hebrew poems of Kargau, Cologna, and Meyer in honor of the emperor, he gained the favor of the government and was called to the post of chief of division in the Ministry of the Interior in the new realm of Westphalia. There he made the acquaintance of the Swiss historian Johannes Müller, who, in his letters to his brother, speaks of Berr in most eulogistic terms.

Secretary of Sanhedrin.

On his return home, in 1809, Berr was appointed head of the office at the prefecture of Meurthe. At this period he published his "Essai sur la Vie et les Ouvrages de Bitaubé," and many papers on various subjects mentioned in the memoirs of the Academy of Nancy. In 1813 he returned to Paris, and, giving up his practise at the bar, devoted himself to literature. For three years he collaborated with the "Mercure de France," "Mercure Etranger," and "Magasin Encyclopédique." In 1816 he lectured on German literature at the Athénée Royal of Paris, and translated into French the tragedy "Luther" by Werner, accompanied by notes. His competence as a translator was much appreciated; and in 1817 he was appointed translator of the German papers at the Foreign Office, a post which he occupied until it was abolished in 1823.

Leaves Law for Literature.

The great reputation that Berr enjoyed excited the hostility of the envious; and attacks in the press made by his adversaries affected him deeply. He was particularly disheartened by his unsuccessful candidature for membership of the Central Consistory, this position being one that he greatly coveted. In 1826 he went to Brussels, and devoted himself to politics. On his return he wrote on the works of Salvador, and contributed to the "Gazette des Cultes." In 1837 he left Paris and settled at Nancy, where he quietly worked until his death.

Besides the above-mentioned works, Berr contributed numerous articles to scientific journals. The most important for Judaism were: (1) "Notice Littéraire et Historique sur le Livre de Job" (Paris, 1807); (2) "Notice sur Maimonides" (Paris, 1816); (3) "Du Rabbinisme et des Traditions Juives" (Paris, 1822); (4) "De la Littérature Hébraïque et de la Religion Juive" (Paris, 1829); (5) "De l'Immortalité de l'Ame chez les Juifs Anciens et Modernes" (Paris, 1822); (6) "De la Fête du Nouvel An et du Jeûne des Expiations, ou Grand Pardon chez les Juifs" (Paris, 1829); (7) "Nouveau Précis Élémentaire d'Instruction Religieuse et Morale, à l'Usage de la Jeunesse Française Israélite" (Nancy, 1839); (8) "Rite et Réglement pour le Culte Israélite de Metz" (Nancy, 1842).

Bibliography: *Revue Orientale*, iii. 62 *et seq.*; Grätz, *Gesch. der Juden*, xi. 220, 252, 278, 280, 323.

S. I. Br.

BERRUYER, JOSEPH ISAAC: French Jesuit; born at Rouen Nov. 7, 1681; died at Paris Feb. 1758. He was the author of a work entitled "Histoire du Peuple de Dieu," Paris, 1728, a history of the Jews from the earliest times to the birth of Jesus, according to the Bible, and a critical study of the Gospels and the Epistles. This work, written in a non-religious spirit, and interspersed with hazardous observations, provoked the indignation of the Church leaders. The discussions it called forth made it popular, and numerous editions and translations of it appeared.

Bibliography: *La Grande Encyclopédie*, s.v.

T. I. Br.

BERSHAD: Town in the district of Olgopol, province of Podolia, Russia, on the road between Olgopol and Balta, at the rivers Dakhna and Bershadka. In 1900 the Jewish population was 4,500, out of a total population of 7,000. The Jewish artisans numbered about 500. The community possessed one synagogue and six houses of prayer. In June, 1648, during the uprising of the Cossacks under Chmielnicky, the most bloodthirsty of his leaders—Maksim Krivonos—conquered Bershad and slew all the Jews and Catholics. S. A. Bershadski, the celebrated historian of the Russian Jews, descended from a Cossack family at Bershad, where his great-grandfather officiated as a Greek Orthodox priest.

Bershad was famous in the middle of the nineteenth century for its Jewish weavers of the "ṭallit" (scarfs used by the Jews during prayer in the daytime). But at the end of the century the demand decreased, and the industry declined, leading many of the weavers to emigrate to America.

Bibliography: *Entziklopedicheski Slovar*, vol. iii., *s.v.*, published by Brockhaus and Efron, St. Petersburg, 1892; N. Kostomarov, *Bogdan Chmielnicky*, i. 325; and private sources.

H. R.

BERSHADSKI, SERGEI ALEKSANDROVICH: Russian historian and jurist; born at Berdyansk March 30, 1850; died in St. Petersburg 1896. He graduated from the Gymnasium of Kerch in 1868, and from the University of Odessa in 1872; lectured at the University of St. Petersburg on the history of the philosophy of jurisprudence, from 1878 to 1883; and was appointed in 1885 assistant professor. At the Lyceum he delivered lectures also on the history of Russian jurisprudence; and at the Military Law School of St. Petersburg, on general jurisprudence. His famous work on the Lithuanian Jews, "Litovskie Yevrei," published in 1883, is the first attempt in this field of historical investigation.

Bershadski's father was a Greek Orthodox priest, while his great-grandfather on his mother's side, Kovalevski, was a *hetman* of the Cossacks. The Cossack traditions of his family found expression in his violent prejudice against the Jews. He states, in his autobiographical notes, how in his childhood he learned of the horrors of the times of Chmielnicky in connection with the "homicidal Jews." From the old blind bandore-player (bandurist) at the fairs, from the reaper in the field, and from the peasant girls at the spinning-wheel on long winter evenings, he had heard the same tale of the Jew as "the defiler of the sanctuary." This incited him to make a study of the Jewish question. "I started," he declares, "as a confirmed Jew-hater." His Jewish colleagues at the university remember how he used to threaten them, saying, "Wait, some day I will expose you!" He went to the Archives and there began to search for material for his threatened exposures. The result was his work, "Opyt Novoi Postanovki Nyekotorykh Voprosov po Istorii Yevreistva v Polshye i Litvye," an attempt to put into a new light some questions concerning the history of the Jews in Poland and Lithuania. To the surprise of some of his friends this appeared in the "Yevreiskaya Biblioteka." And their surprise grew when they read its important and on the whole favorable statements. The result of further researches appeared soon after in the "Voskhod," and in the "Russki Yevrei," both of them Jewish publications, and the name of Bershadski became so closely connected with Jewish topics, that most of the readers of these periodicals were firmly convinced that this so-called "Jew-hater" was a Jew himself. Soon afterward appeared his principal work, "Dokumenty i Regesty," etc., containing about 700 original documents and records from the early period of Jewish settlement in Lithuania, 1388–1569. Russian historiography shows no other instance of an equal collection devoted to one special subject. About the same time he published his "History of the Lithuanian Jews." Though this work covers a period of only two hundred years, it endeavors to depict the entire course of Lithuanian-Jewish history.

Bershadski's chief characteristics as a writer are a keen historical eye and truthfulness. He has the merit of having been the first impartial historiographer of the Jews in Lithuania. His published works are: (1) "Litovskie Yevrei, Istoriya ikh Yuridicheskavo i Obshchestvennavo Polozheniya v Litvye," St. Petersburg, 1883, being a history of the legal and social conditions of the Jews at Lithuania in 1388–1569; (2) "Dokumenty i Regesty k Istorii Litovskikh Yevreyev," St. Petersburg, 1882, bearing upon the history of the Jews in Lithuania; (3) "A. E. Rebiichkovich, Podskarbi Velikavo Knyazhestva Litovskavo," Kiev, 1888; (4) "Yevrei Korol Polski," St. Petersburg, 1890, concerning a Jew king of Poland. Many articles on Jewish-Polish and Jewish-Lithuanian history in the periodicals were contributed by him in "Yevreiskaya Biblioteka," "Voskhod," "Russki Yevrei," and other periodicals.

Bibliography: Vengerov, *Kritiko-Biografícheski Slovar*, vol. iii., *s.v.*, St. Petersburg, 1892; A. B., *Bershadski Kak Istorik Russkikh Yevreyev*, in *Voskhod*, 1896, iv. 101–121, xi.–xii. 99–116; M. Vinnaver, in *Voskhod*, 1897, v. 49 *et seq.*

H. R.

BERSHADSKY, ISAIAH (pseudonym for **DOMOSHEVITZKY):** Russian novelist; born in Saimoscha, near Slonim, government of Grodno, 1874; now a teacher in Yekaterinoslav. Bershadsky is one of the youngest Neo-Hebraic writers of fiction in Russia, and one of whom much may be expected. His "Zikronot Tugah" (Sad Memories), in "Ha-Shiloah," vi. 405–416, is the story of a Talmudist who went into business, imitated the vices and extravagances of the rich, and, after being ruined by living above his means (a fault common to old-style Russian merchants), is a mental and physical wreck at fifty-five, with a devoted wife who did not share his pleasures but comforts him in his despair. The author shows power and keen insight into human nature, and has the sympathy for his erring characters which denotes the true artist. In his silhouettes, "Ma'asim be-Kol Yom" (Every-Day Occurrences), which appeared in the "Aḥiasaf" calendar for 1901, he places before the reader with a few masterly strokes types and incidents which are not easily forgotten. The best of them is probably "Ha-Shemu'ah" (The Report). This describes the agony of a liberal Jew when he learns from his sons, whom he has established in business in a great city, that they are compelled to embrace Christianity in order not to be ruined by expulsion. The anomalies of religious life are presented in their most cruel phases; for the author states that the old man was liberal and cared little about the religious conduct of his sons, sometimes even encouraging transgression in small things, but that he is crushed by their conversion, which is to some extent the outcome of their training under his supervision.

In his novel, "Be'en Maṭṭarah" (Without Aim), Bershadsky ably describes the life of progressive Hebrew teachers in Russia, and the superiority of a Zionist idealist over a brilliant cynic, *Adamovich*, who is the hero of the novel, and who has no aim in life. These novels as well as two others, "Defusim u-Ẓelalim" (Types and Shades) and "Neged ha-Zerem" (Against the Current), were published in the last two years by the "Tuschia" of Warsaw. Bershadsky also contributed several short sketches to "Ha-Dor."

H. R. P. Wi.

BERSOHN, MATHIAS: Polish bibliographer, archeologist, and writer on fine arts; born at Warsaw 1826. He is the owner of a choice library which contains a valuable collection of rare books and manuscripts. Among other works he wrote: (1) "W. Stosic," 1870; (2) "Tobias Kohn," Cracow, 1872, the biography of a Jewish physician of the seventeenth century, the author of "Ma'ase Tobia"; a supplement, taken from a work entitled "Metryka Koronna," giving important documents on the history of the Jews of Poland, is added to "Tobias Kohn"; (3) "Marcin Teofil Polak," 1889; (4) "Studency Polacy na Universytecie Colonskim xvi i xvii. w."—a pamphlet on old South-Russian synagogues; and many articles in the Polish periodicals "Tygodnik Illustrowany" and "Biblioteka Warszawska."

Bibliography: S. Orgelbrand, *Encyklopedya Powszechna*, ii., s.v., Warsaw, 1898.

H. R.

BERTENSOHN, BERNARD: Russian teacher and translator; born at Odessa at the end of the eighteenth century; died there 1859. He received a careful education in the school of Basilius Stern, and for many years was a teacher of languages in Odessa. Bertensohn contributed to the "Odesski Vyestnik" and other periodicals, and in 1841 translated into Russian L. Philippson's novel, "Die Marannen."

Bibliography: *Voskhod*, 1884, iv. 146.

H. R. V. R.

BERTENSOHN, JOSEPH VASILIEVICH: Russian court-physician; born at Nikolaiev, government of Kherson, in 1835. He received his early education at the gymnasium of Odessa, whence he was graduated in 1849; studied at the Richelieu Lyceum in Odessa, at the University of Kharkov, and then at the University of Dorpat, from the latter of which he graduated in 1857 with the degree of doctor of medicine. In 1859 he was appointed physician of the city hospital at Vitebsk. He went abroad in 1861 and attended the lectures of Virchow, Traube, Skoda, and Helmholtz. In 1862 he became attached to the medical department of the Ministry of the Interior, and soon after was appointed a member of the St. Petersburg board of health. He assumed the editorship of the "Arkhiv Sudebnoi Meditziny Obshchestvennoi Higieny" in 1865. The municipal government of St. Petersburg entrusted him, in the following year, with the management of the Cholera Asylum, which in 1867 was transformed into the First City Hospital. To his efforts were due the establishment of a field-hospital and a training-school for medical assistants. Bertensohn is still director of these institutions, the first of their kind in Russia. In 1875 he established a free dispensary, which was named in honor of Grand Duchess Maria Alexandrovna. During the Franco-Prussian war he accompanied the celebrated surgeon Pirogov to the battlefield. From there he sent a series of valuable articles on military hygiene. He is a privy-councilor, an honorary physician to the Russian court, a member of many learned societies, and an honorary member of the medical associations of Vitebsk, Kiev, and St. Petersburg. His works on various questions of public hygiene and sanitary reform have been of great practical importance. Bertensohn was one of the most ardent propagators of Pirogov's advanced ideas and has done a great deal toward their realization. Besides numerous articles contributed to medical periodicals, he has published the following works: (1) "O Ghermafroditismye, etc., v Sudebno-Meditzinskom Otnoshenii"; (2) "Barachnye Lazaretz v Voyennoe i Mirnoe Vremya," St. Petersburg, 1871; (3) "Baraki St. Peterburgskavo Damskavo Lazaretnavo Komiteta," St. Petersburg, 1872; (4) "L'Hôpital Baraque Etabli par le Comité des Dames de St. Pétersbourg, d'Ordre de S. M. l'Impératrice," St. Petersburg, 1874.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, ixi., St. Petersburg, 1892.

H. R.

BERTENSOHN, LEV BERNARDOVICH: Russian physician; born at Odessa Aug. 10, 1850; son of Bernard and nephew of Joseph Bertensohn. He graduated in 1867 from the Larin Gymnasium, St. Petersburg, and in 1872 from the St. Petersburg Medical Academy. He was assigned to duty in the clinical military hospital, under Eck and Eichwald. From 1876 to 1887 Bertensohn lectured at the Rozhdenstvenskaya Hospital on the diagnosis and treatment of diseases. In 1887 he was appointed, by the minister of crown domains, president of the commission for the improvement of the mineral springs system of the Caucasus. Bertensohn published his chief work on balneology in 1873, under the title "Mineralnye Vody, Gryazy, i Morskiya Kupanya v Rossii i Zagranitzei," being assisted therein by Dr. Voronikhim. Among his other works may be mentioned "Pseudoleukemia Prinyataya za Tif," 1879 (reprinted in German in "St. Petersburg Medicinische Wochenschrift," 1879, No. 12). Bertensohn also published in the "Meditzinski Vyestnik," in 1883, an article on Turgenef, who, in his closing years, was treated by Bertensohn. With Ivanov Bertensohn translated Kuntz's "Lehrbuch der Praktischen Medicin," and with Dr. Popov he issued a work on the Caucasian mineral waters, "K Voprosu ob Ustroistvye Kavkazskikh Mineralnikh Vod," 1887.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii. 126, St. Petersburg, 1892; *Bolshaya Entziklopediya*, iii., *ib.* 1901.

H. R. V. R.

BERTENSOHN, VASILI ALEKSEYEVICH: Russian agriculturist; born in Odessa Sept. 12, 1860. He belongs to the hereditary nobility, his father, Dr. Aleksei Vasilievich Bertensohn, having been a state councilor and knight of the Order of St. Vladimir. Vasili graduated from the technical high school of Odessa in 1879, studied for a year at the Imperial New-Russian University at Odessa, and then at the Petrovsko-Razumovskoye Agricultural Academy in Moscow, whence he graduated in 1884. From 1885 to 1894 Bertensohn was attached to the Department of State Domains, and was stationed at Odessa as adviser to the superintendent of the governments of Kherson and Bessarabia. He was at the same time secretary to the Odessa committees on phylloxera and sericulture, and undertook several agricultural commissions for the department.

In 1889 Bertensohn was commissioned to western Europe for the purpose of studying the conditions

of sericulture and viticulture. In 1893 he was appointed agricultural expert to the southern governments, and commissioned to investigate the needs of sericulture and other agricultural problems in those districts. The following year, Bertensohn was made an extra official in the Department of Agriculture and State Domains, in addition to his other appointments. In 1900 he became chief expert on agriculture to the governments of Podolia and Volhynia, and chief expert on sericulture in South Russia. He is the representative of the Department of Agriculture and State Domains in connection with the various agricultural institutions of Odessa; and was commissioned by his department to inspect the agricultural section of the Paris Exposition of 1900.

Bertensohn is an aulic councilor and knight of the orders of St. Stanislav and St. Anne. He was also decorated by Emperor Alexander III. with his "commemoration" medal; and Bertensohn's department has awarded him a special medal for his services to agriculture. In connection with Jewish charitable institutions Bertensohn has been very active. The farm of the Odessa Hebrew Orphan Asylum was organized on lines proposed by him, and he superintended it for a considerable time. In 1893, at the invitation of Baron de Hirsch, he visited Paris and London for the purpose of joining in the deliberations on the proposal to establish Jewish colonies in the Argentine Republic. He was offered the position of superintendent of the agricultural sections of these colonies, but did not accept it.

Bertensohn has been a prolific contributor to the agricultural journals "Zemledyelcheskaya Gazeta," "Zemledyelie," and the "Odesski Vyestnik," as well as to several periodicals. On agricultural education, in connection with the Jewish question, he has published essays in the "Voskhod" and "Odesski Vyestnik." Many of these have been issued in pamphlet form; among them "Vinogradarstvo na Peshchannoi Pochvye," "Shelkovodstvo v Khersonskoi, Bessarabskoi i Tavricheskoi Guberniakh," and "Polskaya Pshenitza."

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892; and private sources.

H. R.

BERTHEAU, ERNEST: Biblical and Oriental scholar; born Nov. 23, 1812, in Hamburg; died May 17, 1888, in Göttingen. In 1843 he was appointed ordinary professor in the University of Göttingen, where he lectured on Oriental languages, Biblical exegesis, Hebrew archeology and history. Bertheau was the author of the following works: (1) "Die Sieben Gruppen Mosaischer Gesetze," Göttingen, 1840; "Zur Gesch. der Israeliten," Göttingen, 1842; and (in the "Kurzgefasstes Exegetisches Handbuch zum Alten Testament") commentaries on Judges and Ruth, Leipsic, 1845; Proverbs, Leipsic, 1862; Chronicles, Leipsic, 1854; Ezra, Nehemiah, and Esther, Leipsic, 1862. Noteworthy also is his edition of the smaller Syriac grammar of Bar-Hebraeus, Göttingen, 1843.

Bibliography: Brockhaus, *Konversations-Lexikon*; *La Grande Encyclopédie*.

T. B. B.

BERTHOLD OF REGENSBURG: Monk and itinerant preacher; born about 1220; died in Regensburg (Ratisbon) Dec. 14, 1272. This most celebrated popular preacher of the Middle Ages, known to the people as "Rusticanus," traveled through Bavaria, the Rhine Provinces, Alsatia, Austria, Moravia, Hungary, Silesia, and Bohemia, and exercised an enormous influence upon the populace by his fiery speech and his lofty moral ideals. The last part of his life-work was spent in the interest of the Crusades.

It is supposed that in his many journeys he came in contact with the Jews, though there are no direct data on this point. In his numerous sermons, however, occasional references to the Jews show that he belonged to those ecclesiastics who, though good churchmen and brought up in the traditions of their church respecting the Jews, were liberal-minded enough to treat them as human beings to whom the state owed a certain amount of protection. Some qualities, which Berthold must have observed among the Jews who came under his notice, appealed strongly to him; and on one occasion he warned his hearers to be constant in their morning and evening prayers, adding, "In this the Jews put you to shame." On another occasion he used the same expression in regard to the holiness of family life. It is more surprising, however, to see how forcibly he speaks against what in his time was becoming the fashion of the day—the attempt to compel the Jews to become Christians. He declares it to be foolish to forcibly push the Jews into the water. He is also very decided in his distaste for another method then growing common; namely, that of forcing the Jews to see the error of their ways. The many disputations, which from that time on were held, were regarded by Berthold as quite useless; for he says: "You all desire to have a dispute with the Jews. You are ignorant; they are learned in Holy Writ. They know well how to out-talk you; and because of this you always emerge the weaker." In regard to the position of the Jews before the law he has this to say: "Kings ought to guard the Jews as they guard the Christians in respect of their persons and their chattels, if taken in during time of peace; and he who kills a Jew must stand for it as must a Christian, when the emperor has received them in time of peace." He then quotes the usual reasons given by the Church for permitting Jews to live among Christians: "First, because they are witnesses that our Lord was by them crucified . . . ; secondly, because those of them who shall be living at the time of Antichrist will all have become Christians before the last day."

There are, however, many indications that, despite these liberal expressions, Berthold was still the child of his day, and his ecclesiastical dislike of the Jews was increased by the great horror which he had of usury in any form; but it must be remembered that, like Bernhard of Clairvaux (1146) and the minnesinger Rumelant (thirteenth century), he is as vigorous against Christian usury as against Jewish. This popular prejudice is seen in his speaking of "des stinkenden Juden falschen Geschwätz," and mentioning them in connection with thieves, robbers, heathens, heretics, and perjurers. On one occasion he did not scruple to say: "Mr. Jew, the devil had

long ago broken thy neck, had it not been for the angel that watches over thee."

Berthold is also of interest in the history of mysticism; for in him is seen the close connection between Christian and Jewish mysticism of the thirteenth century. He believed in a most elaborate angelology; and even the mystic value of the letters of the alphabet was not unknown to him.

Bibliography: The passages dealing with the Jews are quoted in Güdemann's *Geschichte des Erziehungswesens und der Cultur der Juden in Frankreich und Deutschland*, Index, s.v. *Berthold*, Vienna, 1880. The literature on Berthold will be found in Hauck's *Realencyklopädie für Protestantische Theologie und Kirche*, ii. 649, Leipsic, 1897.

G.

BERTINORO, OBADIAH (YAREH) B. ABRAHAM (called also **Bartinoro**): Celebrated rabbi and commentator on the Mishnah; lived in the second half of the fifteenth century in Italy; died in Jerusalem about 1500. He was a pupil of Joseph b. Solomon Colon (see the latter's Responsa, No. 70, ed. Venice, 62a), and became rabbi in Bertinoro, a town in the province of Flori, whence he derived his by-name, and in Castello. The desire to visit the Holy Land led him to Jerusalem; and he arrived there March 25, 1488, having commenced his journey Oct. 29, 1486. His advent in Palestine marked a new epoch for the Jewish community there and indeed for the whole country. The administration of Jewish communal affairs in Jerusalem had fallen into the hands of iniquitous officials who tyrannized over great and small. The poor were pitilessly taxed for the Mohammedan government; the rich were similarly treated and driven from the city by exorbitant demands upon them, so that the Jewish community was on the brink of ruin (see Jerusalem).

Bertinoro's strong personality, his eloquence, and great reputation as a scholar led to his being accepted as the spiritual head of the community immediately upon his arrival. His first care was to raise the intellectual plane of the community, and for this purpose he interested the younger generation in the study of the Talmud and rabbinical lore, and he delivered sermons every other Sabbath in Hebrew, although the vernacular language was Arabic, one which Bertinoro never acquired. His connections in Italy supplied him with money for the support of the poor, which also added not a little to his influence. He succeeded in securing the abolition of the annual tax of 400 ducats, which had afforded such opportunity for oppression and injustice; in lieu a simple poll-tax payable direct to the government was instituted. When, on the expulsion of the Jews from Spain in 1492, many of the exiles settled in Jerusalem, Bertinoro became their intellectual leader. These Spanish Jews, far superior in intelligence, culture, and learning to the Arabian Jews of Palestine, presented Bertinoro with a site for a yeshibah in Jerusalem, which he founded, more than a thousand years after the extinction of the last academy in Palestine (see Academies in Palestine). Considerable support for the maintenance of the yeshibah was given by the Jews of Egypt and Turkey at Bertinoro's written solicitation. Isaac b. Nathan ibn Shulal, *naggid* or prince of Egypt, was especially helpful.

Influence in Palestine.

In the decade during which Bertinoro thus controlled the best interests of the Jewish community at Jerusalem, a radical change for the better developed. Shortly after his arrival he had actually been compelled upon one occasion to dig a grave because the community had provided no one to perform that labor; a few years later there had come into existence such benevolent institutions as hospitals, charitable relief societies, and similar associations, all under excellent management. His fame and reputation spread to all parts of the Orient, and he came to be looked upon as a rabbinical authority of highest eminence; even the Mohammedan population frequently called upon him to decide judicial cases. His scrupulous conscientiousness and moral earnestness were especially recognized. For instance, he harshly reproved the rabbis for exacting fees for services at weddings and divorces, a custom then general in Germany, and did not hesitate to style them robbers (commentary on Bekorot, iv. 6). He believed it their duty to perform religious ceremonies without monetary remuneration.

Bertinoro is usually known as the best commentator of the Mishnah; the importance of his commentary is illustrated by the fact that since its appearance (Venice, 1549) hardly an edition of the Mishnah has been printed without it; even Surenhuis in his Latin translation and commentary upon the Mishnah (Amsterdam, 1698–1703) translated Bertinoro. Its excellence lies in the fact that he selected the best afforded by Rashi and Maimonides and gave this in clear and easily comprehensible fashion; in the matter of originality, however, Bertinoro does not approach his distinguished predecessors, nor even his successor in this department, Yom-Ṭob Lipmann Heller.

Literary Activity.

Bertinoro is also the author of a supercommentary upon Rashi's Pentateuch commentary (published under the title "'Amar Naḳi" [Pure Wool], Pisa, 1810; reprinted in the collective work "Rabbotenu Ba'ale ha-Tosafot," Warsaw, 1889). His commentary upon Abot is, as Jellinek showed, only an extract from Simon Duran's work upon that book ("Monatsschrift," iv. 119, and an appendix added to a few copies of Jellinek's edition of Duran's Abot-commentary, Leipsic, 1855). Some liturgical productions by Bertinoro exist in manuscript in the Bodleian Library, Oxford (Nos. 1061; 2266, 6; in the first the name of his father is mentioned). He also wrote descriptions of his travels; and his letters to his relations in Italy, although intended only as private communications, are of great historical value. Most interesting in these letters (first published by S. Sachs in the "Jahrbuch für Gesch. der Juden," 1863, iii. 195–224) is the fund of information concerning the social and intellectual conditions of the Jews in Greece, Egypt, and Palestine. He shows himself therein not only a close observer, but a conscientious and unprejudiced chronicler. For example, he studied attentively the conditions of the Karaites in Alexandria, and did not hesitate to praise them for the possession of the very virtues which the Rabbinites denied to them, such as generosity and liberality (*l.c.* p. 208; the text is to be emended according to the manuscript mentioned in

Steinschneider, "Hebr. Bibl." vi. 131). His description of the Samaritans in Egypt (*l.c.* pp. 206–208) is one of the most valuable and reliable of medieval times.

His letters have been translated into German by Neubauer, "Jahrbuch," *l.c.* pp. 225–270, and separately, Leipsic, 1863; into French by M. Schwab, "Lettres d'Obadiah," Paris, 1866; into English in the "Miscellany of Hebrew Literature," i., 1872.

Letters.

No. 7. All these translations, however, are based upon a very imperfect manuscript (see Steinschneider, *l.c.* vi. 131, xiii. 124, who gives many emendations from another manuscript). The Hebrew edition, published by M. T. Schwerdscharf, Kolomea, 1886, is simply a reprint of the same text. Collated passages from another manuscript, as well as a short letter by Bertinoro, were published by Steinschneider in "Yehudah we-Yerushalayim," ii. 1878. The Almanzi library contained Bertinoro's novellæ upon Moses of Coucy's work, "Sefer Miẓwot ha-Gadol" ("Semag")—see Luzzatto, in "Hebr. Bibl." v. 145; the work is now very probably in the British Museum.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 151–153, ed. Benjacob; Conforte, *Kore ha-Dorot*, 19a, 24a, 28b, 30b, ed. Cassel; Luncz, *Jerusalem*, i. 113; ii. 28–32; iii. 2, 3; Steinschneider, *Cat. Bodl.* 2072–2073; Zunz, *G. S.* i. 177.

L. G.

BERTOLIO, ABBÉ: French cleric; member of the Commune of Paris in 1790. The National Assembly conferred citizenship upon the Jews of Bordeaux, Bayonne, and Avignon Jan. 28, 1790; but deferred granting it to those of Alsace and Lorraine. Hence, when the Jews of France petitioned the Assembly, Dec. 24, 1789, delegates from Paris appeared before the General Assembly of the Commune with the request that it pledge itself to support the petition of the Jews. On Jan. 30, 1790, the latter Assembly listened to the report of Abbé Bertolio, who, while favoring the Jews' request, proposed that the Assembly should take no steps in their behalf before consulting the districts and having obtained their approbation of the pledge requested. His proposition was adopted, and on Feb. 28 a deputation from the Commune, with the Abbé Mulot as spokesman and Bertolio as a member, appeared before the National Assembly, requesting it to extend to the Jews of Paris the decree giving citizenship to those Jews known as Portuguese, Spanish, and Avignonese. As is well known, this intervention of the Commune was not immediately effective.

S. I. L.

BERTRAM, CORNEILLE BONAVENTURE: Protestant clergyman and Hebraist; born at Thouars, France, in 1531; died at Lausanne, Switzerland, 1594. He studied at Poitiers, Paris, Toulouse, and Cahors. Learning, in the last-mentioned city, that the authorities had received an order to massacre all the Protestants, he fled to Geneva, where, in 1567, he became professor of Oriental languages in the university. Among many valuable works he wrote the following on Hebrew matters: (1) "Gal 'Ed" (Heap of Testimony), "Comparatio Grammaticæ Hebraicæ Aramaicæ," Geneva, 1574; (2) "De Politia Judaica tam Civili quam Ecclesiastica," Geneva, 1580, a work on Hebrew institutions and history, which enjoyed great popularity, and passed through many editions; (3) "Grammatica Hebraica et Arabica," Geneva, n. d.; (4) "Lucubrationes Frankentallenses, seu Specimen Expositionum in Difficiliora Utriusque Testamenti Loca," Frankenthal, 1586. Bertram also published a translation of the Bible very much appreciated at that time, Geneva, 1588. In this translation he followed Sebastian Munster and Tremelius; and very often he made use of rabbinic commentaries.

Bibliography: Haag, *La France Protestante*, ii. 229–231; Dreux du Radier, *Notice de C. B. Bertram*, in *Bibliothèque Historique et Critique de Poitou*, iii. 1 *et seq.*; Steinschneider, *Bibliographisches Handbuch*, p. 22.

T. I. Br.

BERURIAH (= probably **Valeria**): Daughter of the martyr R. Hananiah ben Teradion, and wife of R. Meïr; born in the first quarter of the second century, she lived at Tiberias after the Hadrianic persecutions. Her traits of character, gleaned from Talmudic passages, show her to have been a helpmate worthy of her great husband, and to have possessed a personality corresponding to the emergencies of the troublous times following upon the failure of Bar Kokba's insurrection. They betray intellectual qualities and attainments as well as womanly tenderness and stanch virtues. It is said that she studied three hundred Talmudic subjects daily (Pes. 62b), and R. Judah endorsed a decision of hers, on a question about clean and unclean, in which she went counter to the view of "the wise" ("ḥakamim") (Tosef., Kelim, B. M. i. 6).

Her womanly tenderness is shown by a Biblical interpretation (Ber. 10a): Her husband, grievously vexed by wicked neighbors, prayed for their extermination. Beruriah exclaimed: "What! do you dare pray thus because the Psalmist says: 'Let ḥaṭaïm be consumed out of the earth'? (Ps. civ. 35) Observe that he does not say ḥoṭeïm ["sinners"], but ḥaṭaïm ["sins"]. And then look to the end of the verse: 'And the wicked will be no more.' Once sins are rooted out, there will be no more evil-doers." Of her ready wit the following is a specimen (*ib.*): In a dispute between Beruriah and a sectary, the latter quoted Isa. liv. 1: "Sing, O barren, thou that didst not bear," and mockingly asked whether barrenness is cause for singing. Beruriah directed him to look to the end of the verse: "More are the children of the desolate than the children of the married wife." The principle upon which both interpretations rest, "Look to the end of the verse" (שבּיל לסיפיה דקרא), became an exegetical rule current among the later Talmudical sages.

Her Wide Knowledge of Scriptures.

In 'Er. 53b *et seq.* there are other examples of her knowledge of Jewish Scriptures and her almost coquettish playfulness, coexisting in her with a capacity for righteous indignation, displayed when it was proposed, for her father's sake, to pay funeral honors to her scapegrace brother. Father, mother, and sister alike denounced his conduct, the last applying to him Prov. xx. 17 (R. V.), "Bread of falsehood is sweet to a man; but afterward his mouth shall be filled with gravel" (Sem. xii.; Lam. R. iii. 16).

Beruriah's life fell in calamitous times. Not only did she lose her father through the Hadrianic persecutions, but her mother at the same time suffered a violent death, and her sister was carried off to Rome, or perhaps Antioch, to lead a life of shame under coercion. At Beruriah's instance, R. Meïr set out to save her sister's honor, and succeeded ('Ab. Zarah 18a; Sifre, Deut. 307; Eccl. R. vii. 11). In consequence he had to flee to Babylonia, and Beruriah accompanied him.

Beruriah is best known in connection with the touching story of the sudden death of her two sons on the Sabbath, while their father was at the house of study. On his return, at the conclusion of the Sabbath, he at once asked for them. Their mother replied that they had gone to the house of study, and, feigning to disregard her husband's rejoinder, that he had looked for them there in vain, she handed him the cup of wine for the Habdalah service. His second inquiry for them was evaded by a similar subterfuge. After R. Meïr had eaten his evening meal, Beruriah asked formally for permission to put a question to him. "Rabbi," she then said, "some time ago a deposit was left with me for safe-keeping, and now the owner has come to claim it. Must I return it?" "Can there be any question about the return of property to its owner?" said R. Meïr, half astonished and half indignant that his wife should entertain a doubt. "I did not care to let it go out of my possession without your knowledge," replied Beruriah, seemingly in excuse, and, taking him by the hand, led him into the room in which the bodies of their two sons were lying on the bed. When she withdrew the cover, R. Meïr broke out in tears and plaints. Gently Beruriah reminded him of his answer to her question about the return of a treasure entrusted to one for safe-keeping, adding the verse from Job (i. 21): "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." This story, which has found a home in all modern literatures, can be traced to no earlier source than the Yalḳuṭ (Prov. 964, quotation from a Midrash).

Sudden Death of Her Two Sons.

With Beruriah's death is connected a legend mentioned by Rashi ('Ab. Zarah 18b). To explain R. Meïr's flight to Babylonia, the commentator relates the following:

"Once Beruriah scoffed at the rabbinical saying, 'Women are light-minded' (Ḳid. 80b), and her husband warned her that her own end might yet testify to the truth of the words. To put her virtue to the test, he charged one of his disciples to endeavor to seduce her. After repeated efforts she yielded, and then shame drove her to commit suicide. R. Meïr, tortured by remorse, fled from his home."

The historical kernel of this story can not be disengaged. As told, the narrative is wholly at variance with what is known of Beruriah's character and that of R. Meïr. Beruriah probably died at an early age.

Bibliography: Adolf Blumenthal, *Rabbi Meïr*, pp. 108–111; M. Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 120–124; Henry Zirndorf, *Some Jewish Women*, pp. 162–173; Bacher, *Ag. Tan.* i. 400, ii. 5.

J. SR. H. S.

BERUSH. See Baer of Meseritz.

BERYL (תרשיש): A stone, ranging in color from blue to pale yellow and found all over the world; three kinds are to be distinguished—beryl, aquamarine, and emerald. According to Ex. xxviii. 20 and xxxix. 13, the beryl was the first on the fourth row of the breastplate of the high priest. It is also mentioned frequently in the apocalyptic literature; *e.g.*, Ezek. i. 16, x. 9, xxviii. 13; Dan. x. 6).

J. JR. G. B. L.

BERYTUS. See Beirut.

BESALU (Latin, **Bisuldum**): City in Catalonia, Spain. Its small Jewish community had the same privileges as that of the neighboring Gerona, and was taxed together with it. A number of documents dealing with taxes of the Jews of this place are preserved in the archives of Aragon at Barcelona. Besalu is the birthplace of the family Caslar (called in Jewish documents Descaslars, דישקשלאר), of Abraham b. David Caslar, Joseph ibn Zabara, and others.

Bibliography: Jacobs, *Sources of the History of the Jews in Spain*, p. 246.

G. M. K.

BESANÇON: City and county of France, in the department of Doubs. Although no mention is made of this city in Jewish sources, it is known that it had a prominent part in the history of the Jews and was also of some importance even from a literary point of view. By his marriage with Jeanne of Burgundy, Philip the Tall, king of France, became ruler of this province in 1316. In a letter of Dec. 14, 1321, he gave to the queen the spoils from the Jews, who he had driven from his territory. Some years afterward they were recalled, but when in 1348 the Black Plague broke out, the inhabitants accused the Jews of being the cause, persecuted them, and had many of them executed, and finally (1360) the wretched survivors who had escaped the massacres were exiled from the province by a decree of Princess Marguerite.

There is no mention of Jews in the city of Besançon (which is the capital of the county) before 1320, when, in the depth of winter, they were driven from the environs, and knocked at the gates of this free city, which was under the patronage of the emperor of Germany. Five of them, on account of previous commercial relations, having succeeded in entering the city, asked permission to remain at least until the end of the winter. The leading men of the city, in order to please the barons D'Arlay, who were favorably inclined toward the Jews, gave their consent that the fugitives should reside among them.

The new inhabitants of Besançon, however, paid for their right to remain by many and burdensome obligations. They were required to pay a heavy poll-tax every month to the city treasury, were forbidden to appear in the city without a white and red cloth attached to the breast, and were ordered to dwell in a specified street, the gates of which were closed every evening. The street which they inhabited is now called "Rue Richebourg"; and it is said the Jews' sojourn there gave rise to this name. A piece of land, chosen by the leading men of the city, was assigned to them as a burial-place. The Jews acquired free access from the city and province only after the French Revolution.

As a matter of interest to the student of Jewish

history, it may be mentioned that the library of the city contains a manuscript copy of the Hebrew Bible (2 vols. folio) with curious illuminations, showing that the manuscript, which is not dated, and is written in square characters, emanates from the fourteenth century. Moreover, it appears from a Judæo-Arabic inscription on the initial page that the manuscript was sold in Yemen in Iyyar, 5252 (May, 1492). After various transfers it came during the Revolution from the Benedictine abbey into the city library of Besançon.

As regards administration, the Jewish community of Besançon belonged formerly to the jurisdiction of the consistorial district of Nancy, having as its spiritual head Solomon Wertheimer. Since 1858 it has been reattached to the jurisdiction of the district of Lyons which in that year was made a consistorial department. Since the death of Wertheimer, in 1865, J. Auscher has served as pastor, first with the title of rabbi, and later as consistorial chief rabbi; for, in 1872, after the emigration of the Jews from Alsace and the redistribution of the districts following the Franco-German war, the community of Besançon became the seat of a consistory. It now (1902) includes the following Jewish communities: Dôle, Baume-les-Dames, L'Ile sur Doubs, and Montbéliard.

Bibliography: Alfred Lévy, *Les Isr. de la Franche-Comté au XIVe Siècle*, in *Arch. Isr.* xxx. 182 *et seq.*, 214, 345; J. Auscher, *Les Isr. de Besançon, et de la Comté*, *ib.* xxxi. 440, 472, 592; *Catal. Général des MSS. des Départements*, xxxii. 1; *Rev. Et. Juives*, xlii. 111-118.

D. M. S.

BESANT, SIR WALTER: English writer; novelist; born at Portsmouth Aug. 14, 1836; educated at King's College, London, and at Christ's College, Cambridge; died in London June 11, 1901. Besant was among those persons who helped the Russian and Polish Jews who flocked to the East End of London. He lived to see at least one of his many novel views on social subjects and aspirations realized: the Palace of Delight, which figured in his "All Sorts and Conditions of Men" (1882), having given rise to the People's Palace in the East of London. While this was not meant exclusively, or even partially, to benefit Jews, yet it did so, owing to its situation, which was in the center of a large Jewish population.

From 1868 to 1885 Besant acted as secretary of the Palestine Exploration Fund. During this period he wrote in collaboration with E. H. Palmer, the Orientalist, a "History of Jerusalem" (1871), and acted as editor of "The Survey of Palestine." In 1893 he published his novel, "The Rebel Queen," in which the heroine and many of the minor characters were Jewish.

Bibliography: *Men and Women of the Times*, 1895, p. 72; *Who's Who*, 1901, p. 156.

J. E. Ms.

BESCHAU. See Marriage Customs.

BESCHREIEN (compare English "beshrew"): A Judæo-German word for lauding a person or thing to such an extent as to cause him or it to be harmed by malevolent spirits. This superstitious belief is of old German or Teutonic origin. Grimm ("Deutsche Mythologie," ii. 864) enumerates various terms, such as "berufen," "beschwatzen," "beschwören," besides beschreien, comparing them with "incantare" (whence "enchanter"), "carminare" (whence the English "charm"), all of which denote the exertion of evil power by means of certain words. Wuttke ("Der Deutsche Volksglaube," p. 155) casts more light on the subject; stating that what the evil eye is for the beautiful object exposed, evil speech is to persons or things lauded for some good quality. The superstition, he says, is rooted in the universal pagan fear of a deity begrudging man's perfect happiness, rather than in that feeling of humbleness which restrains man from boasting of his health, wealth, or the like. Little children especially are exposed to the evil influence of loud praise; wherefore it is customary, when children are lauded for their beauty, strength, or intelligence, to add the word "unbeschrieen" or "unberufen"—which means, "Let that not cause them to be bewitched." There are special formulas in use against such beschreien (see Wuttke, *l.c.* pp. 163, 264). Some use as a prophylactic measure the formula: "God protect him!" "Behüt's Gott!" The Jews adopted both the expression and the superstition from the Germans in the Middle Ages (see Güdemann, "Gesch. d. Erziehungswesens und der Cultur der Juden in Deutschland," p. 205). It has been claimed, however, that the ancient Hebrew greeting, "The Lord bless thee!" offered by the passer-by to the laborers in the cornfield at harvest time (Ps. cxxix. 8; Ruth ii. 4; Judges vi. 12) originated in a similar view, the blessing being intended to avert the evil influence of a begrudging glance or speech.

A. K.

BESHT, ISRAEL OF MIEDZYBOZ (or **MEDZHIBOZH**). See Baal Shem-Ṭob, Israel.

BESOR: A wadi or river-bed where two hundred of the followers of David stopped while the rest of the force pursued the Amalekites (I Sam. xxx. 9, 10, 21). Guerin ("Judée," ii. 213), identifies Besor with the modern Wadi el-Ghazza, which has an outlet into the Mediterranean sea, southwest of Gaza.

J. JR. G. B. L.

BESSARABIA: Government in southwest Russia; separated by the Pruth and Danube from Rumania on the west, by the Dniester from Podolia and Kherson on the north and east, and bordering on the Black Sea from the Sulina mouth of the Danube to the estuary of Ovidiopol. The population in 1889 was 1,628,876, the Jews numbering 180,918. In 1897 the population was 1,936,392, of whom 225,637, or 11.65 per cent, were Jews. According to statistics of the Jewish Colonization Association, the Jewish population in the cities in 1898 was 173,641. Official documents show that Jews first emigrated to Bessarabia from Poland and Germany in the sixteenth century. They settled there in great numbers, not being permitted to live in the neighboring principality of Moldavia. At the present time a considerable part of Bessarabia is forbidden ground for the Jews, the May Laws of 1882 being administered in a hostile spirit by the local authorities, who have officially declared their towns to be "villages" in which no Jews may reside. Moreover, many places in Bessarabia are situated within a distance

of fifty versts (33 English miles) from the frontier; and here only such Jews are permitted to live as were registered there before the issue of the edict of 1858.

Bessarabia excels among the Russian governments in the culture of the vine; and in this, as in the cultivation of tobacco, large numbers of Jews are employed. The chief articles of export are grain, fruit, and wine.

Until the middle of the nineteenth century most of the local commerce was in the hands of the Jews. Many Jews also were engaged in agriculture on leased lands, while many were innkeepers and farmers of post-stations. The May Laws and the introduction of the liquor monopoly by the government reduced many Jewish families to a deplorable condition. Zashchuk, who endeavors to foster the view that Jewish commercial activity is harmful to the general population, admits that, owing to the indolence and incapacity of the Bessarabians, the Jews are indispensable to the development of all branches of trade. From statistics gathered by the Jewish Colonization Association, the artisan class in 1898 comprised 20,976 persons; viz., 8,580 masters, 7,075 journeymen, and 5,321 apprentices. A small number of the Bessarabian Jews live as agriculturists in colonies founded between 1836 and 1854. (See Agricultural Colonies in Russia.) The Bessarabian colonies are established on parcels of land leased from private proprietors. There are six colonies in the districts of Soroki and Beltzy: Dombroveny, Bricheva, Valya-Lui-Vlad, Vertinzhany, Lublin, and Markuleshty. Their present condition is as follows:

	Land in Deciatines.	Number of Farms.	Number of Colonists.
Dombroveny	1,179	139	1,132
Lublin	234	62	411
Vertinzhany	390	47	397
Valya-Lui-Vlad	346	82	716
Bricheva	289	83	820
Markuleshty	504	123	820
Total	2,942	536	4,296

The following table shows the number of Jews in the district and the percentage of the total population:

Government of Bessarabia (Census, 1897), Jewish Population.

Districts.	Males.	Females.	Total.	Per Cent of the Total Population.
Kishinev	25,450	27,793	53,243	19.01
Akkerman	6,016	6,266	12,282	4.64
Bendery	8,214	8,261	16,475	8.44
Byeltzy	13,493	13,768	27,261	12.89
Izmael	5,766	5,851	11,617	4.75
Orgyeyev	13,004	13,284	26,288	12.20
Soroki	15,233	15,749	30,982	14.19
Khotin	23,397	24,092	47,489	15.45
Total for Govt.	110,573	115,064	225,637	11.65

Bibliography: Statistics collected by the St. Petersburg branch of the Jewish Colonization Association; S. J. Zashchuk, *Bessarabskaya Oblast de St. Petersburg*, 1862; Russian Census, 1897 (by courtesy of Baron David Günzburg).

H. R. S. J.

In the year 1840 David Zelensky of Krementchug, Joseph Rabinovitch of Pavlograd, and Jacob Goldenweiser of Uman presented a petition to Count M. S. Vorontzov asking for his cooperation in the realization of their plan for the founding and organization of a Jewish agricultural colony in Bessarabia. The unsatisfactory condition of Jewish agricultural colonies established before that time was due, they said, to the social and religious conditions of the Jews, to the habits forced upon them by many centuries of artificial life, and to the deep-rooted prejudices against them. The petitioners did not ask for material aid, but for the moral support of the government, and for the privilege of buying from the government 5,000 deciatines of land in Bessarabia suitable for the founding of a model Jewish agricultural colony, purposing "to awaken among other Jews the inclination to agricultural occupations; to pay due attention to the industries relating to agriculture, such as cattle-breeding, gardening, and truck-farming, as well as sheep-raising, bee-keeping, the breeding of horses, the development of the silkworm industry, and of wine-making." The number of the first settlers was to be limited to 50 families; each family was to possess at least 450 rubles for traveling expenses and establishment, and was to promise to pay off in twenty years the price of the land assigned. Vorontzov enthusiastically seconded the efforts of the organizers, and called for expression on the subject from the military governor of Bessarabia. Lieutenant-General Feodorov, who was at that time acting in this capacity, replied that there was no single piece of unoccupied territory of 5,000 deciatines available for the purpose. Vorontzov, therefore, was obliged to inform the petitioners of his unsuccessful efforts, and the proposed plan was never realized.

Proposed Colony of 1840.

The more liberal spirit of the reign of Alexander II. brought with it the extension of the rights of his Jewish subjects, and the privilege of purchasing landed property within the pale of settlement. Seventeen Jewish colonies, which had been founded between the years 1836 and 1854, covered an area of 9,305 deciatines. These colonies (Dombroveny, Markuleshty, Vertinzhany-Rogojeni, Mereshevka-Lankantzi, Bricheva, Nemewvka-Lublin, Kapreshti, Novie Teleneshti, Zguritsa, Aleksandreni, Valya-Lui-Vlad, Lomitchanets, Konstantinovka, Jchenkar, Ivanos-Nikolaevka, Shibko, and Romanooka) were, under Alexander II., in a comparatively prosperous condition. Moreover, Bessarabia was at that time the only region complying with the requirements of the law prohibiting the Jews from acquiring other than unoccupied land, and many Jews were accordingly attracted to the Bessarabian lands.

Jewish Agriculturists.

The first Jewish landowner in Bessarabia was "Honorary Citizen" Joseph [Jevzel] Günzburg, the progenitor of the present Baron Günzburg. He purchased in the districts of Jassy, Soroki, Akerman, and Bendery 14,004 deciatines and 76,000 falechs of land for a sum of 287,209 rubles. This led to the presentation of two different and opposing petitions to the government within the same year. On the

one hand, a group of Jewish capitalists in St. Petersburg petitioned for permission to purchase land occupied by freedmen, and for all the privileges conferred upon non-Jews through the territory within the pale of settlement, with the provision that neither the Jewish owners nor any of their coreligionists should sell spirituous liquors. On the other hand, the nobles of Bessarabia petitioned the government to enforce the old laws prohibiting Jews from purchasing or owning any land in Bessarabia. A. G. Stroganov at first decided the case against the Jewish petitioners, and the military governor, General Ilyinski, also reported unfavorably. Notwithstanding this, however, the czar (March, 1859) decided in favor of the Jews, who showed that the land had increased in value.

Foreign Jews.

The timber trade, which, at the beginning of the nineteenth century, was not an unimportant factor in the life of New Russia, owed its growth and prosperity to foreign Jews. Notwithstanding the decision of the government (1824) forbidding the settlement of foreign Jews in Russia and even ordering the expulsion of those that had already become Russian subjects, the government gave unstinted support to the pioneers in this new branch of commerce, in the hope that the example of the foreign Jews would inspire their Russian coreligionists to give up their petty commercial transactions for those of a broader character and greater usefulness to the community.

At the beginning of 1840 the petition of eight Austrian Jews, for the privilege of retail trade in timber along the entire course of the Dniester river, was transmitted to the minister of finances, who called for a report on the matter by the governor-general of New Russia, M. S. Vorontzov. Vorontzov answered that "since there was great need for timber all along the lower Dniester, and the supply from Austria insufficient, he thought it advisable to permit the petitioners, as well as all foreign dealers in timber floating their merchandise from Austria down the Dniester, to sell it unhindered all along the course of the river." This expression led to the decision of the committee of ministers, indorsed by the emperor, to grant for three years (1840–43) the privileges solicited. The favorable result of this petition encouraged another group of Austrian Jews to ask for similar privileges along the river Pruth. These were granted as an experiment for two years, and in 1842 were extended for an additional four years. When the additional four years had come to an end (1847), the merchants petitioned for at least one year for the liquidation of their business. The matter was referred to Feodorov, governor-general of New Russia, and received his favorable comment; whereupon the government granted the petition of the Austrian Jews, and was so favorably impressed with the results of their enterprise that six years were granted them instead of the one year requested. See, also, Kishinef.

H. R. J. G. L.

BESSELS, EMIL: German-American Arctic explorer and naturalist; born at Heidelberg June 2, 1847; died at Stuttgart March 30, 1888. At the university of his native place he studied medicine and zoology. In 1869, under the encouragement of Petermann of Gotha, he made his first journey to the Arctic ocean, during which he traced the influence of the Gulf Stream to the east of Spitzbergen. In 1870 he joined the German army as a military surgeon, and received public commendation from the grand duke of Baden for his services. A year later he volunteered to go as a surgeon and naturalist with the Hall expedition, which sailed on the "Polaris" from the Brooklyn (N. Y.) navy-yard. Nothing of moment took place until the ship reached 82° 9′ north latitude, when Captain Hall, who had been on a short hunting expedition, returned to the ship, partook of a cup of coffee, and shortly after became violently ill (Oct. 24, 1871). Bessels treated him; but the patient several times disregarded the physician's advice. About Nov. 2 Hall showed signs of insanity, refusing to partake of food, and having the idea that he was being poisoned. He died Nov. 8, 1871.

Upon the return of the members of the expedition in 1873, after numerous mishaps and disasters, Morton, second mate of the "Polaris," brought a charge of murder against Bessels, alleging that the latter had administered morphine instead of quinine to Captain Hall. The secretary of the navy directed an inquiry, which was conducted by Surgeon-General of the Army J. K. Barnes and Surgeon-General of the Navy J. Beale, who reported "that Captain Hall died from natural causes—viz., apoplexy—and that the treatment of the case by Dr. Bessels was the best practicable under the circumstances."

Bessels, after this, spent some years at the Smithsonian Institution, Washington, in preparing for publication the scientific results of the voyage, the most striking of which was the proof of the insularity of Greenland deduced from tidal observations. His most important work was "Scientific Results of the United States Exploring Expedition Steamer 'Polaris,'" Washington, 1876. He published numerous papers on general natural-history subjects (see "Royal Society Catalogue of Scientific Papers," vii. 164; ix. 229, 230). Later Bessels joined an ethnological voyage on the U. S. S. "Saranac" to the northwest coast of America; but the vessel was wrecked in Seymour Narrows, B. C.

Bibliography: Rear-Admiral C. H. Davis, U. S. N., *Narrative of the North Polar Expedition, U. S. Ship Polaris, Capt. Charles Francis Hall Commanding*, Washington, 1876; W. H. Dall, in *Bulletin of the Philosophical Society of Washington*, xi. 465 *et seq.*; *New York Times*, Oct. 18, 1873, p. 1, col. 3; *New York Herald*, Oct. 1, p. 6, cols. 4-5; *ib.* Oct. 5, p. 5, cols. 1-4; Brockhaus, *Konversations-Lexikon*, s.v.

A. E. Ms.

BET: The second letter of the Hebrew alphabet. Its numerical value is two, wherefore the bet in the word ביצחק (Gen. xxi. 12) is interpreted as an allusion to the two worlds Isaac is destined to inherit—this world and the world to come (Yer. Ned. iii. 38a), or in the existence of which Isaac and his descendants believe (Gen. R. liii.). According to Bar Kappara, the Torah begins with the letter bet in allusion to the present and the future worlds (Gen. R. i. 14); according to R. Levi, in order to suggest by its shape (ב) that men should not pry into the secrets of what is above or beneath or behind, but simply inquire into the work of creation that lies

open before them (*ib.* i. 13). See also AKIBA BEN JOSEPH, ALPHABET OF.

BIBLIOGRAPHY: Buxtorf, *Tiberias*, xiv., xviii. On the origin of the letter, see I. Taylor, *The Alphabet*, 1883; A. J. Evans, *Primitive Pictographs*, 1894; *Cretan Pictographs*, 1895; *Further Discoveries, etc.*, 1897, 1898; and the works named in Nos. 1 and 2 in the bibliography of ALPHABET.

T. K.

BET BELTIN (בית בלתין) (called also **Bati Baltan, Biltin,** and in the Talmud **Beram**): A steep hill above the Euphrates, on which is built the modern town of Bir; lat. 37° 3′ N., long. 38° E. Travelers and caravans from Aleppo to Diarbekir, Bagdad, and Portia cross the Euphrates at this point. According to the Mishnah (R. H. ii. 4), Bet Beltin was the extreme point of Palestine to which messengers came from Jerusalem to announce the new moon. This they did by kindling fires on the summit of the hill.

BIBLIOGRAPHY: Schwarz, *Das Heilige Land*, p. 55; Ritter, *Erdkunde*, x. 925; Neubauer, *G. T.* pp. 242, 354.

J. SR. I. BR.

BET DIN (בית דין; pl. **batte din**): Rabbinical term for court-house or court. In view of the theocratic conception of the law, which pervades Biblical legislation and is strictly carried out by rabbinical Judaism, including both civil and religious law, the bet din is not only a civil, but also a religious authority.

The "Bet Din ha-Gadol," or Great Sanhedrin at Jerusalem existing during the time of the Temple, was called also "Sanhedrin Gedolah" or, briefly, "Sanhedrin" (Soṭah i. 4, ix. 11; Sanh. i. 6; Shebu. ii. 2.) According to the Talmud, this bet din represented the supreme court of the country mentioned in Scripture (Deut. xvii. 8–13), and acted chiefly as court of last instance in legal or ritual disputes, in which case its decisions had to be obeyed on pain of death (compare rebellious ELDER). It also had a certain voice in the affairs of the state—no war of offense (מלחמת הרשות) could be undertaken without its permission—and it was in charge of civil affairs to the extent of appointing the judges of the country. The principal passages regarding this bet din are: Sifre, Deut. 152-155; Sanh. i. 5, 6; Hor. i. 1–5. The president, who bore the title "Nasi," was in a way the supervisor, but not a member of the court, which consisted of seventy members, corresponding to the seventy "elders" appointed by Moses (Num. xi. 25). The most learned and important of these seventy members was called "Ab Bet Din," a title similar to that of vice-president (see ZUGOT). It is highly improbable that there was a bet din of this class in Jerusalem before the destruction of the Temple (compare SANHEDRIN).

The Great Bet Din.

The detailed description of such an authority found in the Talmudic works is probably theoretical even in its chief points, and may have had its origin in the fact that the bet din instituted after 70 was considered the ideal by the Rabbis, and that they were reluctant to omit it from the earlier periods of Jewish communal life. Hence the Talmudic sources speak very freely of a bet din that existed from the time of Moses to that of the Rabbis (R. H. ii. 9), mentioning even the bet din of Gideon, Jephthah, Samuel (Tosef., R. H. ii. [i.] 3), or those of Shem, of Samuel, and of Solomon (Mak. 23b), which they imagined similar to a later rabbinical court. And, furthermore, since the conditions in heaven were supposed to be analogous to those on earth, they likewise spoke of the heavenly bet din (בית דין של מעלה) (Mak. *l.c.*), calling it the "Great Bet Din" (בי דינא רבה) (Soṭah 22b).

The bet din as the highest religious as well as civil authority of the Jews can only be proved to have existed for the period between 70 and the end of the third century. It was Rabban Johanan b. Zakkai who made his bet din the intellectual center of the Jews when the destruction of Jerusalem deprived them of their bond of unity. He could not, of course, give his bet din the political importance of the old Sanhedrin; but, considering the new conditions under which the Jews were living, he succeeded in investing it with greater powers than any authority had before possessed. It had entire charge of the calendar system, and hence became the religious and national center not only of Palestine, but also of the Diaspora. Its power and influence increased under Rabban Johanan's successor, Rabban Gamaliel II., culminating under Judah ha-Nasi I., whose grandson, Judah Nesia, may be regarded as the last person under whom the bet din was the real center of the Jews. Hence the Talmudic sources speak of Rabban Gamaliel and his bet din (Tosef., Ber. ii. 6), and of R. Judah ha-Nasi and his bet din ('Ab. Zarah ii. 6), meaning thereby the central body representing the highest civil as well as religious authority of the Jews.

Bet Din at Jabneh.

On the death of Judah ha-Nasi the bet din of the Nasi lost its importance in consequence of the rise of Jewish scholarship in Babylonia toward the middle of the third century, as well as the increasing oppression of the Palestinian Jews under the Roman rule. Although the dignity and, also, to some extent, the power of the Nasi continued until the end of the fifth century (compare Origen, "Epist. ad Africanum," xiv.), the bet din was no longer an intellectual center. According to Talmudic sources, decrees (TAḲḲANOT) binding for all Judaism were issued by the patriarchs before and during the time of Judah Nesia; but his successors had not such authority. In Babylonia no bet din was ever considered a central authority, even for Babylonia alone, although, of course, the higher the reputation of a scholar, the greater was the authority of the bet din under him. Similar conditions obtained there even in the time of the Geonim, for no central bet din could exist on account of the rivalry of the two academies. From about 500 there was not even any formal and authoritative ordination, and members of an actual bet din must be ordained at least. Alfasi made an attempt to reestablish the former central bet din, considering his bet din the highest ecclesiastical authority, and claiming for it prerogatives which belonged to the Bet Din ha-Gadol (R. H. iii., beginning; compare Naḥmanides, "Milḥemet," on the passage). If Jacob Berab had succeeded in reintroducing ordination, his bet din would have achieved the position of that of Rabban Johanan ben Zakkai; but he encountered too much opposition.

Aside from the Bet Din ha-Gadol and the similar bet din of the Nasi, the term was applied to every court, consisting either of 23 members, who sat only in capital cases—דיני נפשות, or of three (according to some, five), who decided in monetary affairs—דיני ממונות (Sanh. i. 1–4; Tosef., *ib.* i. 1). Yet even in Talmudic times it was usual to have at least 11 scholars present at court (Sanh. 7b), a custom observed in later times also, at least in difficult cases. A scholar of standing (מומחה) required no assistant for holding court (Sanh. 5a), so that, during the Middle Ages as well as in modern times, the local rabbi alone frequently represented the bet din. In larger communities, however, there is a bet din consisting of at least three members, which sits daily except on Sabbath and holidays, and decides ritual as well as legal questions. The local rabbi generally presides, but in large communities the direction of the bet din is an office in itself, the incumbent of which bears the title "rosh bet din." The associate rabbi of a place has the same title, while among the Ashkenazim, and especially among the Polish-Russian Jews, the rabbi proper is designated as "ab bet din" and "resh mata." Compare AUTHORITY, JUDGES, ḲAHAL, NASI.

Other Classes of Batte Din.

J. SR. L. G.

BET HILLEL AND BET SHAMMAI: The "School (literally, "house") of Hillel" and the "School of Shammai" are names by which are designated the most famous antagonistic schools that flourished in Palestine during the first century (first tannaitic generation), and which more than others contributed to the development of the oral law.

Down to the advent of Hillel and Shammai, who were the founders of the great schools bearing their names, there were but few casuistic differences among the schools. Between Hillel and Shammai themselves three (or, according to some authorities, five) disputes are mentioned in the Talmud (Shab. 15a; Ḥag. ii. 2; 'Eduy. i. 2, 3; Niddah i. 1); but with the increase of their disciples disputations increased to such an extent as to give rise to the saying, "The one Law has become two laws" (Tosef., Ḥag. ii. 9; Sanh. 88b; Soṭah 47b).

The prevailing characteristics of the disputes are the restrictive tendency of the Shammaites and the moderation of the Hillelites. Three hundred and sixteen controversies between these two schools are preserved in the pages of the Talmud, affecting 221 Halakot, 29 halakic interpretations, and 66 guard-laws ("gezerot"); and out of the whole number only 55 (or about one-sixth) present the Shammaites on the side of leniency. Moreover, even where the characteristic tendencies appear to have changed masters, the practical result remains the same; being the logical and consistent resultants of some opinions expressed elsewhere, and in line with the natural tendencies of the respective schools; and some of their restrictive views the Hillelites subsequently rejected, adopting what were exceptionally the more moderate views of the Shammaites ('Eduy. i. 12 *et seq.*; compare Weiss, "Dor," i. 179 *et seq.*). That the latter, as a school, ever receded from their standpoint to join the ranks of their more moderate antagonists is nowhere indicated; though individuals of that school, like Baba ben Buṭa, sometimes acknowledged the unreasonableness of their party by deserting its standard for that of Bet Hillel (Beẓah 20a; Yer. Ḥag. ii. 78a). Hence it is that the Mishnah introduces some of their controversies with the remark, "These are of the lenient views of Bet Shammai and the restrictive views of Bet Hillel" ('Eduy. iv. 1; Tosef., 'Eduy. ii. 2).

Discussions Between the Schools.

The reason assigned for their respective tendencies is a psychological one. The Hillelites were, like the founder of their school (Ber. 60a; Shab. 31a; Ab. i. 12 *et seq.*), quiet, peace-loving men, accommodating themselves to circumstances and times, and being determined only upon fostering the Law and bringing man nearer to his God and to his neighbor. The Shammaites, on the other hand, stern and unbending like the originator of their school, emulated and even exceeded his severity. To them it seemed impossible to be sufficiently stringent in religious prohibitions. The disciples of Hillel, "the pious and gentle follower of Ezra" (Sanh. 11a), evinced in all their public dealings the peacefulness, gentleness, and conciliatory spirit which had distinguished their great master; and by the same characteristic qualities they were guided during the political storms which convulsed their country. The Shammaites, on the contrary, were intensely patriotic, and would not bow to foreign rule. They advocated the interdiction of any and all intercourse with those who either were Romans or in any way contributed toward the furtherance of Roman power or influences. Dispositions so heterogeneous and antagonistic can not usually endure side by side without provoking serious misunderstandings and feuds; and it was owing solely to the Hillelites' forbearance that the parties did not come to blows, and that even friendly relations continued between them (Tosef., Yeb. i. 10; Yeb. 14b; Yer. Yeb. i. 3b), for a time at least. But the vicissitudes of the period exerted a baneful influence also in that direction.

Characteristics.

When, after the banishment of Archelaus (6 C.E.), the Roman procurator Coponius attempted to tax the Jews, and ordered a strict census to be taken for that purpose, both schools protested, and the new measure was stigmatized as so outrageous as to justify all schemes by which it might be evaded. The general abhorrence for the system of Roman taxation manifested itself in looking with distrust upon every Jew who was officially concerned in carrying it out, whether as tax-collector ("gabbai") or as customs-collector ("mokes"); these were shunned by the higher ranks of the community, and their testimony before Jewish courts had no weight (B. Ḳ. x. 1; *ib.* 113a; Sanh. iii. 3; *ib.* 25b). About this time the malcontents held the ascendency. Under the guidance of Judas the Gaulonite (or Galilean) and of Zadok, a Shammaite (Tosef., 'Eduy. ii. 2; Yeb. 15b), a political league was called into existence, whose object was to oppose by all means the practise of the Roman laws. Adopting as their organic principle the exhortation of the father of the

Maccabees (I Macc. ii. 50), "Be ye zealous for the law, and give your lives for the covenant of your fathers," these patriots called themselves "Ḳanna'im," Zealots (Josephus, "B. J." iv. 3, § 9, and vii. 8, § 1; Raphall, "Post-Biblical History," ii. 364); and the Shammaites, whose principles were akin to those of the Zealots, found support among them. Their religious austerity, combined with their hatred of the heathen Romans, naturally aroused the sympathies of the fanatic league, and as the Hillelites became powerless to stem the public indignation, the Shammaites gained the upper hand in all disputes affecting their country's oppressors. Bitter feelings were consequently engendered between the schools; and it appears that even in public worship they would no longer unite under one roof (Jost, "Gesch. des Judenthums und Seiner Sekten," i. 261; Tosef., R. H., end). These feelings grew apace, until toward the last days of Jerusalem's struggle they broke out with great fury.

As all the nations around Judea made common cause with the Romans, the Zealots were naturally inflamed against every one of them; and therefore the Shammaites proposed to prevent all communication between Jew and Gentile, by prohibiting the Jews from buying any article of food or drink from their heathen neighbors. The Hillelites, still moderate in their religious and political views, would not agree to such sharply defined exclusiveness; but when the Sanhedrin was called together to consider the propriety of such measures, the Shammaites, with the aid of the Zealots, gained the day. Eleazar ben Ananias invited the disciples of both schools to meet at his house. Armed men were stationed at the door, and instructed to permit every one to enter, but no one to leave. During the discussions that were carried on under these circumstances, many Hillelites are said to have been killed; and there and then the remainder adopted the restrictive propositions of the Shammaites, known in the Talmud as "The Eighteen Articles." On account of the violence which attended those enactments, and because of the radicalism of the enactments themselves, the day on which the Shammaites thus triumphed over the Hillelites was thereafter regarded as a day of misfortune (Tosef., Shab. i. 16 *et seq.*; Shab. 13a, 17a; Yer. Shab. i. 3c).

Relation to External World.

Bet Shammai and Bet Hillel continued their disputes—probably interrupted during the war times—after the destruction of the Temple, or until after the reorganization of the Sanhedrin under the presidency of Gamaliel II. (80 C.E.). By that time all political schemes and plans for the recovery of the lost liberty had become altogether foreign to the ideas of the spiritual leaders; and the characteristics of the Hillelites once more gained the ascendency. All disputed points were brought up for review (see 'Akabia); and in nearly every case the opinion of the Hillelites prevailed (Tosef., Yeb. i. 13; Yer. Ber. i. 3b; Grätz, "Gesch. der Juden," 2d ed., iv. 424, note 4). Thenceforth it was said: "Where Bet Shammai is opposed to Bet Hillel, the opinion of Bet Shammai is considered as if not incorporated in the Mishnah" ("Bet Shammai bimeḳom Bet Hillel enah Mishnah"—Ber. 36b; Beẓah 11b; Yeb. 9a); that is, null and void.

Constituent Members.

Of the personnel of these schools there is no record, they being invariably cited collectively as "Bet Shammai" or "Bet Hillel." Nor can their number be stated with exactitude. In round figures, the Babylonian Talmud (Suk. 28a; B. B. 134a) gives the number of Hillel's disciples as eighty, while the Palestinian Talmud (Yer. Ned. v. 39b) makes of them as many pairs. Both sources mention two of them by name, Jonathan ben Uzziel and Johanan ben Zakkai; and it is added that Jonathan was the greatest and Johanan the least among the whole number. No such traditions are recorded of the Shammaites. Of their school three are mentioned by name; viz., Baba ben Buṭa (Beẓah 20a), Dositai of Kefar Yetma ('Orlah ii. 5), and Zadok (Tosef., 'Eduy. ii. 2); but they are mentioned simply because, though Shammaites, they sometimes upheld the views of the Hillelites. See Hillel and Shammai.

Bibliography: Grätz, *Gesch. der Juden*, 3d ed., iii. 275–278, 500 *et seq.*, *ib.* notes 23, 26; Jost, *Gesch. des Judenthums und Seiner Sekten*, i. 261–270; Frankel, *Darke ha-Mishnah*, pp. 45–55; Weiss, *Dor Dor we-Dorshaw*, i. 177–187; idem, *Introd. to Mek.* v. *et seq.*; Brüll, *Mebo ha-Mishnah*, pp. 43–49; Bacher, *Agada der Tannaiten*, i. 14–25; Schwarz, *Die Controversen der Shammaiten und Hilleliten*, Carlsruhe, 1893.

J. SR. S. M.

BET HA-MIDRASH: High school; literally, "house of study," or place where the students of the Law gather to listen to the Midrash, the discourse or exposition of the Law. It is used in contradistinction to the Bet ha-Sefer, the primary school which children under thirteen attended to learn the Scriptures. Thus it is said in Gen. R. lxiii. 10: "Esau and Jacob went together to the bet ha-sefer until they had finished their thirteenth year, when they parted; the former entering the houses of idols, and the latter the batte ha-midrashot." Elsewhere it is stated, "There were 480 synagogues (batte kenesiot) in Jerusalem, each containing a bet ha-sefer, (primary school for the Scriptures), and a bet Talmud (same as bet ha-midrash), for the study of the Law and the tradition; and Vespasian destroyed them all" (Yer. Meg. iii. 73d; Lam. R., Introduction 12, ii. 2; Pesiḳ. xiv. 121b; Yer. Ket. xiii. 35c, where "460" is a clerical error). The same tradition is given somewhat differently in Bab. Ket. 105a: Three hundred and ninety-four courts of justice were in Jerusalem and as many synagogues, "batte ha-midrashot" (high schools), and "batte soferim" (primary schools). According to Yer. Ta'anit iv. 7, p. 69a; Lam. R. ii. 2, iii. 51, there were 500 primary schools in Betar, the smallest of which had no less than 300 pupils (compare Soṭah 49b, Giṭ. 58a, which speak of 400 schools, each with 400 pupils). The number of schools (480) in Jerusalem besides the one in the Temple is derived by gematria from the word מלאתי = 481 (Lam. R. *l.c.*).

Meaning.

The bet ha-midrash in the Temple hall (Luke ii. 46, xx. 1, xxi. 37; Matt. xxi. 23, xxvi. 55; John xviii. 20) is called the "bet ha-midrash ha-gadol," the great high school (Tanna debe Eliyahu R. ix. [x.], xvi., and elsewhere). It formed the center of learn-

ing, and was, of course, the oldest one, standing in close relation to the "Bet Din ha-Gadol," the high court of justice in the Temple. Its history can not well be traced. A "bet wa'ad," meeting-place of scholars, existed as early as the days of Jose ben Joezer of Zereda, the martyr of the Maccabean time, who teaches: "Let thy house be a bet wa'ad for the wise" (Ab. i. 4). The name "bet wa'ad" is met with also in Soṭah ix. 15; Yer. Ber. iv. 7c; Yer. Ta'anit iv. 67d, and elsewhere. The hearers or disciples were seated on the ground at the feet of their teachers (Ab. *l.c.*; Luke x. 39; Acts xxii. 3). In the first century, schools existed everywhere at the side of the synagogues (Acts. xix. 9, "the school of one Tyrannus"). The primary school, bet ha-sefer, was, however, instituted at a later time, first by Simeon ben Shetaḥ, about 100 B.C. at Jerusalem (Yer. Ket. viii. 32c), and later introduced generally, for the benefit of all children, by Joshua b. Gamla in the first century (B. B. 21a; see EDUCATION). The Haggadah reflects a later mode of life when speaking of a bet ha-midrash of Shem and Eber which was attended by Isaac, occasionally also by Rebekah, and regularly by Jacob (Targ. Yer. to Gen. xxii. 19, xxiv. 62, xxv. 22; Gen. R. lxiii.; Tanna debe Eliyahu R. v.); of that of Jacob at Sukkot, which Joseph frequented (Targ. Yer. to Gen. xxxiii. 17, xxxvii. 2; Num. xxiv. 5); of that which Judah was sent to build for Jacob in Egypt (Gen. R. xcv.; Tan., Wayiggush, xi.); or of that of Moses, where Moses and Aaron and his sons taught the Law (Targ. Yer. to Ex. xxxix. 33; compare Num. R. xxi.: "Joshua arranged the chairs for the scholars attending the bet wa'ad of Moses"). Similarly the prophet Samuel had his "bet ulphana" (Aramaic for "bet ha-midrash") in Ramah (Targ. to I Sam. xix. 19). Solomon built synagogues and schoolhouses (Eccl. R. ii. 4). King Hezekiah furnished the oil for lamps to burn in the synagogues and schools, and threatened to have killed by the sword any one who would not study the Law; so that soon there was no 'AM HA-AREṢ to be found in the land, nor a child or woman unfamiliar with all the precepts on Levitical purity (Sanh. 94b). Especially those of the tribe of Issachar devoted their time to the study of the Law in the bet ha-midrash, Zebulun the merchant furnishing them the means of support (I Chron. xii. 33; Deut. xxxiii. 18; Gen. R. lii., xcix.; Targ. Yer. *l.c.*).

Its History.

Jethro was promised that his descendants would never see the schoolhouses (batte ha-midrashot) disappear from among them (Tanna debe Eliyahu R. v.; compare Mek., Yitro, 'Amalek, 2).

In Mishnaic times (Shab. xvi. 1) it appears that public discourses were held in the bet ha-midrash; but Targ. Yer. on Judges v. 9 indicates that it was used later for the study of the Law, and the popular discourses were delivered at the synagogue.

The first bet ha-midrash of which there is authentic record is the one in which Shemaiah (Sameas) and Abtalion (Pollion) taught, and which Hillel, when a youth, could attend only after having paid admission-fee to the janitor (Yoma 35b). Whether or not this charge of a fee, so contradictory to the maxim of the men of the Great Synagogue (Abot i. 1), "Raise many disciples," was a political measure of the time, it seemingly stands in connection with a principle pronounced by the Shammaites (Ab. R. N., *A*, iii.; *B*, iv., ed. Schechter, p. 14), that "only those who are wise, humble, and of goodly, well-to-do parentage should be taught the Law." On the other hand, the Hillelites insisted that "all, without exception, should partake of the privilege, inasmuch as many transgressors in Israel, when brought nigh to the Law, brought forth righteous, pious, and perfect men." Against the Hillelite principle, R. Gamaliel wanted to exclude all those who had not stood the test of inner fitness. He was outvoted, with the result that 400 (or, according to some authorities, 700) chairs were necessarily added in order to seat the newcomers (Ber. 28a). The customary seating of the pupils on chairs marks an improvement, and this new feature gave to the schoolhouse the name "yeshibah" (Abot ii. 7) or "metibta" (B. M., 85a, b).

Earliest Forms.

The bet ha-midrash of Jabneh was called "vineyard," either because it stood in a vineyard (Schürer, "Gesch." 3d ed., ii. 325, note 49) or, as rabbinical tradition asserts, because it was built in semicircular shape, thus resembling a vineyard (Ket. iv. 6; 'Eduy. ii. 4; Yer. Ber. iv. 7d). At all events the name "vineyard" became the usual appellation for the bet ha-midrash; hence Song of Songs vii. 13 (A. V. 12), "Let us get up early to the vineyards," was applied to the bet ha-midrash ('Er. 21b).

It is frequently recommended as highly meritorious to be one of the first to come to the bet ha-midrash and the last to leave (Shab. 127a; Giṭ. 7a; Meg. 15b; Suk. 28a; Sanh. 3b).

It was believed to bring misfortune to sit at meals during the time that the discourse was being held in the bet ha-midrash (Giṭ. 38b). It was forbidden to sleep in the bet ha-midrash (Tanna debe Eliyahu R. xiii., xiv.). In Babylonia, where scholars spent their whole time in the school, exception was made to this rule (Ber. 25a; Meg. 28a). Mothers won special merit by training their children to go to the bet ha-sefer, and wives by waiting for the return of their husbands from the bet ha-midrash (Ber. 17a). Every session at the bet ha-midrash was expected to offer some new idea to the student; hence the frequent question: "What new thing was offered at the bet ha-midrash to-day?" (Tosef., Soṭah, vii. 9; Ḥag. 3a; Yer. Giṭ. v. 47d; and elsewhere). The bet ha-midrash ranks higher than the synagogue; consequently a synagogue may be transformed into a bet ha-midrash; but the latter can not be changed into a house of worship (Meg. 26b, 27a). "He who goeth from the synagogue to the bet ha-midrash—that is, from the divine service to the study of the Law—will be privileged to greet the majesty of God; for so says Ps. lxxxiv. 8 [A. V. 7]. 'They go from strength to strength, every one of them appeareth before God in Zion'" (Ber. 64a). To the bet ha-keneset (synagogue) and the bet ha-midrash in Babylonia are referred the words of Ezek. xi. 16, Hebr.: "I will be to them as a little sanctuary in the countries where they

Rules of the Bet ha-Midrash.

Importance of the Bet ha-Midrash.

shall come" (Meg. 29a). The Haggadah finds allusions to the bet ha-midrash in Ps. xc. 1: "Thou hast been our dwelling-place in all generations"; and Ps. lxxxii. 1, Hebr.: "God standeth in the midst of the congregation of [those who seek] God" (*ib.*; Gen. R. xlviii.); and also in Balaam's words (Num. xxiv. 5): "How lovely are thy tents, O Jacob, thy tabernacles, O Israel" (Targ. Yer. to Num. *l.c.*; Sanh. 105b); likewise in Cant. viii. 10: "I am a wall and my breasts like towers" (Pes. 87a), and Cant. ii. 8, 9, refer to the synagogue and the schoolhouse: "The voice of my beloved! behold he cometh leaping . . . ; my beloved is like a roe," meaning that God proceeds from one synagogue to the other, and from one bet ha-midrash to the other, to bless Israel (Pesiḳ. v. 48b).

God also has His bet ha-midrash in heaven, and teaches the Law to the righteous (Tanna debe Eliyahu R. i., iii., iv., v., viii., ix.); it is called the "upper yeshibah" or "metibta" (B. M. 86a; Ber. 18b; Ta'anit 21b). "He who accustoms himself to go to the bet ha-keneset and bet ha-midrash in this world shall also be admitted into the bet ha-keneset and bet ha-midrash of the world to come" (Joshua b. Levi, in Deut. R. vii.; Midr. Teh. to Ps. lxxxiv. 5 [A. V. 4]).

The Heavenly Bet ha-Midrash.

The name "bet ha-midrash" recurs in the Arabic "madrasah," for school; and Jews under the influence of Arabic life called the bet ha-midrash also midrash (Güdemann, "Gesch. des Erziehungswesens und der Kultur der Juden in Frankreich und Deutschland," i. 92 *et seq.*, 265; "Quellenschriften zur Gesch. des Unterrichts," p. 99). A systematic plan of education of the thirteenth century, published and translated by Güdemann, *l.c.*, proposes to impose on each member of a congregation in the whole country or district the old half-shekel tax for the maintenance of the great bet ha-midrash or high school to be built in the capital near the synagogue, and for primary schools to be in each town, where the disciples, together with the teachers, should live during the week, separated from their parents and removed from all contact with the outside world. During the Middle Ages the bet ha-midrash was open day and night for both public discourses and private studies. It contained usually a large library for the use of the students, and became an attractive center and meeting-place also for scholars of other cities. Inevitably this privilege was frequently abused, and the bet ha-midrash often became the resort of idlers and poor homeless strangers who spent their time in gossip rather than in study. The official name given by non-Jews to the bet ha-midrash in Nuremberg (1406) is "Judenschule" (see Güdemann, "Gesch. d. Erziehungswesens und der Kultur d. Abendländ. Juden," p. 67, note 10). Whether the same name, "Judenschule," for the synagogue, given to it by the Christian population (Güdemann, *l.c.* p. 94, note 2), originated from the use of the bet ha-midrash also as a place of worship by the students, customary as early as Talmudical times (Ber. 8a), or from other causes, the proverbial "noise of the Judenschule" seems to refer to the lively discussions which took place in the bet ha-midrash (though at times the synagogue was used also for learned disputations), and not to any disorder in connection with the divine service.

The number of hearers or disciples at the bet ha-midrash was not limited as was the case in the Heder, or primary school (Abrahams, "Jewish Life in the Middle Ages," p. 349). The rabbis or ordained teachers, as a rule engaged by the community to take charge of the studies in the bet ha-midrash, often dwelt in the same house; thus in Germany where the bet ha-midrash received the Latin name Clausa (Claus = cloister), also called "Claus Rabbis" or "Clausner." The synagogue and bet ha-midrash were often in the same building or adjoining each other. For the course of studies and other regulations concerning the bet ha-midrash, see the articles Education and Teacher; also Academies, Bahur, Heder, and Yeshibah.

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J. SR. K.

BET-TALMUD: Hebrew monthly review, devoted to Talmudical and rabbinical studies and literature; founded in 1881 by Isaac Hirsch Weiss and Meïr Friedmann, at Vienna, and published by the former until its discontinuance in 1886.

Besides the editors, among the contributors to this monthly were such scholars as Buber, Brüll, A. Epstein, Güdemann, Reifmann, Schechter, and many others prominent in the domain of Jewish learning. Some of the articles published in "Bet-Talmud" were also printed separately.

L. G. I. Br.

BETERA, BENE. See Bathyra.

BETH-ANATH: A Canaanite city in the territory of Naphtali, the name of which contains, as one of its elements, the name of a god, Anath. Though the Israelites did not succeed in conquering this city, the Canaanitish inhabitants became tributary to them (Josh. xix. 38; Judges i. 33). The city is mentioned several times in Egyptian inscriptions (W. Max Müller, "Asien und Europa," pp. 195, 220). The exact location can not be definitely ascertained. It is generally supposed to be on the site of the present village 'Ainitha, in a fertile valley southeast of Tibnin in Galilee; but it is doubtful whether an impregnable fortress could have stood there. Since Rameses II. speaks of a mountain Beth-anath, W. Max Müller holds that the city itself lay in the valley.

J. JR. F. Bu.

BETH-ANOTH: City in the hills of Judah (Josh. xv. 59). It has been identified by both Conder and Buhl ("Geographie," p. 158) with the modern Beth Ainûn.

J. JR. G. B. L.

BETH-ARABAH ("house of Arabah"): A town situated, according to Josh. xv. 61, in the wilderness of Judah. It was a border-town between Judah and Benjamin, and hence is credited to the former (Josh. *ib.*); while in Josh. xviii. 22 it is enu-

merated among the towns of Benjamin. Lying to the south of Beth-hoglah in the Jericho plain, indications point to its identification with the modern 'Ain al-Feshkha, as proposed by the late Robertson Smith. In Josh. xviii. 18 the name is given as "Arabah."

J. JR. G. B. L.

BETH-ARAM (Josh. xiii. 27) or **BETH-HARAN** (Num. xxxii. 36): A city east of the Jordan. The Talmud speaks of it as "Bethramta" (ביתרמתה); Eusebius as "Bethramphta"; and Josephus as "Betharamatha." Herod the Great built a palace there which was destroyed after his death. The city was rebuilt by Herod Antipater and called "Julias," in honor of the wife of Augustus. As the original name of the empress was Livia, Eusebius and others called the town "Livias." The site is indicated by the ruins on the hill Tell-er-Rameh, in a fertile part of the Jordan.

J. JR. F. BU.

BETH-ARBEL: Mentioned only once (Hosea x. 14) as a city destroyed by Shalman. Opinions vary both as to the location of the place and as to the identification of Shalman. The most probable location is that of the modern Irbid on the east side of the Jordan (G. A. Smith, "Historical Geography of the Holy Land"). As for Shalman, Schrader ("K. A. T.," ii. 440–442) says he is a Moabite king, Shalamanu. Conder favors Shalmaneser III.; Wellhausen ("Kleine Propheten") and Nowack (Commentary) Shalmaneser IV. A solution may be found in the Septuagint reading, "Beth-Jeroboam" for "Beth-arbel" and "Shallum" for "Shalman." The passage would then refer to the destruction of the house of Jeroboam by Shallum (II Kings xv. 10).

J. JR. G. B. L.

BETH-AVEN: A city on the border of Benjamin in the wilderness (Josh. xviii. 12), east of Bethel (Josh. vii. 2) and west of Michmash (I Sam. xiii. 5). It was the scene of a battle between Saul and the Philistines, in which the latter were defeated (I Sam. xiv. 23).

In Hosea iv. 15, v. 8, x. 5, Beth-aven is probably a disguise for Beth-el, particularly in x. 5, where calves of Beth-aven as objects of idolatry are mentioned.

J. JR. G. B. L.

BETH-AZMAVETH. See AZMAVETH.

BETH-DAGON: The name of several places apparently in ancient Palestine. The second element is the name of the Philistine god Dagon. In the Old Testament mention is made of a city called "Beth-dagon," allotted to the tribe of Judah (Josh. xv. 41; compare Tosef., Oh. iii. 9); and within the territory of the tribe of Asher there was also a Beth-dagon (Josh. xix. 27; compare Tosef., Sheb. vii. 13). Sennacherib also mentions a Bit-daganna on his inscriptions (see Schrader, "K. B." ii. 92; Delitzsch, "Wo Lag das Paradies?" p. 289) which appears to be a third distinct locality. Beth-dagon occurs at the present day as the name of various places in Palestine; but it is doubtful whether any ancient cities can be associated with them. The Beth-dagon southeast of Jaffa is probably too far north for the Judean city mentioned in Josh. xv. 41; the Beth-dagon in the district of Acre, mentioned by Scholz, answers the required conditions.

J. JR. F. BU.

BETH-DIBLATHAIM: City of Moab (Jer. xlviii. 22) identical with ALMON DIBLATAIM.

J. JR. G. B. L.

BETH-EL: A city famous for its shrine, on the boundary between Ephraim and Judea—the site of the present little village of Bêitîn, on the southern slope of the Ephraimitic mountains. (See illustration on page 120.) Originally the town was called Luz (Gen. xxviii. 19); but this name was displaced by that of the shrine, Beth-el ("house of God"). According to Gen. xii. 8, Abram erected an altar east of Beth-el; but the erection of the shrine—that is, of the holy stone—is ascribed to Jacob (Gen. xxviii. 18; compare Gen. xxxv. 6, 14). Since in these narratives (Gen. xxviii. 19, xxxv. 7) Beth-el, "the holy place," is distinguished from the city Luz, the shrine must have been outside the city. A suitable place would be the hill to the east of Bêitîn, where now are the ruins of a small fort. But Schlatter ("Zur Topographie Palästina's," pp. 236 *et seq.*), who thinks that the name Beth-aven in the Old Testament (Hosea iv. 15 *et seq.*) is merely a sarcastic disguise of "Beth-el" (so also the Talmud; Neubauer, "G. T." p. 155), concludes from Josh. vii. 2 (compare Gen. xii. 8) that the shrine must be sought somewhat more to the east at Deir Diwân. The statement in the text of Josh. vii. 2, and Josh. xvi. 3, also, which places Beth-el, together with Luz, on the boundary-line of Ephraim, can not, for textual reasons (compare the Septuagint reading), be taken as a conclusive proof that the shrine was at a great distance from the city. According to Judges xx. 18, 26 *et seq.*, the shrine was of great importance in the days of the Judges; still more so after the division of the kingdoms, when Jeroboam made it the chief Ephraimitic shrine (I Kings xii. 29 *et seq.*; compare II Kings x. 29), "the king's chapel," as it is called in Amos vii. 13. At the time of Elisha there was a community of prophets at Beth-el (II Kings ii. 3). The oldest prophets name Beth-el as one of the centers of degenerate Israelite cult (Amos iii. 14, iv. 4, v. 5; compare Hosea iv. 15, v. 8, x. 5). Amos came into the city at a great feast, and raised a storm of indignation among the priesthood and the people by his merciless condemnation of Israel (Amos vii. 10 *et seq.*).

Even after the conquest of Ephraim the shrine of Beth-el retained its importance (II Kings xvii. 28). When Josiah took possession of this old part of the Ephraimitic dominions he uprooted the illegitimate cult (II Kings xxiii. 15). After the Exile, Beth-el belonged to Judea (Ezra ii. 28). At the time of the Maccabees it is sometimes named as the seat of Syrian garrisons (I Macc. ix. 50). Otherwise, the place is only mentioned by the first Christian topographer, the Pilgrim of Bordeaux, and by Eusebius, as a small country town. In Lam. R. ii. 3 it is stated that Hadrian placed a guard at Beth-el to capture Jewish fugitives.

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Altisraelitische Cultstätten; Benzinger, *Arch.* pp. 372-391; commentaries of Dillmann, Delitzsch, Strack, Holzinger, and Gunkel on Gen. xxviii. and xxxv.

J. JR. F. BU.

BETH-EMEK: A town on the border between Asher and Zebulun, belonging to the latter (Josh. xix. 27). It lay to the east of Acco; but its exact location has not been determined.

J. JR. G. B. L.

BETH GUBRIN: Name of a city mentioned in the Talmud and in the Midrash (Neubauer, "G. T." pp. 122 *et seq.*), called "Betogaboa" by Ptolemy and others. It does not occur in the Old Testament; but Reland shows that it was one of the Idumean forts captured by Vespasian (Josephus, "B. J." iv. 8, § 1). It was also called "Eleutheropolis," under which name it is often mentioned by Eusebius. In his time it was the capital of the province within which it lay. The site of the ancient city is determined by the present village Bêt Gibrûn in southwestern Judea, that contains some ruins. In the vicinity are many natural caves, artificially enlarged; hence it is thought that the name "Eleutheropolis," that is, "free city," arose through a confusion between "ḥor" (cave) and "ḥor" (free). The original name, which was not supplanted by the Greek form, is found in even the oldest Mohammedan writers.

J. JR. F. BU.

BETH-HACCEREM: According to Neh. iii. 14, a Judean city; described in Jer. vi. 1 as a high place visible at a great distance. Jerome (on the passage) speaks of Beth-haccerem as a village still existing on the road between Jerusalem and Tekoa. This coincides with the so-called "Mount of the Franks" (Jebel Furêdis), a high peak south of Jerusalem. But since it was on this hill that Herod the Great built a fort called "Herodion," it could hardly have become a mere village in the days of Jerome. If the statement of Jerome be true (and there is no sufficient reason to doubt it), Beth-haccerem can not be the 'Ain Karim, west of Jerusalem, as Cheyne ("Encyc. Bibl." i. 556) has it. This latter is rather to be identified with the "Kerem" mentioned in the Septuagint to Josh. xv. 59. However, the village Beth-Kerem, which, according to the Mishnah (Niddah ii. 7), had a reddish color, may be identical with the Biblical Beth-haccerem.

J. JR. F. BU.

VIEW OF BETH-EL.
(From a photograph by Bonfils.)

BETH-HILLEL, DAVID DE: Beni-Israel; author of a book of "Travels," Madras, 1832, the first work by a Jew published in India. He describes his travels through India, but is otherwise of little importance.

BIBLIOGRAPHY: *Catalogue of Anglo-Jewish Exhibition*, No. 939.

J.

BETH-HORON: Name of two villages at the western end of the Ephraimite mountains, called respectively "upper Beth-horon" (Josh. xvi. 5) and "nether Beth-horon" (Josh. xvi. 3, xviii. 13; I Kings ix. 17). They are nowadays spoken of as the two villages "Bet 'ûr et-Taḥta" (the lower) and "Bet 'ûr el-Foḳa" (the upper). They were situated on an old road leading from Gibeon to the plain on the coast; this is mentioned in the Old Testament as a difficult and steep road between the villages of

Beth-horon (Josh. x. 10; ἡ ἀνάβασις Βαιθωρών, I. Macc. iii 16), or Morad Beth-horon (Josh. x. 11; ἐν τῇ καταβάσει Βαιθωρών, I. Macc. iii. 24). In ancient times the road was the principal highway between the mountains and the plain. Here the Canaanites fled from Joshua (Josh. x. 10 *et seq.*); and by this road the Egyptian king Shishak probably invaded the country, since Beth-horon is mentioned in the inscription relating his victory (W. Max Müller, "Asien und Europa," p. 166). It was for strategic reasons that Solomon fortified the lower Beth-horon. In Grecian times the Syrian general Seron attempted to force an entrance by Beth-horon into the country, but was repulsed by Judas Maccabeus (I Macc. iii. 13 *et seq.*). Nicanor afterward met with the same fate (I Macc. vii. 39 *et seq.*). When Bacchides became master of the Jewish country he strongly fortified this important point. It is again mentioned when the Romans under Cassius sustained heavy losses there (Josephus, "B. J." ii. 19, § 8). It may also be gathered from the Old Testament that these two villages were built by the daughter of Ephraim (I Chron. vii. 24), and that Sanballat, the adversary of Nehemiah, came from there (Neh. ii. 10, 19; xiii. 28). For the form "Horôni" compare Ὡρωνίν; *i.e.*, "Horonaim" in Septuagint of Josh. ix. 10 and 11; Sam. xiii. 24. Several of the Talmudic scholars came from Beth-horon (Neubauer, "G. T." p. 154).

J. JR. F. BU.

BETH-JAAZEK: According to the Mishnah (R. H. ii. 4), a large court in which the Sanhedrin awaited the announcement of the new moon. The Palestinian Talmud ascribes its name to the fact that the calculation of the calendar was settled (עזק) there.

J. JR. F. BU.

BETH-JESHIMOTH: Town in the district east of the Jordan, allotted to the tribe of Reuben according to Num. xxxiii. 49 and Josh. xii. 3, xiii. 20; but in Ezek. xxv. 9 it is mentioned as a Moabitish city. Josephus calls the city "Besimoth" ("B. J." iv. 7, § 6). Eusebius speaks of it as "Bethsimuth," and states that it was situated on the Dead Sea, 10 Roman miles southeast of Jericho. Its exact site is said to have been on a sandy hill southwest of Beth-haran. From this it appears that the Talmudic assertion that Beth-jeshimoth is 12 miles distant from Abel-shittim is not correct (Neubauer, "G. T." p. 251).

J. JR. F. BU.

BET HA-KENESET. See SYNAGOGUE.

BETH-LEHEM-JUDAH (I Sam. xvii. 12; Judges xvii. 7, xix. 1): The modern Bait Laḥm, situated about 5 miles south of Jerusalem, some 15 minutes' walk east of the road to Hebron, on a range of hills surrounded by fertile and beautiful valleys. The city was also called "Ephratah" (Josh. xv. 60, LXX.; Micah v. 1 [A. V. 2]; Ruth i. 2, iv. 11; but hardly Gen. xxxv. 16, 19; xlviii. 7). In I Chron. ii. 50 *et seq.*, iv. 4, Ephratah is the wife of Caleb from whom Beth-lehem descended. Beth-lehem is mentioned among the cities of Judah in Josh. xv. 60, in a passage which is missing in the Hebrew text, but which has been preserved in the Septuagint.

In the epic stories of the Book of Judges neither Beth-lehem nor any other city of Judah is mentioned. In the additions to this book it is named as the home of the Levite who migrated to Ephraim (Judges xvii. 7). Beth-lehem is also the scene of the idyl of Ruth. It was through David, whose family lived at Beth-lehem, that the little country town achieved an unexpected fame. The characteristic story told in II Sam. xxiii. 13 *et seq.* shows how much David was attached to his native city. But he did not remain there. He chose a larger capital, and thus Beth-lehem could continue undisturbed in its quiet ways. According to II Chron. xi. 6, the town was fortified by Rehoboam. Micah (v. 1) predicted that Beth-lehem, Ephratah or (omitting "lehem") Beth Ephratah would be the birthplace of a new Messianic David.

Nothing further is found in the Old Testament concerning this country town, that was probably nothing more than an insignificant village, except that a number of its citizens returned to Judah after the Exile (Ezra ii. 21). It is not mentioned in the Book of Maccabees, nor in post-Biblical times by Josephus. But it became of world-historic importance as the traditional birthplace of Jesus, and as such is still the goal of pious pilgrimages. Hadrian built here a shrine to Adonis, in order to irritate the Christians; this shows how important the town had become to the Christian world. As early as the second century a stable in one of the grottos close by the town was pointed out as the birthplace of Jesus (Justin Martyr, "Dial. cum Tryph." pp. 70, 78). Constantine built a splendid basilica in Beth-lehem, substantially the same church which is still admired by modern travelers. Below the church is the grotto regarded as the birthplace of Jesus. Jerome occupied a grotto near by when translating the Bible. During the Crusades Beth-lehem suffered greatly from Mohammedan violence. To-day it is a flourishing town, inhabited only by Christians.

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J. JR. F. BU.

BETH-PEOR: A place in the valley of the Jordan which, in Josh. xiii. 20, is apportioned to the Reubenites. In Deuteronomy (iii. 29, iv. 46, xxxiv. 6) it is stated that the people were in the valley of the Jordan, opposite Beth-peor, when the Deuteronomic law was promulgated. Hosea (ix. 10) probably means the same place when he speaks of Baal-peor. According to Eusebius ("Onomastica," ed. Lagarde, ccxxxiii. 78; ccc. 2), the city was situated 6 Roman miles from Livias (or Beth-haran) near Mount Peor (compare Num. xxiii. 28). According to another statement of Eusebius ("Onomastica," ccxiii. 47), this mountain lay on the road from Livias to Heshbon; and according to Jerome (*ib.* cxv. 1), it was 7 miles distant from the latter. But no place corresponding to these descriptions has as yet been found. The references to Beth-peor in the Talmud, collected by Neubauer, "G. T." pp. 252, 253, prove that the place survived the destruction of the Second Temple.

J. JR. F. BU.

BETH-REHOB or **REHOB**: An Aramaic city which sent reenforcements to the Ammonites during the war with David (II Sam. x. 6, 8; compare

I Sam. 14. 47, LXX.). According to Judges xviii. 28, the city of Dan was built in the plain of Beth-rehob. The latter is also mentioned as the northern frontier place of Palestine (Num. xiii. 21).

The exact site of Beth-rehob is uncertain. Robinson tried to identify it with the fort Hunên along the western border of the upper Jordan valley; but judging from the statements in the Old Testament, it must be a place east of the Jordan. It is possible that Beth-rehob is the ancient name of Banias, assuming that this place is not to be identified with Hasar Enan (compare BAAL-GAD).

J. JR. F. BU.

BETH-SHAN or **BETH-SHEAN**: Fortified town of Canaan. The Baisân of to-day, in the lower part of the Jaltûd chasm, 120 meters below the level of the sea. The Israelites did not succeed in conquering this city, which was strongly fortified by nature (Josh. xvii. 16; Judges i. 27). Whether it was conquered by the Philistines or whether the Canaanites opened their city to them is not clear from the stories of I Sam. xxxi. 10 and II Sam. xxi. 12. But like all the other cities that had not been vanquished, Beth-shean had fallen into the hands of the Israelites by the time of Solomon (I Kings iv. 12). In Greek times it was Hellenized and named Skythopolis (Judges i. 27, LXX.; II Macc. xii. 29; Judith iii. 10; Josephus, and elsewhere). But the Hebrew name is used not only in I Macc. v. 52, xii. 40 *et seq.*, but also in the Talmud (see Neubauer, "G. T." pp. 174 *et seq.*), and has entirely supplanted the Greek name. At the time of Hyrcanus the city again fell into the hands of the Jews, but became free under Pompey and belonged to the league DECAPOLIS. During the war for independence Beth-shean was taken by the Jews, but it was soon recaptured by the pagans, who took bloody vengeance on the Jews. Interesting ruins of temples, bridges, a theater, etc., bear witness to the flourishing condition of the city in Græco-Roman times. The Talmud speaks of the fertile surroundings of this town, and of the strictness with which the Jews living there fulfilled the Law (Neubauer, "G. T." *l.c.*). The forms Beth-shean and Beth-shan rest upon slightly variant spellings of the Hebrew form, "shan" representing a natural contraction of "shean."

J. JR. F. BU.

BETH-SHE'ARIM: According to rabbinic accounts, the Sanhedrin was destined to pass through ten exiles during the period 30–170, and to be compelled to wander from place to place. One of its stations was to be the city of Beth-she'arim, in which R. Judah I. resided for a long time (R. H. 31b; Sanh. 32b; Ket. 103b). As the next place of sojourn was Sepphoris, Beth-she'arim is identified with El-Shajarah (Al-Shajarsh), south of Sepphoris (Neubauer, "G. T." p. 200). From the etymology of the name, שערא = שערים, Schwarz ("Das Heilige Land," p. 189) identifies it with the modern village Turan at the Jebel Turan northeast of Sepphoris (Fischer and Guthe's Map of Palestine, c. 3).

According to Tosef., Ter. vii. 14, Johanan b. Nuri also dwelt in Beth-she'arim; and, as the same place is called בית שערי in Yer. Ter. viii. 46a, the two names must be identical. The latter name of the place is used also in Yer. Kil. ix. 32b and Yer. Ket. xii. 35a: thither was conveyed the coffin of R. Judah I., who died in Sepphoris. בית שערי is also mentioned as a place of burial in Yer. M. K. iii. 82c. Certain texts of the latter, however, substitute Bet-biri in the neighborhood of Cæsarea.

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G. S. KR.

BETH-SHEMESH (**IR-SHEMESH** in Josh. xix. 41).—**Biblical Data**: A city of the hill-country between Judea and the coast on the southern side of Wadi Sarâr, called to-day 'Ain Shems. According to Josh. xix. 41, it was one of the cities of Dan, and according to Josh. xv. 10, it was on the boundary-line of Judea. In Josh. xxi. 16 it is named as a Levitic city. The Ark of the Covenant of YHWH remained here for a time after it had been released by the Philistines (I Sam. vi. 9 *et seq.*). At the time of Solomon, Beth-shemesh was the seat of one of the royal officers (I Kings iv. 9). Later on Amaziah, king of Judea, incurred a serious defeat there. Under Ahaz, Beth-shemesh was conquered by the Philistines (II Chron. xxviii. 18). Nothing further is heard of the town, although it still existed at the time of Eusebius. Another Beth-shemesh was situated in the territory of the children of Naphtali (Josh. xix. 38; Judges i. 33). There seems to have been still another Beth-shemesh, mentioned in Josh. xix. 22. Neither of these latter two has been identified. The Beth-shemesh of Jer. xliii. is generally supposed to be the Egyptian Heliopolis, which is called ON in the Old Testament. On account of this discrepancy Winckler ("Alttest. Untersuchungen," p. 180) would strike out Beth, and translate shemesh "pillars of the sun."

J. JR. F. BU.

—**In Rabbinical Literature**: Various explanations are offered for the disaster which, according to the Masoretic text, befell fifty thousand people in the very moment of their rejoicing over the return of the Holy Ark (I Sam. vi. 19). Josephus explains ("Ant." vi. 1, § 4) that they sinned in presuming, not being priests, to lay their hands upon the Ark of the Law. The Talmud affirms that the inhabitants of Beth-shemesh were irreverent, greeting the appearance of the Ark with the cry, "Who angered thee that thou wert wroth, and who then hath appeased thee that thou art kindly disposed toward us?" Another account is that these people perished because they were so sordid as not to pause in their work in the fields at the appearance of the Ark.

The somewhat curious wording of the passage (I Sam. *l.c.*), "He smote of the people seventy men, fifty thousand men" ("and" does not appear in the Hebrew text), is explained by rabbinical authorities as indicating that this enumeration refers to two classes of people: the learned, whose number seventy represents the Sanhedrin, and the ordinary people, represented by the larger number. Other expounders, no doubt referring to the Septuagint reading which mentions only the seventy men, interpret this as meaning that only the members of the Sanhedrin perished, but that on account of their

prominence their loss was equal to the loss of fifty thousand of the plain people (Soṭah 35a, b; Yer. Sanh. ii. 20b; compare also the Targum and pseudo-Jerome, "Quæstiones," upon I Sam. vi. 19).

L. G.

BETH-SHITTAH ("place of acacia-trees"): A place near Abel-meholah. To it the Midianites fled when pursued by Gideon (Judges vii. 22). The name occurs only here; the place has not been identified.

J. JR. G. B. L.

BETH-ZUR: A city in southern Judea (Josh. xv. 58; I Chron. ii. 45; Neh. iii. 16) which was fortified by Rehoboam (II Chron. xi. 7). It was a strongly walled place, situated on the eastern boundary-line of Judea. The town was repeatedly besieged during the time of the Maccabees (I Macc. iv. 28 *et seq.*, vi. 50, ix. 52, x. 14, xi. 65). Its situation is indicated by the ruins near a hill of Bêt-sur, or Burj-sur.

J. JR. F. Bu.

BETHABARA: An unidentified place mentioned in John i. 28. According to Origen's reading, the name is brought into connection with the Hebrew "'abarah" (crossing), and is supposed to refer to one of the many fords of the Jordan. Another reading is "Bethany" (*Βεθανία*), but no place of this name east of the Jordan is known. Grove, Wilson, and Cheyne combine both readings into *Βηθαναβρά*—that is, "Beth-nimra" in the Jordan valley, northeast of the Dead Sea.

J. JR. F. Bu.

BETHANY (*Βηθανία*): A place referred to in the Gospels, and probably also in the Talmud, under the forms ביתייני, בית אוני, בית איני, and בית היני, but not mentioned in the Old Testament (Pes. 53a; Tosef., Shebi'it, ed. Zuckermandel, 30, 71). According to John (xi. 18), it was "nigh unto Jerusalem, about fifteen furlongs off"; according to Jerome ("Onomasticon," ccviii.), "in secundo ab Ælia milliario" (at the second mile-post from Jerusalem). This is the site of the village El-Azariyeh on the southeastern slopes of the Mount of Olives. The identification is established by the name "El-Azariyah," which is the Arabic form for "Lazarium," as Bethany was sometimes called by the Christians. The village, with its olive-, fig-, almond-, and carob-trees, is a little oasis in that barren region. The figs (Hebr., "te'enah"), which are also mentioned in the Talmud, probably gave the place its name.

J. JR. F. Bu.

BETHAR: City in Palestine, scene of the war of Bar Kokba (132–135), and mentioned as such in Mishnah Ta'anit iv. 6; Yer. Ta'anit 69a; Babli Ta'anit 26b, 29a; Lam. R. to chaps. ii. 2 and iv. 8; Yer. Ber. 3d; Tosef., Yeb. xiv. 8; Bab. Yeb. 122a; Sanh. 17b; R. H. 18b, as well as in many other passages in Talmud and Midrash. The name is written in various ways: usually ביתר, but in the Cambridge and Hamburg MSS. (Ta'anit iv. 6), ביתתר; so also in "Halakot Gedolot," ed. Hildesheimer, p. 189, and Sherira's "Letter," ed. Neubauer ("Mediæval Jewish Chronicles," i. 4, MSS.); but *ib.* ii. 109, בית תֵר, the reading in Kohut, "Light of Shade," p. 41; בית תר, in Cant. R. to chap. ii. 17, but בית תור, Neubauer, *ib.* i. 171. These sources indicate that Bethar was a town of importance as early as the time of the destruction of Jerusalem, and was, moreover, the seat of a Sanhedrin; its inhabitants, who frequently suffered at the hands of the Jerusalem pilgrims, are said to have rejoiced exceedingly over the fall of that city. Bar Kokba made Bethar the chief base of the uprising against the Romans; and upon its suppression, Bethar—within the walls of which large masses of Jews had sought refuge—was closely surrounded by the Romans under Julius Severus, and was besieged for two and a half years (132–135); see concluding part of Seder 'Olam R. compared with Yer. Ta'anit 69a, and Lam. R. ii. 2, according to which this period of time does not refer to the duration of the war, but to that of the siege of Bethar; the war itself, according to Jerome (on Dan. i. 9, end), lasting three years and six months. During the war Bethar afforded shelter to an enormous population, which fact gave rise to exaggerated rabbinical accounts that Bethar had several hundred schools for children, and that the school youth boastingly declared that they could overthrow the enemy with their pen-reeds. When the stream, Yoredet ha-Zalman, ran dry in summer, the city began to suffer from want of water. The Samaritan Book of Joshua (ed. Juynboll, xlvii.) relates that the provisions, which were secretly conveyed to the town, suddenly, as if by miracle, ceased to be supplied. It is said that there were two subterranean passages leading from the city to Jericho and Lydda; that the Jews made use of them for the transportation of provisions; and that the Samaritans betrayed this secret to the Romans and thus brought about the fall of Bethar. Rabbinic sources (Yer. Ta'anit 68d; Lam. R. to chap. ii. 2) also speak of a Samaritan's treachery that, furthermore, caused the death of the pious R. Eleazar of Modin. Hence it may be concluded that Bethar was situated close to the Samaritan territory, and that the story of the underground passages to Jericho and Lydda can not be credited, for they are plainly features of the siege of Jerusalem, transferred to Bethar. Neubauer is therefore incorrect in locating Bethar in the vicinity of Beth-shemesh, basing his opinion on the *Βαιθάρ* of the Septuagint on II Sam. xv. 24; for this place is not found in the Masoretic text, and thus no light is conveyed from that source as to its locality. Eusebius ("Hist. Eccl." iv. 6) calls the city *Βίθθηρα* (variant *Βεθθὴρ*, *Βηθὴρ*)—which agrees with the above-cited spelling, ביתתר; and he states that Bethar lay in the vicinity of Jerusalem. On this account Schürer and others (Ritter, Tobler, Derenbourg, Renan) identify Bethar with the modern Bittir, which is situated at a distance of three hours southwest from Jerusalem and contains the remains of an old fortification on a steep neck of land. The *Βηθάρις* of Josephus ("B. J." iv. 8, § 1) is said to be different from this Bittir. If, however, Bethar had been situated near Jerusalem, it is inconceivable that Jerusalem should have taken no part in the war. Grätz ("Gesch. der Juden," 3d ed., iv. 144), on the other hand, declares the statement of Eusebius to be erroneous and locates Bethar north of Antipatris, four Roman miles south of Cæsarea. This would put Bethar in the neighborhood of Samaria.

Lebrecht (in "Magazin für die Wissensch. des Judenthums," iii. 1876) also places Bethar in this region—that is to say, at a great distance northward from Jerusalem—and endeavors to prove that Bethar is identical with the Roman Castra Vetera of Sepphoris; ביתר was said to be the equivalent of "Vetera" (compare Hoffmann, "Magazin," 1878, p. 188). This view is followed by Kohut, Fürst, and Krauss in their Talmudic dictionaries. Nevertheless, the site of Bethar must still be considered doubtful. From the Talmud it can be determined only that the town was situated near the sea (Giṭ. 57a; compare Yer. Ta'anit 69a), for the blood of those killed is said to have flowed into the sea. Bethar was destroyed on the same day as Jerusalem, on the Ninth of Ab (Ta'anit iv. 6; compare Jerome on Zech. viii., where instead of "Bethel" read "Bethar"); the killed (הרוגי ביתר) were left to decay in the open field; and only after the hatred of war had abated was it made possible to give them burial.

Bibliography: Herzfeld, in *Monatsschrift*, 1856, p. 105; Lebrecht, *Die Stadt Bether, ein 15-hundertjähriges Missverständniss*, in *Magazin*, iii. 27 *et seq.* (also as a separate pamphlet, Berlin, 1877); Neubauer, *Géographie du Talmud*, pp. 103–114; Schürer, *Gesch.*, 3d ed., i. 693 *et seq.*; Grätz, *Gesch. der Juden*, iv., 3d ed., p. 144; Bädeker, *Palästina und Syrien*, 5th ed., p. 16.

G. S. Kr.

[In favor of the identification with Bittir, however, it might be mentioned that in 1874 Clermont-Ganneau discovered there a Latin inscription mentioning detachments of the fifth (Macedonica) and the tenth (Claudia) legions, the very ones which had been called from the Danube to put down the revolt of Bar Kokba. A Roman garrison was left at Bittir just because of its strategic importance. See Clermont-Ganneau, in "Académie des Inscriptions, Comptes Rendus," 1894, pp. 149 *et seq.*; Hanauer, in "Pal. Explor. Fund, Quart. Statements," 1894, p. 149; Buhl, "Geogr. des Alten Palästina," p. 165; Cheyne, in "Encyc. Bibl." i. 555.—G.]

BETHEL, or DE SYNAGOGA (מן ביתאל, "of the house of God"): An Italian-Jewish family, several members of which are known as liturgical poets and copyists. According to a family tradition, it was one of the four prominent Jewish families deported by Titus to Rome after the destruction of the Temple. The name "Bethel," however, seems to be derived from Casadio (= house of God, "beth-el"), probably their place of origin.

Traces of this family are found as early as the twelfth century. By the middle of the fifteenth century the name had almost disappeared, and the family had assumed the name of Anaw, of which family the Bethelides had always been a branch.

The following members are best known to fame:

Ismael ben Moses Bethel: Physician; lived in the middle of the sixteenth century.

Jehiel ben Mattithiah Bethel: Physician; lived at Pisa in the fourteenth century (compare "He-Ḥaluz," ix., part 2, p. 50).

Jekuthiel Bethel: Son of the preceding; copyist; lived at Rome at the beginning of the fifteenth century. The library of Parma possesses a "Maḥzor" written by him for Nethaneel ben Abraham (see Steinschneider, "Hebr. Bibl." vii. 115).

Joab b. Benjamin Bethel: Liturgical poet; lived at Rome at the end of the fourteenth century and the beginning of the fifteenth. He was the author of a "Ḳaddish" in 8 strophes (compare Zunz, "Literaturgeschichte," p. 490; Landshut, "'Ammude ha-'Abodah," p. 80). He is mentioned by Rieti in his "Paradiso," p. 105.

Joab ben Nadan ben Daniel Bethel: Liturgical poet; lived at Rome in the fourteent century. He was the author of a "Reshut" on "Nishmat" for the Feast of Pentecost (compare Luzzatto, "Mebo," p. 23).

Bibliography: Zunz, *Gesammelte Schriften*, iii. 167 *et seq.*; Mortara, *Indice Alfabetico*, p. 8; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 299, 307, 332.

G. I. Br.

BETHESDA: A pool in Jerusalem. According to John v. 2—the only passage wherein it is mentioned—it was "by the sheep market," hence on the north of the Temple-hill. Its exact location can not be definitely fixed. The Pilgrim of Bordeaux (about 333) and also Eusebius ("Onomasticon," celx., ed. Lagarde) describe it as a double pond with reddish water, surrounded by five colonnades. Hence it might be identified with the two ponds below the convent of the Sisters of Zion. During the Middle Ages, Bethesda was supposed to be the pond on the western side of the French church of St. Anne (compare "Palestine Exploration Fund," 1888, pp. 115 *et seq.*). There is a later tradition, entirely without foundation, that identifies Bethesda with the Birket Israel, a large basin at the northeastern corner of the Temple-hill.

J. JR. F. Bu.

BETHPHAGE: Town mentioned in several passages of the New Testament (Matt. xxi. 1; Mark xi. 1; Luke xix. 29), in all of which it is brought into connection with Bethany, or the Mount of Olives. It was, therefore, on the road to Jericho, near Jerusalem, and outside of the wall. This is known also from Talmudical references, where it is given as the Sabbath distance limit (Neubauer, "G. T." p. 147). According to some passages of the Talmud, also, it would appear that Bethphage (Tos. Pes. viii.) was near, yet outside, Jerusalem בית פגי, Soṭah 45a). Yet it is referred to as surrounded by a wall (Pes. 63b, 91a; Men. 78b), which description does not exactly correspond to any known locality in the immediate neighborhood of Jerusalem. The exact location, however, has not been determined (see Buhl, "Geographie des Alten Palästina," p. 155).

J. JR. G. B. L.

BETHSAIDA: A town in northern Palestine not mentioned in the Old Testament, but referred to in the Gospels, and by Josephus, Pliny, and others. According to Josephus ("Ant." xviii. 2, § 1; 5, § 6; "B. J." ii. 9, § 1; iii. 9, § 7), Philip transformed the village Bethsaida—situated on the Jordan where it discharges into the Sea of Galilee—into a large, flourishing city, which he called Julias. The Gospels mention the village Bethsaida; Jesus sometimes stayed there; and Philip, Andrew, and Peter came from there (Matt. xi. 21; Mark vi. 45; viii. 22, 26; Luke ix. 10; John i. 44, xii. 21). It has been falsely

assumed from some of these passages that there was a Bethsaida west of the Jordan. The statement of John (xii. 21) that Bethsaida lay in Galilee is not convincing, as Josephus and others sometimes consider portions of the eastern coast of the lake as belonging to Galilee (compare Buhl, "Geographie des Alten Palästina," p. 242). But one must probably make a distinction between Bethsaida-Julias and the fishing village Bethsaida mentioned in the Gospels. The latter was probably close by the lake, while the city of Philip lay higher up, near the little plain of Batiha.

J. JR. F. BU.

BETHUEL.—Biblical Data: 1. According to Gen. xxii. 22, a descendant of Arphaxad (compare Gen. xi. 13–22). He was the son of Nahor and Milcah, and father of Laban and Rebekah. Since in Gen. xxv. 20 and xxviii. 2, 5, Bethuel is called "the Syrian [Aramean] of Padan-aram," he must have been, according to this source, a descendant of Aram, the brother of Arphaxad (Gen. x. 22; compare Budde, "Urgeschichte," pp. 421–426). In the story of Rebekah's marriage (Gen. xxiv.) he is only mentioned once, as taking an active part in events (verse 50, "then Laban and Bethuel answered"). Some critics omit his name here, and assume that Bethuel was already dead at that time (Ball, "S. B. O. T." *ad loc.*; Holzinger, Commentary to Gen. p. 170). Other critics (*e.g.*, Dillmann, *in loco*) suppose that throughout Gen. xxiv. the name "Bethuel" is a later addition. Gunkel (Commentary to Gen. pp. 226, 229) finds here two traditions, and supposes the Bethuel of verse 50 to be a younger brother of Laban. Some critics think that Bethuel may have been the name of an Aramean tribe in Mesopotamia.

2. Name of a town in the tribe of Simeon (Josh. xix. 4; I Chron. iv. 30), the site of which has not yet been identified.

J. JR. B. E.

——**In Rabbinical Literature:** Bethuel, being king of Haran, exercised the *jus primæ noctis* in his dominions. The people consented, only on condition that he should use this privilege also toward the members of his own family. God, therefore, let him die suddenly when Eliezer wooed Rebekah for Isaac, in order to spare her the dreadful ordeal. This explains why, in the Biblical account of Eliezer's wooing (Gen. xxiv. 50), Bethuel is at first mentioned, but afterward only Rebekah's mother and brother are referred to, Bethuel having died during the night (Yalḳ. i. 109, probably from the lost Midrash Abkir). Another legend states that Bethuel intended to kill Eliezer when he saw the treasures which the latter brought with him, and, not being able to carry out his purpose, on account of Eliezer's great strength (see ELIEZER, IN RABBINICAL LITERATURE), he mixed poison with his food. The angel who accompanied Eliezer changed the plates, however, so that Bethuel ate the poisoned portion which he had intended for Eliezer, and died therefrom (Yalḳ. *l.c.*, Midrash Aggadah, ed. Buber, Vienna, 1894, i. 58, 59). According to the old Midrashim, Bethuel refused to give his daughter in marriage, and for that reason God caused him to die suddenly, while Eliezer was staying in his house (Gen. R. lx. 12).

L. G.

BETHULIA (Βαιτουλοία, Βαιτουλία, Βετυλοΐα, Βαιτυλοΐα; Vulgate, **Bethulia**): Name of the city which, according to the Book of Judith, was besieged by Holofernes; the home of Judith. In the shorter version of the legend published by Gaster ("Proceedings of the Society of Biblical Archeology," 1894, xvi. 156 *et seq.*), Jerusalem is the besieged city. The name "Bethulia" may, therefore, be assumed to be an allegorical one, meaning perhaps "Beth-el" (house of God), or it may be a word compounded of "betulah" and "Jah" ("YHWH's virgin"). In the better-known longer version, however, the whole context points to the situation of the city as having been on the mountains to the south of the large plain of Jezreel. Bethulia is, moreover, spoken of in a way to distinguish it decidedly from Jerusalem. It may therefore be accepted that in the longer version the story has been connected with a definite tradition current in that locality. The original allegorical name, however, may have been applied to a place in that region; but it has not yet been possible to find traces of the name in the region to the south of the large plain. The name "Mataliye," a place on a hill south of the small fertile plain Merj-el-Gharaḳ, comes nearest to it; but this point is too far south to correspond to the details given in the Book of Judith. This objection applies even more strongly to the fort Sânûr, which is still farther south, and to which, among others, Guerin refers it. Marta ("Intorno al Vero Sito de Betulia," 1887) has tried to identify the city with El-Bared, west of Jennina, a location that, topographically considered, is quite possible. According to Willrich ("Judaica," 1900), "Bethulia" is a corruption of "Bethalagan."

J. SR. F. BU.

BETROTHAL (אירוסין in Talmudic Hebrew): The term "betrothal" in Jewish law must not be understood in its modern sense; that is, the agreement of a man and a woman to marry, by which the parties are not, however, definitely bound, but which may be broken or dissolved without formal divorce. Betrothal or engagement such as this is not known either to the Bible or to the Talmud, and only crept in among the medieval and modern Jews through the influence of the example of the Occidental nations among whom they dwelt, without securing a definite status in rabbinical law.

In the Bible.

Several Biblical passages refer to the negotiations requisite for the arranging of a marriage (Gen. xxiv.; Song of Songs viii. 8; Judges xiv. 2–7), which were conducted by members of the two families involved, or their deputies, and required usually the consent of the prospective bride (if of age); but when the agreement had been entered into, it was definite and binding upon both groom and bride, who were considered as man and wife in all legal and religious aspects, except that of actual cohabitation.

The root ארש ("to betroth"), from which the Talmudic abstract ארוסין ("betrothal") is derived, must be taken in this sense; *i.e.*, to contract an actual though incomplete marriage. In two of the

passages in which it occurs the betrothed woman is directly designated as "wife" (II Sam. iii. 14, "my wife whom I have betrothed" ("erasti"), and Deut. xxii. 24, where the betrothed is designated as "the wife of his neighbor"). In strict accordance with this sense the rabbinical law declares that the betrothal is equivalent to an actual marriage and only to be dissolved by a formal divorce.

SCENE AT A BETROTHAL OF GERMAN JEWS, EIGHTEENTH CENTURY.
(From Bodenschatz, "Kirchliche Verfassung.")

After the betrothal a period of twelve months was allowed to pass before the marriage was completed by the formal home-taking ("nissu'in," "likkuḥin"). In case the bride was a widow or the groom a widower, this interval was reduced to thirty days (Ket. v. 2; Shulḥan 'Aruk, Eben ha-'Ezer, 56).

After the dispersal of the Jews had brought them into contact with the Western peoples, this arrangement was felt to be inconvenient and out of harmony with the prevailing views. It therefore became

customary to perform the entire marriage ceremony, betrothal and home-taking ("erusin" and "nissu'in"), at one time; and an affiancing or engagement similar to that prevailing among non-Jews was introduced. This was not an entire innovation, as its roots already existed in the custom of "shiddukin" or consent to marry, which existed in the days of the Talmud and probably also in the Biblical age. It was considered indispensable by the rabbis that a man should gain the good-will and consent of his prospective bride before entering upon a contract of marriage. Rab, the Babylonian amora, was accustomed to punish severely any one who married without first having persuaded and gained the consent of his wife (Ḳid. 13a; Yeb. 52a *et al.*).

Betrothal and Home-Taking.

What was in the Talmudic age a mere personal matter became in later times a formal custom, which was celebrated with much pomp. At these occasions it was customary to make out a formal contract to marry and to stipulate that a penalty should be imposed upon either party who should fail to fulfil his or her part of it. Such agreements were known as "shiddukin" (consent to marry), and also as "tenaim" (conditions), or among German-speaking Jews "ḳenas-mahl" (penalty-feast), because of these stipulations and penalties. They are still customary in many countries in modified form.

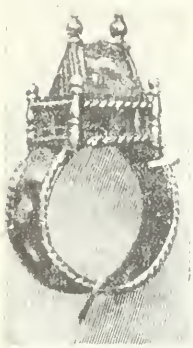
There is now no legal duration of time between betrothal and marriage, the length of the engagement being left entirely to the option of the parties concerned, except that the marriage may not take place in less than seven days after the agreement to marry has been reached (Nid. 66a; Shulḥan 'Aruk, Yoreh De'ah, 192).

In Talmudic days, as in modern times, gifts formed an important feature of betrothal and marriage customs. These were of several kinds. The gifts which the groom sent to his bride were called "siblonot" or "sablonot," a term which Benjamin Musafia and Kohut explain as derived from the Greek *σύμβολον* ("a gift or payment made as a sign or a mark by which to infer something; a token") ("'Aruk ha-Shalem," vol. vi., *s.v.* סבלונות). This derivation is corroborated by the fact that the Talmud (Ḳid. 50b) debates the question whether the sending of siblonot can be considered a proof of marriage or not. Jastrow, however ("Dict." *s.v.* סבלון), derives the term from סבל ("to carry"), corresponding to the Biblical "massa" and "masset." It was also customary for the male friends of the groom to send gifts, which sometimes took the form of money donations and were useful in assisting the groom to defray the expenses of the wedding. These presents were termed "shoshbinut" (friendship-gifts), from the Aramaic "shoshbina" (friend or neighbor),

Gifts.

BETROTHAL SCENE AT NUREMBERG.
(From Kirchner, "Judisches Ceremoniell," 1726.)

supposed by Musafia and Kohut to be derived from the Greek σύσκηνος ("one living in one's tent; messmate; but see Payne-Smith, "Thesaurus," *s. v.*). Sachs ("Beiträge zur Sprach- und Alterthums-Forschung," 1852, pp. 82 *et seq.*) derives the word from שושבא, the myrtle-bearing companions of the bridegroom.



Silver-Gilt Betrothal Ring, Bearing Letter ב for "Mazal Ṭob."
(From the Victoria and Albert Museum, London.)

Betrothal in its legal sense ("erusin") is performed in the following manner: After the ordinary benediction over wine, the person performing the ceremony continues as follows: "Blessed art Thou, O Lord, our God, King of the universe, who hast sanctified us with Thy commandments and given us commandments concerning forbidden connections, and hast forbidden unto us those who are merely betrothed, and permitted unto us those lawfully married to us through 'canopy' ["ḥuppah"] and 'betrothal' ["ḳiddushin"]. Blessed are Thou, O Lord, who sanctifiest Thy people Israel through ḥuppah and ḳiddushin," after which the groom hands to the bride a ring or some object of value (not less than a peruṭah, the smallest current coin), saying, "Be thou betrothed unto me with this ring [or object] in accordance with the laws of Moses and Israel" ("kedat Mosheh we-Yisrael").

The Legal Ceremony.

As stated above, this act of betrothal is at present combined with the rite of home-taking; and after the placing of the ring upon the finger of the bride, the marriage contract (Ketubah) is read, to form an interval between the two acts. The recitation of another benediction over wine and of the customary seven wedding benedictions forms the completion of the wedding ceremony. See Wedding.

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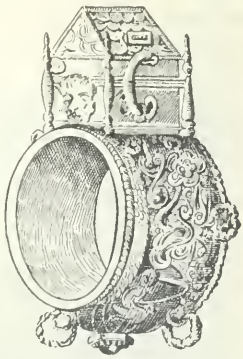
J. SR. B. D.



Betrothal Ring with Box Containing Perfumes and Opening with a Key.
(From the British Museum.)

BETTELHEIM: Name of a Hungarian family. The first bearer of it is said to have lived toward the second half of the eighteenth century, in Presburg. To account for its origin the following episode is related in the family records:

Costumes of Bride and Groom among the German Jews, Eighteenth Century.
(After Kohut, "Geschichte der Deutschen Juden.")

There was a Jewish merchant in Presburg, whose modest demeanor gained for him the esteem of his fellow-townsmen. He was popularly called "Ein ehrlich Jud" (honest Jew). His wife was a woman of surpassing beauty, and many magnates of the country, hearing of her charms, traveled to Presburg to see her. Count Bethlen was particularly persistent, and, failing to attract her attention, he decided to abduct her. Mounted on his charger, he appeared one day in the open market, where the virtuous Jewess was making purchases, and, in the sight of hundreds of spectators, lifted her on his horse, and, heedless of her cries of entreaty, was about to gallop off with her, when her husband appeared on the scene and, after a fierce personal combat, succeeded in rescuing her.

That a Jew should engage in a hand-to-hand encounter with a nobleman of the rank of Count Bethlen was so unprecedented, and the deed itself was

so daring in view of the social status of the Jews of those times (which remained unchanged until the liberal laws of Emperor Joseph II. were promulgated), that the populace thenceforth styled the hero of the story "Bethlen-Jude." This name clung to him until the royal edict, bidding Jews to assume family names, went into force, and then the name was changed to "Bettelheim." Among the family relics preserved by a scion of the house in Freystadtel, on the Waga, is an oil-painting which depicts the daring rescue of the Jewess from the hands of her abductor.

Of the descendants bearing the name of Bettelheim the following are the most prominent:

1. Albert (Aaron) Siegfried Bettelheim: Rabbi and Hebraist; born in Hungary April 4, 1830; died at sea Aug. 21, 1890. At the age of eleven he entered the yeshibah of Presburg, and afterward studied in the Talmudical schools at Leipnik, Moravia, and Prague; enjoying the tutelage of S. L. Rapoport, from whom, at the age of eighteen, he obtained his rabbinical diploma. Bettelheim officiated for a short time as rabbi and religious teacher at Münchengrätz, and then returned to Prague to enter the university, whence he graduated with the degree of Ph.D.

In 1850, and for several years thereafter, Bettelheim was the Austrian correspondent of a number of London journals, and acted as private tutor ("Hofmeister") to Count Forgács, then governor of Bohemia, and afterward Hungarian court-chancellor. In the early fifties Bettelheim removed to Temesvár, Hungary, where he was director of the Jewish schools and editor of a political weekly called "Elöre" (Forward). In 1856 he became the "official translator of Oriental languages and censor of Hebrew books" at Czernowitz, where, in 1858, he married Henrietta Weintraub, the first female Jewish public-school teacher in Hungary. In 1860 he became rabbi at Komorn, Hungary, where he was appointed superintendent of all the schools—the first Jew to gain such a distinction. Thence he went to Kaschau, where he officiated as rabbi until 1862. While at Kaschau he edited a Jewish weekly, "Der Jude" (jargon), to combat the views of the Jewish Congress, then holding animated conventions at Budapest. There, too, he edited a political weekly, whose progressive ideas were discountenanced by his congregation and held to be prejudicial to Judaism. The fanaticism of his people became so pronounced that, being threatened with excommunication by one of the colleagues of his former domicile in Komorn, he decided to emigrate to America with his family.

Becomes Censor of Hebrew Books.

PROCESSIONS OF BRIDEGROOM AND OF BRIDE, CIRCA 1700.
(From Kirchner, "Jüdisches Ceremoniell," 1726.)

In 1867 Bettelheim was elected rabbi of the Crown street congregation (now Beth Israel) of Philadelphia, and became a professor at the Maimonides College. In 1869 he became rabbi of congregation Beth Ahabah, of Richmond, Va., where he established and edited a German weekly, "Der Patriot" (afterward changed into a daily, with the title "The State Gazette"). While in Richmond he entered the Medical College, and was graduated with the degree of M.D. He intended to write a work on Jewish medicine, and has left behind a number of monographs and other documentary material not yet published.

Emigrates to America.

Though assured of a remunerative practise as a physician, Bettelheim, at the solicitation of his congregation and of clergymen of other denominations, whose honored associate he was, did not forsake the pulpit. In 1875 he was elected rabbi of the Ohabai Shalom congregation of San Francisco, Cal., where he became chairman of the Society for the Study of Hebrew, composed entirely of Christian clergymen, and director of the Society for the Suppression of Vice. He held other public offices, and delivered the baccalaureate sermon at various high schools and colleges. He occupied the pulpits of the Unitarian and Baptist churches in San Francisco, and afterward in Baltimore, where, in 1887, he became rabbi of the First Baltimore Hebrew Congregation, an office he held till his death. In Baltimore he became identified with a number of public institutions and charitable organizations, and instructed some non-Jews in the elements of the Hebrew language.

While on the homeward voyage from a visit to Europe, he died on board ship, and was buried Aug. 21, 1900. Two Catholic priests, whose acquaintance Bettelheim had made on the voyage, read the Jewish burial service and recited the "Kaddish" as the body was lowered into the sea.

Bettelheim's literary activity was of the most varied kind. Besides the items enumerated above, it may be noted that he was the art critic of a prominent San Francisco journal; coeditor of the "Jewish Times" (now the "Jewish Times and Observer") of San Francisco, from 1880 to 1886; a regular contributor to the "Argonaut" of that city; a frequent contributor to the "Jewish Exponent" of Philadelphia, and the "Menorah Monthly" in New York. He was the author of some charming ghetto tales and stories of Jewish life, two of which—"Yentil the Milk-Carrier" and "The Baal-Milhamah-Rabbi"—were translated into German, Hungarian, and Hebrew. He was at work for over twenty years on a Revised English Bible, about three-fourths of which he had completed in manuscript at the time of his death. Many of his suggestions and scholarly notes are incorporated in the last two volumes of Kohut's "Aruch Completum."

His Literary Activity.

BIBLIOGRAPHY: *Baltimore American* and *Baltimore Sun* of Aug. and Sept., 1890; George Alexander Kohut, *Rev. Dr. Aaron Siegfried Bettelheim; a Biographical Sketch*, in *Jewish Exponent*, Philadelphia, 1890; idem, in *Jewish Comment*, Baltimore, Aug. 17, 1900.

S. G. A. K.

2. Anton Bettelheim: Austrian critic and journalist; born at Vienna Nov. 18, 1851. He studied law, and for some time was engaged in active practise, but abandoned the profession for a literary career. Although he had received his degree of "doctor of law," he attended the lectures of Giesebrecht and M. Bernays at Munich on literary subjects. Fired by the eloquence and enthusiasm of the latter, he undertook the study of Beaumarchais' life and writings, and, to this end, resolved to make original investigations in the libraries of London, Paris, The Hague, Carlsruhe, and Spain. After an extended tour through Germany, France, England, and Spain, Bettelheim became, in 1880, the feuilleton editor of the Vienna "Presse." He retained this position until 1884, when he became editor of the "Deutsche Wochenschrift." In 1886 he joined the editorial staff of the "Deutsche Zeitung," which position he resigned shortly after to publish the "Biographischen Blätter," subsequently issued as "Biographisches Jahrbuch und Deutscher Nekrolog."

Bettelheim's works are: "Beaumarchais," a biography, 1886; a translation of Littré's "Wie Ich Mein Wörterbuch der Französischen Sprache zu Stande Gebracht Habe," 1887; "Volkstheater und Lokalbühne," 1887; "Ludwig Anzengruber, der Mann; Sein Werk, Seine Weltanschauung," 1891 (2d ed. 1898); "Die Zukunft Unseres Volkstheaters," 1892; "Deutsche und Franzosen," 1895; and "Acta Diurna, Gesammelte Aufsätze," 1899.

Bettelheim edited "Führende Geistel," 1890–97, and was also one of the editors of Anzengruber's complete works, published by Cotta, 1890.

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, pp. 98, 99; *Das Geistige Wien*, 1893, p. 54.

S. E. Ms.

3. Caroline von Gomperz-Bettelheim: Court singer and member of the Royal Opera, Vienna; born June 1, 1845, at Pesth.

She studied pianoforte with Karl Goldmark, and singing with Laufer. At the age of fourteen she made her début as a pianist, and two years later appeared for the first time in opera at Vienna. She eventually obtained a permanent engagement at the Royal Opera in that city. She has occasionally starred in her favorite rôles in other cities of Germany as well as in London. She is the wife of Julius Ritter von Gomperz, president of the Austrian chamber of commerce and member of the Upper House.

S. J. So.

4. Felix Albert Bettelheim: Physician and surgeon of Panama; born in Freystadtel, on the Waag, Hungary, Sept. 2, 1861; died in Baltimore, Md., April 4, 1890. He was the son of the rabbi Aaron Siegfried Bettelheim, and emigrated to the United States in the sixties. In his seventeenth year he was graduated from the University of California with high honors, and three years later from the Medical College in San Francisco. From 1880 to 1881 he was resident physician of the San Quentin state prison; from 1881 to 1883, ship's surgeon of the Pacific Mail steamship "Colima"; 1883–89, surgeon-general of the Panama Railroad and Canal

Company. Through his efforts the first hospital in Panama was built; and he became one of its staff of physicians. He held several high offices and received a number of medals and testimonials from the government in recognition of his services.

Bettelheim was the discoverer of a new germ peculiar to tropical countries, an account of which is given in medical records. In 1889 he studied clinical methods in the great European cities. On his return to America he died from a tropical liver complaint which was held by American authorities to be unique and was described by Professor Osler, of Johns Hopkins University, in a London medical journal. He was a frequent contributor to the "Lancet" and other periodicals, and left a posthumous work, "On the Contagious Diseases of Tropical Countries," still unpublished. A text-book by Dr. Thorington of Philadelphia, on the diseases of the eye, is dedicated to Bettelheim's memory.

BIBLIOGRAPHY: The periodical Jewish press of April and May, 1890; *Baltimore American*, April 5 and 7, 1890; *San Francisco Examiner*, April 8, 1890.

A. G. A. K.

5. Jacob Bettelheim (pseudonym, **Karl Tellheim**): German dramatist; born at Vienna Oct. 26, 1841. He attained considerable prominence by his first attempt in the field of literature, "Elena Taceano," a romance. This he followed with "Intime Geschichten" (novelettes) and a drama, "Nero," written in collaboration with Von Schönthan in 1889. After "Die Praktische Frau," a farce, came "Giftmischer" and "Vater Morin," two popular plays; two dramas, "Ehelüge" and "Sein Bester Freund"; "Madame Kukuk," a farce; "Syrenen," a popular play; "Seine Gewesene," farce; "Aus der Elite," farce, 1894; "Der Millionenbauer," drama, in collaboration with M. Kretzer; "Verklärung," drama, 1897; "Verklärung," farce, 1898; "Der Retter," comedy, 1898.

Among other works by Bettelheim may be mentioned: "Onkel Jonas," a popular drama, in collaboration with O. Klein, 1898; "Victorinen's Hochzeit" (translated from George Sand's play), 1879; "Marguerite" (from Sardou), 1886; "Der Erbe" (from De Maupassant), 1894; and "Im Verdacht" (from Labiche).

BIBLIOGRAPHY: Kürschner, *Deutscher Literatur-Kalender*, 1901, p. 98.

S. E. Ms.

6. Karl Bettelheim: Austrian physician; born at Presburg, Hungary, Sept. 28, 1840; died July 27, 1895. He received his medical education at the University of Vienna, where he studied under Hyrtl, Brücke, Rokitansky, and Skoda. In 1868, two years after obtaining his doctorate, he was appointed assistant to Oppolzer, and served in that capacity until 1870. Three years later he became docent of medicine (*Innere Medizin*) at the University of Vienna. From 1870 to 1878 he was editor of the "Medicinisch-Chirurgische Rundschau," and for several years was chief of the department of internal diseases at the Polyclinic, and physician-in-chief of the Rudolfinerhaus at Unterdöbling, near Vienna.

The scientific investigations of Bettelheim are chiefly on the pathology of the heart and blood-vessels. His experimental researches on mitral insufficiency and on the mechanics of the heart following compression of the coronary arteries are considered of great value.

Bettelheim's writings comprise a number of papers on diseases of the blood and circulatory organs, on certain affections of the alimentary canal, and reports of interesting clinical cases, which he published in the leading medical journals. His most important contributions are: "Ueber Bewegliche Körperchen im Blute," and "Ueber einen Fall von Phosphorvergiftung," in the "Wiener Medicinische Presse," 1868; "Ein Fall von Echinococcus Cerebri," "Stenose eines Astes der Pulmonalarterie," and "Bemerkungen zur Diagnose des Magencarcinoms," in "Vierteljahrschrift für Psychiatrie"; "Die Sichtbare Pulsation der Arteria Brachialis, ein Beitrag zur Symptomatologie Einiger Erkrankungen der Circulationsorgane," in the "Deutsches Archiv für Klinische Medicin," 1878; "Die Bandwürmer beim Menschen," in the "Sammlung Klinischer Vorträge," 1879. He translated from the French R. Lépine's "Pneumonia Lobvin," Vienna, 1883; and "Diseases of the Spinal Cord," by the English neurologist Gowers. Bettelheim also described the origin of the second sound in the carotid artery ("Entstehung des Zweiten Tones in der Carotis," in "Zeitschrift für Klinische Medicin," 1883).

BIBLIOGRAPHY: L. Eisenberg, *Das Geistige Wien*, ii. 26; Hirsch, *Biographisches Lexikon*, i. 440; Pagel, *Biographisches Lexikon*, p. 161.

S. W. S.

7. Leopold (Meyer Leb) Bettelheim: Hungarian physician; born Feb. 23, 1777; died April 9, 1838. He was not only eminent in his profession, but was considered a Hebraist of some importance. He lived in Freystädtel, on the Waag, and there held the responsible office of physician-in-ordinary to Count Joseph Erdödy, the influential court chancellor of Hungary, in whose private residence are still preserved the surgical instruments used by Bettelheim in saving the lives of the count and his family, together with documents recording some remarkable cures effected by him.

In 1830 Bettelheim was the recipient of a gold medal of honor from the emperor Franz I. for distinguished services to the royal family and to the nobility.

8. Samuel (Shemuel Ẓebi) Bettelheim: Son of Leopold (No. 7); physician, merchant, and political leader during the troublous years preceding the Revolution of 1848. He was also an eminent Hebraist. His wife, **Eva**, was a woman of unusual scholarly attainments, and an earnest student of the Bible and its commentaries. She was an excellent Talmudist and wrote a number of disquisitions on learned rabbinical questions. The famous reformer Hodza, an evangelical pastor and organizer of a violent Slavonic movement in northern Hungary in 1848, was her instructor in classical and modern literature.

BIBLIOGRAPHY: *Gróf Erdödy József Krónikája* (printed for private circulation only), pp. 84–86; *Pozsonyi Közlöny*, 1863, p. 6; a transcript from old family records supplied for this biography by Dr. Joseph Bettelheim in Budapest.

S. G. A. K.

BETTING: The mutual agreement of two parties as to gain and loss upon a certain contingency. It seems to have been unknown in Biblical times. There is no mention of it in the Scriptures, unless an allusion to this kind of easy gain is intended in such proverbs as the following:

Possibly Alluded to in Proverbs.

"He that tilleth his land shall have plenty of bread, but he that followeth after vain things [A. V. "vain persons"] is void of understanding" (Prov. xii. 11). "Wealth gotten by vanity shall be diminished, but he that gathereth by labor shall have increase" (*ib.* xiii. 11, A. V.). "He that maketh haste to be rich shall not be unpunished" (*ib.* xxviii. 20, A. V.). "He that hasteth after riches hath an evil eye, and knoweth not that want [or disgrace] shall overcome him" (*ib.* xxviii. 22, Hebr.).

An interesting case of betting is related in Ab. R. N. xv. and Shab. 30d *et seq.*: "Two men (A and B) bet whether it was possible to provoke Hillel to anger. One of them (A) said, 'I can do it.' They agreed that, if he did provoke Hillel to anger he should receive from the other (B) 400 zuz [the alternative of the bet, that in case of failure he was to pay to B the same amount, is not mentioned]. He tried his best, but failed. Then he exclaimed: 'If thou art Hillel, the prince of Israel, I hope that there are not many in Israel like thee; for through thee I lose 400 zuz.' Hillel replied: 'Learn to control thyself; the lesson learnt by Hillel's patience is worth even twice the stake.'"

If two parties have bound themselves by a bet, however blamable the act of betting may be, they have to act in accordance with the moral precept, "That which is gone out of thy lips thou shalt observe and do" (Deut. xxiii. 24 [R. V. 23]). They are at least morally bound; but it is not certain whether the loser is also forced by law to abide by the agreement. In the Mishnah (R. H. i. 8; Sanh. iii. 3) betting seems to be among the vices that disqualify those addicted to them from giving evidence. The passage runs thus: "The following are disqualified from giving evidence: He who plays at dice ["mezaḥek be-kubia"] or lends on interest, or bets on pigeons." The original for the last expression is "mafriḥe yonim" (literally, "causing pigeons to fly") and is thus explained in the Gemara (Sanh. 25a): "If thy pigeon comes before the other" [supply] "then I pay thee so and so much." Another explanation is offered by Ḥama, who can not adopt the first definition of "mafriḥe yonim," because the principle of betting is already mentioned in the phrase "playing at dice."

Two reasons are given why a betting man can not be heard as witness: (1) Rami b. Ḥama says: "The winner has no right to take the money of the loser; and if he takes it, he is guilty of robbery." (2) Rab Sheshet says: "A person addicted to betting wastes his time in idleness, and does not fulfil his duty as a human being of contributing by his work his share to the welfare of mankind" ["eno 'oseḳ beyishshubo shel 'olam"]. Both agree that betting disqualifies a person from giving evidence, but with this difference: Rami b. Ḥama declares a betting man guilty of robbery, and therefore disqualified even if he bets only occasionally; while Rab Sheshet would not declare him disqualified, unless betting is his sole occupation (Sanh. 24b).

Bettors Disqualified as Witnesses.

Whether a betting man is guilty of robbery or not depends on the legal value of the betting transaction. Two parties frequently agree to certain conditions, because either party hopes to gain by them, and thinks only of the one eventuality that is favorable to him. The reverse seems to him to be out of question; and neither party is actually prepared for the loss. Such a transaction is called "asmakta" (see ASMAKTA). Rab Sheshet denies that the rule of asmakta applies to the case of mezaḥek be-kubia, or playing at dice. The Tosafot, in discussing this subject, come to the conclusion that when a certain sum of money is laid on the table with the understanding that the winner shall take it, the transaction is legally valid; but that games which are played on credit are asmakta, and the stake is not recoverable by law.

Maimonides' Views.

Maimonides, in his commentary on the Mishnah, speaks of the immorality of the above-named games as follows: "He who indulges in this game spends his time in things which do not contribute to the well-being of his fellow-man; and it is one of the principles of our religion that man ought to occupy himself in this world either with the study of the Torah, in order to perfect his soul in the wisdom of the Torah, or in some useful work or handicraft or trade; but so that he finds some time for the study of the Law." In the same sense he speaks, in his Yad ha-Ḥazaḳah, Gezelah we-Abedah, vi. 11: "Our sages declare many things as forbidden because they involve robbery; viz., playing at dice, and the like, and even where the term 'robbery' does not apply, it is forbidden as a useless occupation" ("'oseḳ bi-debarim beṭelim"). There are some authorities who consider a game at dice less serious, and allow it as harmless (compare Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 207, 13, note).

BIBLIOGRAPHY: Besides the authorities quoted in the article, Maimonides, *Yad ha-Ḥazaḳah, 'Edut*, xi. 4; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 34, 16; *Paḥad Yiṣḥaḳ*, s.v. אסכרה.

J. SR. M. F.

BETURIA, PAULINA: Roman proselyte to Judaism (about the year 50), known under the name "Sarah," who, according to her Latin epitaph, was eighty-six years and six months old at the time of her death. For sixteen years she was a Jewess, a mother of the synagogues ("mater synagogarum") of the Campesian and Volumnian communities in Rome. A proselyte variously mentioned in Talmudic sources as Beluryah, Beruryah, Belurit, and Beruẓia, who was learned in the Jewish law, and who induced her slaves to become proselytes (Mek., Bo, 15; R. H. 17b; Yeb. 46a; Gerim ii. 4), is perhaps identical with Beturia.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, 3d ed., iv. 102; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 74.

G. S. KR.

BEUGNOT, AUGUSTE ARTHUR, COUNT: French statesman and scholar; born at Bar-sur-Aube March, 1797; died at Paris March 15, 1865. Originally he adopted the profession of advocate, but soon abandoned it in order to devote himself entirely to the study of history, and especially the history of the Crusades. He was scarcely thirty-five

years old when he was elected member of the Académie des Inscriptions et Belles-Lettres.

Among many valuable works he wrote, "Les Juifs d'Occident, ou Recherches sur l'État Civil, le Commerce, et la Littérature des Juifs en France, en Espagne, et en Italie Pendant la Durée du Moyen-Age," Paris, 1824. This essay is not free from errors such as are common to those that obtain their information from secondary sources. In the preface, in which he passes in review the period of the struggles of the Jews with the Romans, and the state of the Jews exiled under the Roman emperors, Beugnot betrays scant knowledge of ancient Jewish history. Thus he asserts, contrary to the most authentic documents, that Julian the Apostate never granted to the Jews permission for the rebuilding of the Temple. Nevertheless, the work contains much information on the history of the Jews of France, Spain, and Italy, which has proved valuable to later historians. The author, who was a Catholic, does not attempt to extenuate the horrors of the persecution of the Jews in the Middle Ages.

Bibliography: H. Wallon, *Eloges Académiques*, Paris, 1882, i. 1–58; Daru, *Le Comte Beugnot*, in the *Correspondant*, April, 1865; *La Grande Encyclopédie*, s.v.

S. I. Br.

BEUTHEN: City of Prussian Silesia. No precise information is forthcoming as to when Jews first settled in the city. The mention of Beuthen in the Mainzer Memorbuch (year 1231) is uncertain; but it is known that Jews lived there as early as 1421. The first documentary evidence relating to the Jews of Beuthen dates from the year 1612. In 1617 there was one Jew there, Mauth Arendator by name; and in 1639 two more Jews were admitted to residence. In 1640 a Jew named Kretscham received from Count Gabriel Hentzel the privilege of establishing an inn, and in 1653 another received the right to sell liquor. In 1656 a court Jew resided here; and in the following year an investigation as to the number of Jews was made for the purpose of increasing the taxes. The responsa of Menahem Krochmal in 1657 mention the rabbinate of Beuthen. The Jews were often ill-treated and sought protection from the count, who, in 1688, wrote in their behalf to the city authorities.

In 1715 there were only four families in Beuthen; in 1732 the Jews received a plot for a cemetery, the oldest tombstone still in existence dating from the year 1743. The number of families had in 1782 increased to twenty-three; and in the same year the first prayer-meetings were held in the house of the Boehm family. These were followed by the first synagogue in 1809; the second being inaugurated in 1869, when also the first reader and shohet were appointed.

In 1808 a Jew had been elected member of the common council. The community, which in 1811 consisted of 255 persons, had increased in 1855 to 1,110, in 1885 to 2,290, and in 1901 to 3,026 persons.

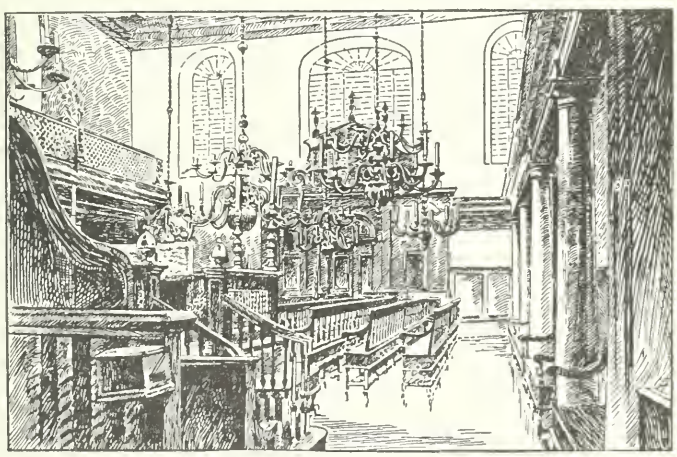
The first rabbi, Moses Israel Freund, officiated from 1790 to 1813; the second, Mendel Cohen, until 1829; the third, Israel Deutsch, author of several writings, until 1853; the fourth, Jacob Ezekiel Levy, until 1864; while the fifth, Ferdinand Rosenthal, served from 1867 to 1887, being succeeded in 1889 by M. Kopfstein.

Bibliography: Kopfstein, *Gesch. der Synagogen-Gemeinde in Beuthen*, Beuthen, 1891; Salfeld, *Martyrologium des Nürnberger Memorbuches*, p. 282; Brann, *Gesch. der Juden in Schlesien*, i. 27.

G. A. F.

BEVIS MARKS GAZETTE. See Periodicals.

BEVIS MARKS SYNAGOGUE (known officially as the **Synagogue Saar ha-Samayim**): The oldest Jewish house of worship in London; established by the Sephardic Jews in 1698, when Rabbi David Nieto took spiritual charge of the congregation. At that time the worshipers met in a small synagogue in Cree Church lane; but the considerable influx of Jews made it necessary to obtain other and commodious quarters. Accordingly a committee was appointed, consisting of Antonio Gomes Serra, Menasseh Mendes, Alfonso Rodrigues, Manuel Nunez Miranda, Andrea Lopez, and Pontaleao Rodriguez. It investigated matters for nearly a year, and on Feb. 12, 1699, signed a contract with Joseph Avis, a Quaker, for the construction of a building to cost £2,750 ($13,335). On June 24 of the same year, the committee leased from Lady Ann Pointz (alias Littleton) and Sir Thomas Pointz (alias Littleton) a tract of land at Plough Yard, in Bevis Marks, for sixty-one years, with the option of renewal for another thirty-eight years, at £120 a year.



Interior of the Bevis Marks Synagogue, London.
(After a photograph.)

Avis began building at once, incorporating in the roof a beam from a royal ship presented by Queen

Anne herself. The structure was completed and dedicated in 1702, and, with the exception of the roof, which was destroyed by fire in 1738, and repaired in 1749, is to-day as it was 200 years ago. In the interior decorations and arrangement the influence of the great Amsterdam synagogue of 1677 is apparent. In 1747 Benjamin Mendes da Costa bought the lease of the ground on which the building stood, and presented it to the congregation, vesting the deeds in the names of a committee consisting of Gabriel Lopez de Britto, David Aboab Ozorio, Moses Gomes Serra, David Franco, Joseph Jessurun Rodriguez, and Moses Mendes da Costa.

The Bevis Marks Synagogue was for more than a century the religious center of the Anglo-Jewish world, and served as a clearing-house for congregational and individual troubles all the world over; *e.g.*, the appeal of the Jamaican Jews for a reduction in taxation (1736); the internecine quarrel among the Barbados Jews (1753); and the aiding of seven-year-old Moses de Paz, who escaped from Gibraltar in 1777 to avoid an enforced conversion.

The synagogue formed the center of the Sephardic community of London till the foundation of the Bryanstone Street Synagogue, in 1866, after which the attendance at the functions declined so much that in 1886 the "yehidim" contemplated selling the ground and the building; but a Bevis Marks Anti-Demolition League was founded, under the auspices of H. Guedalla and A. H. Newman, and the proposed demolition was given up. The synagogue held its bicentenary celebration with great pomp in 1901.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*; A. H. Newman, *A Chapter of Anglo-Jewish History*, 1886; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, No. 780, p. 116; No. 1332, p. 155; *Jew. Chron.* May 31 and June 7, 1901; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, 1901.

J. E. Ms.—J.

BEẒAH ("Egg"): Name of a Talmudic treatise of Seder Mo'ed, the second of the six "sedarim" or orders of the Talmud. Its place in the Seder is not fixed. In the Babylonian Talmud it occupies the fourth place and follows immediately after Pesaḥim. This arrangement coincides with that of the Pentateuch, where the law concerning the holy days is directly connected with the description of Passover (Ex. xii. 16).

In the Mishnah and Talmud Yerushalmi another method is followed, and the treatise occupies the seventh and the eighth place respectively. The name "Beẓah" has its origin in the fact that the treatise begins with this word; a solitary instance among the treatises of the Talmud, it has a parallel in the name "Eykah" for Lamentations, in the Hebrew names of the five books of the Pentateuch, and in the names of the chapters of each treatise of the Talmud. Instead of "Beẓah" the treatise is frequently called "Yom-Ṭob" (Holy Day), in accordance with its contents. The general rule laid down in the Bible in the words "No servile work shall be done in them, save that which every man must eat, that alone may be done of you" (Ex. *l.c.*), is assumed as clear and known; and this rule was held to constitute the difference between "all servile work" (כל מלאכת עבודה), prohibited on holy days, and "all manner of work" (כל מלאכה), prohibited on the Sabbath. But certain problems resulting from these principles had to be solved; and these are discussed in the five chapters of this treatise.

Frequently Called "Yom-Ṭob."

Chapter i.: The main theme of this chapter is the law of "muḳẓeh," "a thing laid aside" so as not to be used for the present. The opposite of muḳẓeh is "mukan," "a thing kept ready" for use. This distinction is based on the divine command (Ex. xvi. 5), "And they shall keep ready [והכינו] what they bring in"—in reference to the manna, which had to be kept ready for the Sabbath from the sixth day. Traditional interpretation generalized the idea expressed in this commandment as follows: A thing which before the commencement of the Sabbath or holy day was not intended for use on these days is muḳẓeh, and must not be used or handled on these days. There are various degrees of muḳẓeh; *e.g.*, "muḳẓeh meḥamat issur"—muḳẓeh on account of some forbidden act which its use would necessitate; "nolad" (born), that which has not existed on the eve of the Sabbath or holy day, and is therefore muḳẓeh. There is a difference of opinion between the schools of Shammai and Hillel as to the force of the above law of muḳẓeh. The preparation of food permitted on holy days sometimes necessitates the carrying of things out of the house, or fetching of things from outside into the house—an act forbidden on the Sabbath, under the title of "hoẓaah" (taking out) (Mishnah Shab. vii. 2), as "taking out," one of the thirty-nine kinds of work included in the precept "Thou shalt do no manner of work." The application of this prohibition to holy days forms a point of difference between the aforenamed schools.

Chapter ii.: The permission to prepare food on holy days is restricted to food required for those days; but if a holy day is closely followed by the Sabbath, the food for the Sabbath may be prepared on that holy day, provided such preparation has commenced on the eve of the festival. This first instalment of the preparation for the Sabbath on the eve of a holy day is called "'erub tabshilin," "the link that unites the cooking" for the Sabbath on the eve of the holy day with that done on the holy day, and causes the latter to be permitted. The next point discussed in the chapter is the question whether things other than the preparing of food, if required for the celebration of the festival, or for the well-being of man—such as slaying certain sacrificial animals, or warming water for a foot-bath—may be done on a holy day.

Chapters iii., iv.: The permission to prepare on a holy day the food wanted for the day does not include hunting, fishing, or the purchase or fitting of implements required for the preparation of food (*e.g.*, whetting the slaughtering-knife, burning charcoal, etc.).

Chapter v.: On certain acts which are prohibited, not as "servile work," but as a preventive ("gezerah") against breaking any of the divine laws concerning the holy day. Such prohibitions are termed "shebut" (abstention from doing), commanded by the Talmudic sages.

The Tosefta calls the treatise "Yom-Ṭob," and has four chapters, contracting chapters ii. and iii.

into one. The treatise occupies the place between Sukkah and Rosh ha-Shanah, as in the Mishnah. The Gemara, both Palestinian and Babylonian, discusses the laws contained in the Mishnah with but a few short digressions, such as those in Bab. 4b; remarks on Yom-Ṭob Sheni, or the second days of festivals; (*ib.* 15b) Rabbi Eliezer's censure on those who left before his lecture was concluded; (16a) how Sham mai and Hillel, each in his own way, showed their gratitude to God for the enjoyment of good food; (25b) on good manners in taking food; and others.

Of special commentaries on the treatise of Beẓah the following two are noteworthy: "Shiṭṭah Meḳubbeẓet," by Rabbi Bezalel Ashkenazi, and the commentary of Rabbi Menahem Meïri.

Bibliography: Z. Frankel, *Hodegetica in Mishnam*, Leipsic, 1867; Wallerstein, *Letter of Rabbenu Sherira*, Krotoschin, 1861; *Hiddushe ha-Rab ha-Meïri* on *Beẓah*, Berlin, 1858; Ashkenazi, *Shiṭṭah Meḳubbeẓet*, special ed. on *Beẓah*, Budapest, 1820; Maimonides, *Mishneh Torah*, iii.; *Zemanim, Hilkot Yom-Ṭob*; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 495–527.
J. SR. M. F.

BEZAI: A family, 324 of whose members returned with Zerubbabel (Ezra ii. 17, and the parallel account, Neh. vii. 23). The name also occurs in the list of those who signed the covenant with Nehemiah, and may there be identified with the leader of the clan (Neh. x. 19); who in I Esd. v. 16 is called **Bassai.** It is interesting to note that the name "Besai" occurs on a clay tablet found at Nippur (Hilprecht, "Pal. Explor. Fund, Quarterly Statement," Jan., 1898, p. 55).

J. JR. G. B. L.

BEZALEL (A. V., **Bezaleel**).—**Biblical Data:** In Ex. xxxi. 1–6, the chief architect of the Tabernacle. Elsewhere in the Bible the name occurs only in the genealogical lists of the Book of Chronicles, but according to cuneiform inscriptions a variant form of the same, "Ẓil-Bêl," was borne by a king of Gaza who was a contemporary of Hezekiah and Manasseh. Apparently it means "in the shadow [protection] of El." Bezalel is described in the genealogical lists as the son of Uri, the son of Hur, of the tribe of Judah (I Chron. ii. 18, 19, 20, 50). He was said to be highly gifted as a workman, showing great skill and originality in engraving precious metals and stones and in wood-carving. He was also a master-workman, having many apprentices under him whom he instructed in the arts (Ex. xxxv. 30–35). According to the narrative in Exodus, he was definitely called and endowed to direct the construction of the tent of meeting and its sacred furniture, and also to prepare the priests' garments and the oil and incense required for the service.

J. JR. C. F. K.

——**In Rabbinical Literature:** The rabbinical tradition relates that when God determined to appoint Bezalel architect of the desert Tabernacle, He asked Moses whether the choice were agreeable to him, and received the reply: "Lord, if he is acceptable to Thee, surely he must be so to me!" At God's command, however, the choice was referred to the people for approval and was indorsed by them. Moses thereupon commanded Bezalel to set about making the Tabernacle, the holy Ark, and the sacred utensils. It is to be noted, however, that Moses mentioned these in somewhat inverted order, putting the Tabernacle last (compare Ex. xxv. 10, xxvi. 1 *et seq.*, with Ex. xxxi. 1–10). Bezalel sagely suggested to him that men usually build the house first and afterward provide the furnishings; but that, inasmuch as Moses had ordered the Tabernacle to be built last, there was probably some mistake and God's command must have run differently. Moses was so pleased with this acuteness that he complimented Bezalel by saying that, true to his name, he must have dwelt "in the very shadow of God" (Hebr., "beẓel El"). Compare also Philo, "Leg. Alleg." iii. 31.

Bezalel possessed such great wisdom that he could combine those letters of the alphabet with which heaven and earth were created; this being the meaning of the statement (Ex. xxxi. 3): "I have filled him . . . with wisdom and knowledge," which were the implements by means of which God created the world, as stated in Prov. iii. 19, 20 (Ber. 55a). By virtue of his profound wisdom, Bezalel succeeded in erecting a sanctuary which seemed a fit abiding-place for God, who is so exalted in time and space (Ex. R. xxxiv. 1; Num. R. xii. 3; Midr. Teh. xci.). The candlestick of the sanctuary was of so complicated a nature that Moses could not comprehend it, although God twice showed him a heavenly model; but when he described it to Bezalel, the latter understood immediately, and made it at once; whereupon Moses expressed his admiration for the quick wisdom of Bezalel, saying again that he must have been "in the shadow of God" (Hebr., "beẓel El") when the heavenly models were shown him (Num. R. xv. 10; compare Ex. R. l. 2; Ber. *l.c.*). Bezalel is said to have been only thirteen years of age when he accomplished his great work (Sanh. 69b); he owed his wisdom to the merits of pious parents; his grandfather being Hur and his grandmother Miriam, he was thus a grand-nephew of Moses (Ex. R. xlviii. 3, 4). Compare Ark in Rabbinical Literature.

L. G.

BEZALEL: Palestinian amora of the fourth century, who is known in Midrashic literature only as the author of haggadistic sentences. Two of these have been handed down by Berechiah, the well-known haggadist and transmitter of haggadistic traditions. In Pesiḳ. xxi. 145b (where the name is corrupted, but easily recognizable) Bezalel interprets the peculiar form "kehaḥallonot" (כהחלונות) (Ezek. xl. 25) by saying, "The windows of the Temple were 'kehot' [dull] (כהות); they were opaque, narrow within, and widening toward the exterior, in order to send light forth to the world." The second saying reported by Berechiah in the name of Bezalel is a simile referring to Ex. xxv. 40 (Cant. R. iii. 11; in Pesiḳ. i. 4b, and in other parallel passages the name is miswritten or has dropped out). A third sentence contains an allegoric explanation of Hosea ii. 7 [A. V. 5]. "Her 'mother' is the Torah, which, like a harlot, becomes an object of contempt among the ignorant, when those who are engaged in its study make the Law contemptible by their conduct." Bezalel gave this explanation in answer to a question which the above-mentioned Berechiah asked him (Ruth R. i. 1 [parashah 1], where the name of Berechiah has been omitted by mistake).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 666.
J. SR. W. B.

BEZALEL B. JOSEPH (YOSEL): Russian Talmudist and rabbi at Orlo, government of Grodno, at the beginning of the nineteenth century. He is the author of a collection of responsa, which he published in 1807 at Byelostok.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 555; Zedner, *Cat. Hebr. Books British Museum*, p. 95.

L. G. I. Ber.

BEZALEL B. JUDAH HA-LEVI OF ZOLKIEV: Polish Talmudist of the second half of the eighteenth century. He wrote a commentary to the sayings of the fathers (Frankfort-on-the-Oder, 1781), entitled "Bezalel."

Bibliography: Zedner, *Cat. Hebr. Books British Museum*, p. 95; Benjacob, *Ozar ha-Sefarim*, p. 88.

L. G. I. Ber.

BEZALEL B. MOSES HA-KOHEN: Talmudist; born at Wilna, Russia, Jan. 14, 1820, where he died April 13, 1878. He was a competent Talmudist at the age of eighteen, and felt himself qualified to criticize the "Mishkenot Ya'akob" of Jacob b. Aaron of Karlin, one of the chief Talmudists of the time, in a letter addressed to him. In 1840 Bezalel became ecclesiastical assistant in Wilna, and held the position until his death. Although the title was a subordinate one, Bezalel was in reality—at least from 1860 to 1878—the spiritual head of the large community at Wilna. Moreover, he not only cared for this community, but answered religious questions directed to him from far and near. Consequently many of Bezalel's answers to the questions, which were theoretical as well as practical in their bearing, are to be found in the responsa literature of the time. Equally numerous were Bezalel's contributions to the works of others, especially those printed in Wilna. His independent work, longer than the others, is "Reshit Bikkurim" (Firstlings), Wilna, 1869, responsa and treatises on Talmudic topics. The Romm edition of the Talmud contains marginal glosses on many of Bezalel's treatises.

Bezalel differed from his more narrow-minded colleagues in showing an inclination for secular sciences. He had, also, a fine historical and critical feeling for rabbinical literature, and some of his historical and critical notes possess considerable value. His wide reading in modern Talmudic literature is remarkable, even if conditions in Russia be taken into account, religious study there being limited almost entirely to the Talmud. Bezalel's extraordinary modesty and active goodness are still frequently praised.

Bibliography: Fuenn, *Keneset Yisrael*, p. 190.

L. G.

BEZALEL BEN SOLOMON OF KOBRIN: Preacher at Slutzk, government of Minsk, Russia; later at Boskowitz, Moravia; died before 1659. He was the author of the following works: (1) "'Amudeah Shib'ah" (Her Columns Are Seven), containing homilies on the Bible; divided into seven parts, each of which bears the title of a Biblical expression connected with the name of Abraham, Isaac, Jacob, Moses, Aaron, David, or Solomon (Lublin, 1666). This work was published by the order of the Council of the Four Lands and of the Lithuanian Rabbinical Assembly, held at Lublin in 1666. (2) "Korban Shabbat" (Sacrifice of Sabbath), on some ritual laws and religious customs concerning Sabbath; divided into thirty-nine chapters (Dyhernfurth, 1691). (3) "Pelaḥ ha Rimmon" (The Piece of the Pomegranate), containing twenty explanations of the forty-nine which had been written by Bezalel on a difficult Midrashic passage (Amsterdam, 1659). (4) "Habaẓelet ha-Sharon" (Rose of Sharon), commentary on Psalm cxix., mentioned in the introduction to the preceding work. (5) "Zayit Ra'anan" (Green Olive-Tree), homilies on the Pentateuch. (6) "'Emeḳ ha-Baka" (Vale of Tears), commentary on Lamentations. The last two works are still extant in manuscript.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 19, ii. 118; Fuenn, *Keneset Yisrael*, p. 191; Michael, *Or ha-Ḥayyim*, No. 613; Steinschneider, *Cat. Bodl.* col. 799; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 95; S. Dubnov, in *Voskhod*, 1896, vii. 2.

H. R. I. Br.

BEZEK: 1. The scene of battle between the tribes of Judah and Simeon, and the Canaanites and Perizzites (Judges i. 4–6). 2. Place where Saul collected his forces for the fight against the Ammonites (I Sam. xi. 8). Identified with the modern Khirbet Ibzig, 14 miles southwest of Beisan (Moore, commentary to Judges i. 5).

J. JR. G. B. L.

BEZER: A city of refuge in the territory of Reuben (Deut. iv. 43; Josh. xx. 8). It was also one of the cities allotted the Levites by the tribe of Reuben (Josh. xxi. 36, Septuagint; I Chron. vi. 63 [A. V. 78]). In the Mesha inscription it is a Moabite city, probably the same as the Bozrah of Moab mentioned in Jer. xlviii. 24. Bezer has not yet been identified with any of the cities whose ruins are found in the plateau of Moab. It must be distinguished from Bosor or Bosora.

J. JR. F. Bu.

BEZETHA: According to Josephus, the name of a hill north of the Temple-mound, and separated from the latter by a valley. After the erection of the third wall it became part of the city of Jerusalem. Josephus ("B. J." ii. 15, § 5; ii. 19, § 4; v. 4, § 2; v. 5, § 8) gives the meaning of the name as "New City," according to which "Bezetha" is a strange transcription of בית חדתא. A more correct rendering is "house of olives" (בית זיתא) It is not certain whether this place is identical with "Bezeth" in I Macc. vii. 19, where Bacchides pitched his tents after leaving Jerusalem. In "Ant." xii. 10, § 2 it is called Βησζήθω (variant reading, Βηθζήθω), and is referred to as a village.

J. JR. F. Bu.

BÉZIERS (formerly **Bediers, Beders, Besers,** and **Bezares**; Hebr., בדריש, בדריש, בדריש, בידרש, ברוש, דברש, בידאיש, בישיש, בישיש): Town of France in the department of Hérault. The date of the settlement of the Jews in Béziers is lost in antiquity. Two letters of Sidonius Apolonarius and the canons of the council held at Agde in 506 establish the existence at that time of numerous and prosperous Jewish communities in the province of Languedoc (Vaissète, i. 243; Sidonius Apolonarius, iii., epistle 4; iv., epistle 5). The Jews of Béziers did not escape the fate of the other Jewish communities in this province, which had to endure the most violent persecutions during the reign of the Visigoths. After

Earliest Mention.

the defeat of the Saracens by Charles Martel in 732, the condition of the Jews of Béziers, as that of those of other towns, became more favorable; and this state lasted during the reign of the Carlovingians. In the eleventh century the Jews of Béziers were affected by the persecutions that broke out in western France.

Albigenses.

But the Jews of Béziers were fortunate in comparison with those of other towns. The viscounts cherished the most kindly feelings for them, and the greater part of the Christian inhabitants, being Albigenses, lived on friendly terms with their Jewish fellow-citizens. Even the restrictions gradually disappeared and were transformed into taxes imposed for the benefit of the princes or of the bishops, which they had to pay in addition to the poll-tax common to all the inhabitants. Thus, through the intervention of the viscount Raymond Trencaval, the bishop Guillaume abolished, in 1160, the custom of throwing stones at the Jews during Holy Week, and substituted a yearly payment of two hundred melgorian sous and a yearly tax of four livres of the same coinage. The good-will of the viscounts of Béziers displayed itself far beyond mere toleration; they even entrusted the Jews with important public offices. The Jews, on their side, were attached by bonds of gratitude to the viscounts and did not participate in the plot which, in 1167, brought about the assassination of Raymond Trencaval. They were therefore excluded from the massacre of the inhabitants that Roger II., with the help of his Aragonian allies, perpetrated in order to avenge this crime.

Roger II. gave the Jews numerous tokens of his confidence and favor. He took the notables among them under his personal protection. Thus in 1172 he interceded in behalf of the Talmudist Abraham ben David (RABaD), and, having taken him from the prison into which the lord of Posquières had thrown him, granted him shelter in Carcassonne. The functions of bailiff, under his government, were often entrusted to Jews. A Jew called Nathan figures with the title of bailiff as a witness to a deed of Roger II. Raymond Roger, the successor of Roger II., followed the example given by his father and assigned for his Jewish bailiffs a distinguished rank among the barons of his court. A Jew of Béziers, called Samuel, figures, together with the barons, on a deed by which Raymond Roger granted the bishop many rights.

In the Thirteenth Century.

The prospects of the Jews of Béziers darkened in the thirteenth century. In the bloody crusade that the pope undertook against the Albigenses, the Jews had their share of suffering. The ambitious Count Simon de Montfort marched against Raymond Roger, who was doubly hated by the pope for his secret friendship with the Albigenses and his protection of the Jews. On July 22, 1209, Béziers was stormed and the inhabitants massacred. Two hundred Jews lost their lives in this massacre, and a large number were driven into captivity. In consequence of the victory over Raymond Roger, the Church acquired a supremacy which it often used to molest the Jews. The council of Avignon (1209) and the Lateran council (1215) had prescribed various restrictions upon the Jews; and the council held at Béziers in 1246 prohibited them from practising medicine. But these restrictive measures were not always carried out, and the Jews of Béziers could evade them more easily than those of other towns, since the Christian inhabitants of Béziers were more accustomed to tolerance; but as that evasion required heavy pecuniary sacrifices, this formerly flourishing community became gradually impoverished, and Philip le Bel in banishing them, Sept., 1366, in order to get hold of their property, must have been disappointed.

Jewish Scholars.

Béziers was a focus of Jewish learning. Abraham ibn Ezra visited it, and about 1155 wrote there his work, "Sefer ha-Shem" (Book of the Name), in which he mentions the names of the scholars Abraham ben Ḥayyim and Isaac ben Judah, to the latter of whom he gives the title "Prince." Benjamin of Tudela, who visited Béziers in 1165, praises the scholars Solomon Ḥalafta and Joseph Nathan. The Talmudist Meshullam ben Moses, the author of "Sefer ha-Ḥashlamah" (Book of Completeness), lived in Béziers in the first half of the thirteenth century. In a responsum drawn up at Béziers, Solomon ben Asher and Joseph ben Gerton are mentioned as colleagues of Meshullam. Solomon ben Joseph ibn Aynb settled at Béziers at the request of several notables of the town, and translated from Arabic into Hebrew many philosophical works. The cabalist Jacob Cohen of Segovia stayed at Béziers at the end of the thirteenth century. Poetry was represented there in the persons of Abraham ben Bedersi, who derived his name from the town, his son Jedaiah, Don Astruc Eleazar Azobi, and Meshullam Azobi.

Bibliography: Vaissète, *Hist. Gen. de Languedoc*, i. 274, 350, 360, 522; ii. 151, 418; iii. 119, Paris, 1730–1745; Saige, *Les Juifs du Languedoc*, pp. 77 *et seq.*; Grätz, *Gesch. der Juden*, vi. 175, 201, vii. 9, 37, 48; Ibn Verga, *Shebeṭ Yehudah*, ed. Hanover, p. 112; Gross, *Gallia Judaica*, pp. 96–105.

G. I. Br.

BHORUPKAR, SAMUEL BAPUJI: Beni-Israel soldier; born near Bombay, India, about 1790. He entered the Fourth Bombay Regiment on Feb. 2, 1811. In 1813 he served with the Poona Brigade under Colonel Cooke, and in 1814 was engaged in Katyawar and on the banks of the Runn against the Waghurs; in 1815 in Guzerat, at Bhuj, in Katyawar and Ookamundul; was present at the capture of the forts of Anjor, Kunkote, Dhingkee, and Joonkee; in 1816 was at Jamnuggur and Dwarka, and at the taking of Deesa, Palampur, Veerumpur, and Kurrunjah; in 1817–18 served in the whole of the campaign in Malwa in pursuit of Holkar, and in 1819 was at the capture of the forts of Newtee and Raree in the southern Konkan. From 1821 to 1827 he was employed on various field services in Guzerat, at the taking of the fort Limbuj, and at Dongerpur, and subsequently in the southern Konkan on several occasions.

Bhorupkar was promoted to the rank of a jemidar Jan. 9, 1828, and to that of subedar on Dec. 28, 1833; was appointed subedar-major on Jan. 1, 1839; was admitted to the Second-Class Order of British India, with the title of bahadur, on March 24, 1841; and retired from service Feb. 3, 1847.

J. J. Hy.

BIACH, ALOIS: Austrian physician and medical writer; born in Lettowitz, Moravia, Austria, May 1, 1849. He was educated at the gymnasium at Brünn and at the University of Vienna. After graduating as M.D. in 1873, he established himself in Vienna, where he was appointed a member of the board of health. In 1883 he became privat-docent of medicine (*Innere Medicin*) at the university in that city. Biach has occupied the position of secretary to the society of physicians of Lower Austria.

In addition to his work on "Die Neueren Antipyretica," Vienna, 1889, he is the author of many essays, of which the following may be mentioned: "Ueber Aneurysmen an den Herzklappen," in "Jahrbücher der Gesellschaft der Aerzte in Wien," 1878; "Ueber Jaborandi und Seine Alkaloide," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1879; "Versuche über die Physiologische Wirkung des Chinolins," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1881; "Cirrhosis Hepatis mit Wandständiger Thrombose der Vena Portæ und Vena Mesenraica Superior," in "Mittheilungen des Vereins der Aerzte in Niederösterreich," 1884; "Entwicklung von Krebs des Magens auf der Basis eines Runden Magengeschwürs," in "Wiener Medizinische Presse," 1890.

S. F. T. H.

BIAL, RUDOLF: Violinist, conductor, composer, and manager; born at Habelschwerdt, Silesia, Aug. 26, 1834; died at New York Nov. 13, 1881. He began his career as a violinist in an orchestra at Breslau, and then made a tour of Australia and Africa with his brother Karl, a pianist of distinction. On his return to Germany, Bial settled in Berlin, where he successively became orchestral director at Kroll's Theater; the Wallner Theater (1864), where many of his operettas, etc., were given; of Kroll's Opera House, where, for several years, the most distinguished artists of Europe sang under his management. Later, Bial was a concert agent in New York.

Bial was a prolific composer of operettas, farces, orchestral pieces, and dances; and several of his compositions enjoyed considerable popularity.

Bibliography: Baker, *Biographical Dict. of Musicians*, s.v.; Adolph Kohut, *Berühmte Israelitische Männer und Frauen*, i. 76.

S. J. So.

BIALA. See Russia.

BIALEH, ZEBI HIRSCH BEN NAPHTALI HERZ (called **Ḥarif**, "the keen"): Rabbi and Talmudist; born about 1670 at Lemberg, Galicia; died Sept. 25, 1748, at Halberstadt, Prussia. He conducted a Talmudic high school in his native city until 1718, when he received a call as chief rabbi to the rich community at Halberstadt. His humanity, gentleness, and unselfishness won him the love and admiration of the people as well as of his colleagues; and he became known as a Talmudic authority throughout Germany. Bialeh was particularly fond of teaching, and when he left Lemberg to go to Halberstadt eighteen of his pupils went with him. His attitude toward them was that of a brother; and he possessed a certain tolerance for the secular sciences, the study of which was then beginning to make headway among the young Jews of Germany. Among his numerous pupils were Elhanan Ashkenazi, Isaiah Berlin, and Meïr Barbi.

Bialeh was restrained by modesty from publishing any works; but he left several manuscripts, which are in the possession of some private persons in Halberstadt; and some of his approbations appeared in the works of his pupils and colleagues. Both in his writings and orally he denounced the prevalent exaggeration of the pilpulistic method; as, for instance, in his approbation to Jehiel Michael's "Nezer ha-Ḳodesh." In general he seems to have followed the logical method, and to have preferred the simple interpretation of the Talmud (see his responsum in Samuel ben Elkanah's "Meḳom Shemuel," No. 5).

His sons were: **Solomon Dob Berush,** rabbi at Glogau; **Naphtali Herz,** rabbi at Dubno; **Abraham,** rabbi at Rawitsch; **Samuel,** assistant rabbi at Halberstadt; and **Simḥah,** rabbi at Dessau.

Bibliography: Auerbach, *Gesch. der Jüdischen Gemeinde Halberstadt*, pp. 64–76, Halberstadt, 1866; Walden, *Shem ha-Gedolim he-Ḥadash*, p. 37; Eleazar ha-Kohen, *Ḳinat Soferim*, fol. 73, Lemberg, 1892.

L. G. I. Ber.

BIALLOBLOTZKY, CHRISTIAN HERMANN FRIEDRICH: Jewish convert to Christianity; born April 9, 1799, at Pattensen, near Hanover; died March 28, 1868, at Ahlden-on the-Aller. Biallobłotzky studied Christian theology and philosophy, and received the degree of D.D. at the University of Göttingen in 1824, the subject of his thesis being "De Legis Mosaicæ Abrogatione." He wrote several works on Christian theology, and published the following on Jewish subjects: (1) "The Chronicles of R. Joseph ben Joshua Meïr, the Sephardi," a translation of Joseph ha-Kohen's "Dibre Hayamim," published by the Oriental Translation Fund, in two volumes, London, 1834–36; (2) "Oẓar ha-Shorashim, Lexicon Radicum Hebraicarum," in Hebrew and Latin, London, 1843; (3) "Sefer ha-Shorashim," a lexicon of the Hebrew roots, in Hebrew and English, *ib.*

Bibliography: Winer, *Handbuch der Theologischen Literatur*, i. 499; McClintock and Strong, *Cyclopædia*, XI. Supplement, p. 484; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 95; idem, *Auswahl Historischer Stücke aus Hebräischen Schriftstellern*, p. 55, note; Fürst, *Bibl. Jud.* i. 115.

J. I. Br.

BIALYSTOK, LITHUANIA. See Byelostok.

BIBAGO, ABRAHAM BEN SHEM-ṬOB (**Bibaz** and **Bibas-Vivas** are corruptions of the name): Spanish religious philosopher and preacher; born at Saragossa; resided in 1446 at Huesca, and was still living in 1489. At the court of John II. of Aragon, he was, as he himself relates, engaged in controversy when only a young man with "a renowned Christian sage" on the dogma of the Trinity. Like Joseph ben Shem-Ṭob, his older countryman, he was familiar not merely with the entire Arabo-Judean philosophy, but also with Christian theology as presented in Latin. He studied the latter so as to be able to defend the Jewish faith in a scholarly manner. Bibago was not "a mere preacher who wrote philosophical homilies," as Grätz says ("Gesch. der Juden," viii. 227), nor "an opponent of philosophy," as Renan represents him

to be in his "Averroès et l'Averroïsme" (3d ed., p. 198), but a rational believer censuring in unsparing language those zealots that "cling only to the shell but reject the kernel, and pose as pious while vilifying a thinker such as Maimonides."

The writings of Bibago include: (1) "Derek Emunah" (The Path of Faith), his chief work, written toward the close of his life, and printed in 1521 at Constantinople. Like all his writings, it has, according to Steinschneider, not received the full recognition it deserves. It is, as the title suggests, a presentation and, at the same time, a defense of the Jewish religion as leading man to the highest knowledge of God and to eternal happiness. It is divided into three treatises, which are subdivided into divisions or parts (called "gates") and chapters. The first treatise deals with: (gate 1) the doings of God; (gate 2) His knowledge; and (gate 3) His providence. The second treatise deals with: (gate 1) the intellect; (gate 2) its nature and object; (gate 3) man's highest object; (gate 4) the blending of faith and knowledge—which topic is but slightly touched; (gate 5) the problem of matter and sin; (gate 6) the question whether Moses sinned; and (gate 7) the true faith. The third treatise deals with: (gate 1) the fundamentals of faith; (gate 2) miracles; (gate 3) creation of the world; (gate 4) ethics; and (gate 5) the special articles of faith. In the fifth part he warmly defends the creed of Maimonides against his antagonists; and his arguments were subsequently literally reproduced by Abravanel in his "Rosh Amanah." In this work, in which many Biblical and rabbinical passages are explained, he takes cognizance of Christian and Mohammedan theology. He quotes Greek philosophers like Plato, Aristotle, and Pythagoras; also Euclid and Ptolemeus, Galen and Themistius, as well as Arabic thinkers like Averroes, Avicenna, Alfarabi, and Gazzali, and even the fable-book "Kalila we-Dimna." Of Christian writers he quotes Eusebius; and of Jewish writers often not only Maimonides, Naḥmanides, and other philosophers, but also cabalistic works like the "Bahir," the "Zohar," "Sefer Yeẓirah," and the "Hekalot." He indorses a saying of a sage that "Reason and Religion are the world's two luminaries"; and he strongly opposes prayers "addressed to angels or to the departed, a practise customary among the Christians."

His Defense of Judaism.

Isaac Arama, Bibago's contemporary, used the book freely. Joseph Solomon del Medigo, the well-known physician and writer, speaks with warm praise of the work, though he complains that the Cabala had crept into it. But the fact must be taken into consideration that, as Steinschneider says, "the cabalists at the close of the thirteenth century had made philosophy the handmaid of the Cabala, and this caused the philosophers on their part to take into consideration the writings and the ideas of the Cabala that had grown into prominence." It is true that Jacob ibn Ḥabib, in his "'En Ya'aḳob" at the close of Berakot, censures Bibago for putting constructions upon the Biblical texts that they could not bear; nevertheless he praises "the beauty of these interpretations, which insinuate themselves into our hearts."

(2) "Eẓ Ḥayyim" (Tree of Life) deals with creation, and has for its object the refutation of the arguments advanced by Aristotle, Averroes, and others in favor of the eternity of the world. The author quotes this treatise three times in the "Derek Emunah" and gives a fair insight into it. (3) A homily on Gen. v. 29, "Zeh Yenaḥamenu," published at Salonica in 1522, treats also of creation and the Sabbath; but is not, as is stated by Michael ("Or ha-Ḥayyim"), part of "Eẓ Ḥayyim" (see Steinschneider, "Monatsschrift," 1883, p. 95). (4) From quotations in the "Derek Emunah" it appears that Bibago wrote a work under the title of "Maḥazeh Shaddai," treating of the belief in resurrection. (5) A work on sacrifice as means of communion with God. (6) A refutation of the objections raised by Naḥmanides against Maimonides. (7) "Ma'amar 'al Ribbui ha-Ẓurot," a treatise on "The Plurality of Forms, Particularly in Man"—Paris manuscript 1004, though without his name. (8) Two philosophical letters to Moses Arondi. (9) A compendium of therapeutics after Galen; besides a number of philosophical works in the form of commentaries to Averroes. (10) A commentary on Averroes' work on logic, "Demonstration" (מופת), written at Huesca in 1446, exists in manuscript, Vatican and Paris. In this work Bibago defends Averroes against Levi ben Gerson. (11) A commentary on Averroes' "Physics," referred to in (12) a commentary on Averroes' "Metaphysics"—still extant in manuscript at Munich. In the introduction he deplores the lack of philosophical research among his coreligionists, who are unable to defend their faith against Christian scholars that study philosophy and science in their schools; and in view of this deficiency he undertook the explanation of Aristotelian metaphysics, however much opposed it was to the pure and sacred ancestral faith. This work shows familiarity not only with all Arabic philosophers, but also with Boethius, with the works of Duns Scotus and Occam, known to him probably through the translation of Elijah Habillo, and with Nicholas Bonettus, a Spanish monk who lived in 1486. Without originality of thought, Bibago nevertheless represents, says Steinschneider, "that class of learned and productive writers which Spanish Judaism produced at the close of a brilliant epoch."

Other Works.

Encourages Philosophical Study.

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K. S. B.—K.

BIBEL'SCHE ORIENT, DER: A magazine of which only two numbers appeared (Munich, 1821), these being supposed to be edited by Isaac Bernays. Its object, as stated in the first announcement, April 24 (the second bears date of Aug. 12, 1812 [1821]), was "to exhibit the spirit of the sacred books in all their purity and clearness, but without any learned verbosity, and to determine the rank of these fiery utterances from olden times as well-defined expressions of the human soul, aside from

their strongly marked peculiarities and their value as important historical documents."

"Der Bibel'sche Orient," whose style is dark, mystical, and confused to a degree, carries mythology into the Scriptures: it betrays the influence of Schelling's quaint philosophy. While regarding the Bible and the development of the Jews from a world-historical point of view, its editor comes to the conclusion that all religions can manifest themselves only by exerting reformatory influences. Though looking with contempt upon Mendelssohn and his disciples, the author was even more in favor of the Reform movement than were the latter.

"Der Bibel'sche Orient" attracted considerable attention upon its first appearance, but was soon forgotten.

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G. M. K.

BIBIKOV, DMITRI GAVRILOVICH: Russian soldier, administrator, and statesman; born 1792; died 1870. In 1837 Bibikov was appointed military governor of Kiev, and governor-general of Volhynia and Podolia. During the fifteen years of his administration of the southwestern provinces, he more than once resorted to harsh measures with regard to the Jews who were directly or indirectly involved in the Polish agitation, for the suppression of which he was responsible. Hence his marked animosity, especially toward the Jews of Berdychev, which city was at that time one of the centers of Polish revolutionary intrigues, and in which a secret branch of the Polish national bank was established. While attacking abuses, Bibikov nevertheless manifested on many occasions a spirit of consideration for the educated Jews. It was due to his remonstrations with the government of Nicholas I. that several severe restrictive laws were relaxed in behalf of the Jews. Such were the measures allowing Jewish residents of the government of Kiev to visit that city for business purposes; that annulling the order of the Jitomir authorities which prohibited the Jewish blacksmiths in Jitomir from following their trade; that permitting the Jews of Starokonstantinov, Zaslav, Ostrog, and Kovno to obtain passports and gild certificates from the local district treasuries instead of procuring them from Novogradvolynsk; that granting to Jewish merchants of the first gild the right to farm inns in crown dominions of the western provinces; and that permitting the Jews to elect from their own number city brokers and notaries public in places where the population consisted of both Jews and Christians.

In 1852 Bibikov was made minister of the interior, which post he filled until 1855. It seems that in this capacity he became more than ever imbued with the prevailing anti-Jewish spirit of Nicholas' régime. In one case, at least, his name is mentioned in connection with a measure prohibiting the Jews from living in certain parts of Jitomir, the restriction being promulgated in compliance with Bibikov's proposition. His brother, Ilia Gavrilovich Bibikov, governor-general of Wilna, was favorably disposed toward the Jews, and was interested particularly in their educational affairs. The Hebrew poet Abraham Baer Lebensohn composed a poem, "kol Ne'urim," commemorating his visit to the Wilna Talmud Torah, which was published in his "Shire Sefat Ḳodesh," ii. 85, Wilna, 1869.

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H. R. B. B.

BIBLE CANON: § 1. The Greek word *κανών*, meaning primarily a straight rod, and derivatively a norm or law, was first applied by the church fathers (not earlier than 360) to the collection of Holy Scriptures, and primarily to those of the so-called Old Testament (Credner, "Zur Gesch. des Canons," pp. 58-68). But although the older Jewish literature has no such designation for the Biblical books, and it is doubtful whether the word was ever included in the rabbinical vocabulary, it is quite certain that the idea expressed by the designation "canonical writings" (*γραφαὶ κανονικαί*), both as including and as excluding certain books, is of Jewish origin. The designation "Apocrypha" affords a parallel instance: the word is Greek; the conception is Jewish (compare the words "Genuzim," "Genizah").

Meaning and Scope.

The idea of canonicity can only have been suggested at a period when the national literature had progressed far enough to possess a large number of works from which a selection might be made. And the need for such selection was all the more urgent, since the Jewish mind occupied itself in producing exclusively writings of religious import, in which category, however, were also included various historical and didactic works. Which writings were included in the recognized collection, and in what manner such collection was made, are questions belonging to the history of the canon, and are discussed in this article: the origin and composition of the separate books come under the history of Biblical literature.

Origin of Idea.

§ 2. The oldest and most frequent designation for the whole collection of Biblical writings is ספרים, "Books." This word, which in Dan. ix. 2 means all the sacred writings, occurs frequently in the Mishnah, as well as in traditional literature, without closer definition. The expression ספרי הקדש ("Holy Books") belongs to later authors. It is employed first by the medieval exegetes; for instance, Ibn Ezra, introduction to "Ysod Morah" and "M'ozne Lashon ha-Ḳodesh"; see also Neubauer, "Book of Tobit," 43b, Oxford, 1878; Grätz, "Gesch. der Juden," 3d ed., vii. 384; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit Mus.," Nos. 181, 193; and elsewhere infrequently, but never in Talmud or Midrash. This fact goes to show that the ancients regarded the whole mass of the national religious writings as equally holy. The Greek translation of the term is *τὰ βιβλία*, which (as may

Designations.

be seen from the expressions *καὶ τὰ λοιπὰ τῶν βιβλίων* and *καὶ τῶν ἄλλων πατρίων βιβλίων*) is used by the grandson of Sirach in the introduction to Ecclesiasticus (Sirach) to designate the whole of the Scriptures.

The canonical books, therefore, needed no special designation, since originally all were holy. A new term had to be coined for the new idea of non-holy books. The latter were accordingly called ספרים חיצונים ("outside" or "extraneous books"); that is, books not included in the established collection (Mishnah Sanh. x. 1)—a distinction analogous to that afterward made, with reference to the oral law itself, between "Mishnah" and "Outside-Mishnah" (משנה חיצונה and משנה, or its Aramaic equivalent ברייתא, "Baraita"). Possibly this designation was due to the fact that the Apocrypha, which in popular estimation ranked nevertheless with religious works, were not included in the libraries of the Temple and synagogues (for illustration of this see Books, and Blau, "Zur Einleitung in die Heilige Schrift," i. *et seq.*).

"Outside" Books.

Another designation, מקרא ("that which is read"), applied to the whole of Scripture, is founded upon the custom of reading the Holy Scriptures to the people on Sabbaths and holidays: it is a term frequently opposed to משנה and מדרש, which designate oral teaching (Ned. iv. 3; Ḳid. i., end; Abot v., end). A third designation is כתבי הקדש ("Holy Scriptures," Shab. xvi. 1; B. B. i., end, and elsewhere), the Greek equivalents of which are *γραφαὶ ἁγιαι* (Rom. i. 2) and *ἱερὰ γράμματα* (II Tim. iii. 15). This term indicates, not the writings belonging to the sanctuary, nor of Israel (Geiger, "Nachgelassene Schriften," iv. 12), but holy writings in contradistinction to profane works (כתבי הקדש and כתבי הדיוט, Tosef., Yom-Ṭob, iv.; ed. Zuckermandel, p. 207, 12), perhaps works inspired by the Holy Spirit. This interpretation is also favored by the expression *πᾶσα γραφὴ θεόπνευστος* (II Tim. iii. 16; compare Eusebius, "Eclogæ Propheticæ," ed. Gaisford, p. 106).

Other Expressions.

A fourth designation for the entire Bible is תורה ("Law") (Mek., Beshallaḥ, 9; ed. Friedmann, pp. 34b, 40b; Pesiḳ. R., ed. Friedmann, 9a, and elsewhere), also found in the New Testament under the form *νόμος* (John x. 34; II Esdras xix. 21). This designation owes its origin to the opinion that the entire Holy Writ is the Word of God, and that the Prophets and the Hagiographa are included in the Torah (see below). It is also possible that, since "Torah" was the title of the first and principal part of the Biblical writings, it was transferred to the entire collection.

"Torah."

The fifth designation, כתוב (literally, "it is written"), frequently found personified (as, for instance, הכתוב אומר, etc. = "the 'Katub' saith"; compare Bacher, "Aelteste Terminologie der Jüdischen Schriftauslegung," p. 90), is, strictly speaking, an abbreviation, and should be supplemented with the name of the book in which "it is written." The Greek equivalent is *γραφή*; *πᾶσα γραφὴ* (II Tim. iii. 16), a translation of כל הכתוב, which, strange to say, is found in the works of Profiat Duran, though certainly it is very old. The sixth designation is *διαθήκη* ("covenant"), from which the term *παλαία διαθήκη* (*Vetus Testamentum* = Old Testament) in the Christian Church has been derived. Even in Ecclus. (Sirach) xxiv. 23 the Pentateuch is called *βίβλος διαθήκης*, and the term ספר הברית ("Book of the Covenant," Ex. xxiv. 7; II Kings xxiii. 2, 21) is similarly translated in the Septuagint. Though "diathēkē," like "Torah," came to be applied to Holy Writ (first by Paul, II Cor. iii. 14; compare Matt. xxvi. 28), the expression ספר הברית ("Book of the Covenant") is never found with this significance in Jewish tradition, except in an apparently polemic utterance of Simon ben Yoḥai (about 150), where a reference to the name "diathēkē" for the Torah occurs (Yer. Sanh. 20c; Lev. R. xix.). In all probability this designation, which, like the term "Old Testament," involves a Christian point of view, was used very rarely. In post-Talmudic times other designations were employed; *e.g.*, עשרים וארבעה ספרים ("The Twenty-four Books") (see G. Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit. Mus." i. 22b, 25a, 27a, 35a); מחזור ("the cycle," in the Masorah; in a codex of the year 1309; and in Ginsburg, "Introduction," p. 564); מקדשיה מקדשיא (Ginsburg, *l.c.* p. 748). Medieval authors called the Holy Writ also פסוק, which originally meant "verse" (Bacher, "Rev. Etudes Juives," xvi. 278). Another very common designation is ת נ ך, the initials of תורה נביאים כתובים ("Law, Prophets, and Holy Writings"), an expression frequently occurring in Talmud and Midrash. A similar acrostic name is א נ ך, an abbreviation of the words אורייתא נביאים כת. In the Middle Ages these mnemonic terms were conveniently regarded as real words, and received translations; namely, "ear-tips" and "plumb-line" respectively.

In the Mishnah (compare Yad. iii. 5) the canonicity of the Holy Books is expressed indirectly by the doctrine that those writings which are canonical "render the hands unclean." The term connoting this quality, מטמאין את הידים, thus comes very near to the technical equivalent for the word "canonical." The nature of the underlying conceit is not altogether clear. It is most likely that it was meant to insure greater caution against the profanation of holy scrolls by careless handling or irreverent uses (Yad. iv. 6; Zab. v. 12; Shab. 13a, 14a). It is an open question whether this capacity to render "the hands unclean" inhered in the scroll kept in the Temple. It appears that originally the scroll in the Temple rendered food unclean; while only outside the Temple were hands made unclean (Kelim xv. 6; R. Akiba, Pes. 19a). At all events, the term מטמא את הידים was extended to all the writings included in the canon, and designated ultimately their canonical character or its effects as distinguished from non-canonical books (Yad. iii. 2-5; iv. 5, 6; Tosef., Yad. ii. 19; Blau, *l.c.* pp. 21, 69 *et seq.*; Friedmann, "Ha-Goren," ii. 168, but incorrect).

§ 3. The Jewish canon comprises twenty-four books, the five of the Pentateuch, eight books of the Prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets), and eleven Hagiographa (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther,

Daniel, Ezra, and Chronicles). Samuel and Kings form but a single book each, as is seen in Aquila's Greek translation. The "twelve" prophets were known to Ecclus. (Sirach) as one book (xlix. 10), and the separation of Ezra from Nehemiah is not indicated in either the Talmud or the Masorah. A Bible codex written in Spain in 1448 divides Samuel, Kings, and Ezra into two books each (Ginsburg, *l.c.* p. 586). These books are classified and arranged into three subdivisions, "Torah," "Prophets," and "Hagiographa"; Greek, *νόμος καὶ προφῆται καὶ ἄλλα βιβλία* (Ecclus. [Sirach]). In Yalḳ. ii. 702 they are styled as abstracts, "Law, Prophecy, and Wisdom," תורה נבואה חכמה; compare Yer. Mak. 31d, below, and Blau, *l.c.* p. 21, note. The division of the Prophets into נביאים ראשונים ("Earlier Prophets") and נביאים אחרונים ("Later Prophets") was introduced by the Masorah. By the former expression the Talmud understands the older Prophets, such as Isaiah, as distinguished from the later Prophets, Haggai, Zechariah, and Malachi (see Sifre, Deut. 27, 357; Yer. Ber. 8d, 23, etc.). In contradistinction to the last three, Samuel, David, and Solomon are sometimes called the old Prophets (Soṭah 48b, top). The entire Holy Writ is also designated by the term "Torah and Prophets" (R. H. iv. 6; compare Meg. iv. 5; Ṭosef., B. B. viii. 14; Sifre, Deut. 218), and the same usage is found in the New Testament (Matt. v. 17, vii. 12, xxii. 40; Luke xvi. 16, 29, 31). The abstract terms "Law and Prophecy" are found once in Pesiḳ., ed. Buber, 111a.

Contents and Divisions.

Earlier and Later Prophets.

Another division is that into "Torah and Ḳabbalah" found in Ta'an. ii. 1; Ṭosef., Niddah, iv. 10; Sifre, Num. 112, 139; "Ḳabbalah" signifying tradition, which is regarded as having been carried on by the Prophets. The Aramaic equivalent for קבלה is אשלמתא, the Masoretic name for the Prophetical Books, and Hebraized into שלום by Ben Asher ("Dikduḳe ha-Te'amim," p. 2).

Still another division is "Torah" and "Miḳra." In Sifre, Deut. 317 "Miḳra" is used as a general term for the Prophets and the Hagiographa—a usage which may also underlie Gen. R. xvi. (ed. Wilna, 75b) and Cant. R. xvi. 6, below (see, however, Bacher, "Aelteste Terminologie," p. 118, note 7). The Midrash on "plena et defectiva" opposes "Torah" to "Miḳra" (Berliner, "Peleṭat Soferim," p. 36), as does also Ben Asher (Blau, "Masor. Untersuchungen," p. 50). The Masorah and Spanish authors use the word in the same sense (Bacher, *l.c.* pp. 118 *et seq.*; also in "Ḥuḳḳe ha-Torah," in Güdemann, "Gesch. der Cultur der Juden in Deutschland," p. 268), and it probably came to have this meaning because it is abbreviated from the expression שאר מקרא, "the remaining Miḳra."

The third division, "the Holy Writings," may have received its name in a similar way. Originally, the whole Bible was called "Holy Writings," but subsequently men perhaps spoke of the "Law and the Prophets," and the "other holy writings," and finally briefly of the "Holy Writings." Similarly, the current name "Ketubim" (Writings) is probably also an abbreviation of the fuller expression, "the other writings," or the "Holy Writings." This etymology is supported by the usage of Sirach's grandson, who calls the Hagiographa *τὰ λοιπὰ τῶν βιβλίων*, and of Ben Asher a thousand years later, who speaks of "the Law, the Prophets, and the other books" (*l.c.* 44; emended text in Blau, "Zur Einleitung," p. 29, note 3). This is not the only instance of Asher's fidelity to older traditions. Characteristic evidence of the threefold division may be noted in the following citations:

The Hagiographa.

"In the New-Year's prayers, ten passages of the Bible (from the Torah, Prophets, and Hagiographa) must be introduced at least three times" (Ṭosef., R. H. iv. 6). "Ben Azzai connected the words of the Torah with those of the Prophets, and the latter with those of the Hagiographa" (Lev. R. xvi. 3). "This is the progressive method of studying: first, a primer (passages of the Pentateuch) is read; then the Book (ספר, Torah), then the Prophets, and finally the Hagiographa. After completing the study of the entire Bible, one took up the Talmud, Halakah, and Haggadah" (Deut. R. viii. 3). "To be considered conversant with the Bible one had to be able to read accurately the Torah, Prophets, and Hagiographa" (Ḳid. 49a). "Just as the Torah is threefold, so Israel is threefold, consisting of priests, Levites, and Israelites" (Pesiḳ., ed. Buber, 105a). "Blessed be God, who gave the threefold teachings to the threefold nation, by three persons on the third day of the third month" (Shab. 88*a*). In answer to the question of the Sadducee, concerning the Biblical basis for the belief that God causes the dead to rise, the patriarch Gamaliel sought proof "in Torah, Prophets, and Holy Writings" (Sanh. 90b). "This doctrine is written in the Torah, repeated in the Prophets, and a third time in the Hagiographa" (Meg. 31a; compare Mak. 10b, 15). Ḥanina set up the rule that "kesef" (silver) means simply a "selah" in the Torah, a "litra" in the Prophets, and a "talent" in the Holy Writings (Bek. 50a; Yer. Ḳid. 59d; see also M. Ḳ. 21a; Ta'an. 3*b*a; Sanh. 101a).

For passages of similar import from the Jerusalem Talmud and from the Midrash, see Blau, p. 22, note 5; p. 23, note 1.

§ 4. Tannaite literature makes no mention anywhere of the number of the Biblical books, and it does not seem to have been usual to pay attention to their number. This was felt to be of importance only when the Holy Writings were to be distinguished from others, or when their entire range was to be explained to non-Jews. The earliest two estimates (about 100 C.E.) differ. II Esdras xiv. 44-46 gives the number as 24; all variant readings of the passage (94, 204, 84, 974 books) agree in the unit figure, 4.

Number of Books.

Epiphanius' division of the number 94 into 72 + 22 ("De Ponderibus et Mensuris Liber," in Lagarde, "Symmicta," ii. 163) is artificial. Josephus expressly puts the number at 22, as does Origen (Eusebius, "Hist. Eccl." vi. 25); while Jerome (Preface to Samuel and Kings) mentions 22, but nevertheless counts 24. Since both of these church fathers studied under Jewish teachers, it is probable that some authorities within the synagogue favored counting 22 books; and the hesitation between 22 and 24 can be explained by a Baraita (B. B. 13b), according to which each book of the latter two divisions (Prophets and Hagiographa) had to be written separately as *one* roll. Since Ruth with Judges or with Psalms (Jerome, and Baraita B. B. 14b) might form one roll, and Lamentations with Jeremiah another, the rolls would be counted as 22, while the books were actually 24. That there were 24 books will be apparent from the classical Baraita on the

question (see § 5 of this article). But in more than ten passages of the Midrash 24 books are expressly mentioned; and the authorities adduced are exclusively amoraim. Simeon ben Laḳish (about 250) compares the books with the 24 ornaments of a bride (Isa. iii. 18–24); saying that just as the bride must be decorated with 24 ornaments, so the scholar must be adorned with the knowledge of all the 24 books (Ex. R. xli. 5; Tan., Ki Tissa, xi., ed. Buber, p. 111; Cant. R. iv. 11). R. Berechiah compares them with the 24 divisions of the priests and Levites and with the 24 nails driven into sandals (Num. R. xiv. 4, xv. 22; Eccl. R. xii. 11; Pesiḳ. R. ix. a, ed. Friedmann); while, according to Phineas ben Jair (beginning of third century), the 24 books (Num. R. xiv. 18) correspond to the 24 sacrificial animals (Num. vii.). The fact that the 24 books of the written Law and the 80 of the oral tradition make up 104 (Num. R. xiii. 16) recalls the number of the books mentioned in II Esdras. Counting the Minor Prophets as 12, the number 35 is obtained (23 + 12), as in Num. R. xviii. 21 and Tan., Ḳoraḥ, ed. Stettin, 552.

For the understanding of the concept of a canon, the following passages, literally rendered, are especially important:

Eccl. xii. 12 teaches: "And further, my son, be admonished by these [understood as reading "against more than these, my son, be cautioned against confusion"; the Hebrew "mehemah" (more than these) being read "mehumah" (confusion)] that he who brings more than twenty-four books into his house brings confusion. Thus, the books of Ben Sira or Ben Tigla may be read, but not to the degree of 'weariness of the flesh'" (Eccl. R. on the passage).

"And further, by these, my son, be admonished," saith God: 'Twenty-four books have I written for you; take heed to add none thereto.' Wherefore? Because of making many books there is no end. He who reads one verse not written in the twenty-four books is as though he had read in the 'outside books'; he will find no salvation there. Behold herein the punishment assigned to him who adds one book to the twenty-four. How do we know that he who reads them wearies himself in vain? Because it says, 'much study is a weariness of the flesh' (Eccl. xii. 12), from which follows, that the body of such a one shall not arise from the dust, as is said in the Mishnah (Sanh. x. 1), 'They who read in the outside books have no share in the future life'" (Num. R. xiv. 4; ed. Wilna, p. 117a; compare also Pesiḳ. R. ix. a and Yer. Sanh. xxviii. a).

The chief difference between these two passages is that in the first only the "weariness of the flesh," that is, the deep study (but not the reading) of other than the Holy Writings, which were learned by heart, is forbidden; while in the second passage the mere reading is also forbidden. The older point of view is undoubtedly the milder, as the history of the book of Ecclus. (Sirach) teaches. The Babylonian teachers represented the more liberal view (compare Sanh. 100a and Yer. Sanh. xxviii. a, 18).

There is probably an allusion to twenty-four books in Yer. Sanh. xx. d, 4 and Gen. R. lxxx., beginning. The Babylonian Talmud (Ta'an. 8a) mentions 24; Targ. to the Song of Solomon v. 10 does the same. Dosa ben Eliezer, in a very old Masoretic note; Ben Asher ("Dikduḳe," pp. 5 [line 12], 56); Nissim of Kairwan (Steinschneider "Festschrift," Hebrew section, p. 20, below); and many medieval writers and codices count twenty-four books. The number 24 was also known in ancient times in non-Jewish circles (Strack, in Herzog, "Real-Encyc. für Protestantische Theologie und Kirche," ix.[3] 757).

The "Twenty-four" Books.

§ 5. The classical passage for the sequence of the books is the Baraita in B. B. 14b. With the exclusion of interjected remarks chronicled there, it runs as follows:

Sequence.

"The sequence of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the 12 [minor] prophets; that of the Hagiographa is Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Chronicles. Who wrote the books? Moses wrote his book, the section of Balaam and Job; Joshua wrote his book, and the last eight verses of the Torah; Samuel wrote his book, Judges, and Ruth; David wrote the Psalms, by the hand of the ten Ancients: namely, through Adam (Psalm cxxxix. 16, perhaps also xcii.), through Melchizedek, Ps. cx.; through Abraham, Ps. lxxxix. (אי־ן explained to = Abraham); through Moses, Ps. xc.-c.; through Heman, Ps. lxxxviii.; through Jeduthun, Ps. lxii.; perhaps lxxvii.; through Asaph, Ps. l., lxxiii.-lxxxiii.; and through the three sons of Ḳorah, Ps. xlii. xlix., lxxviii., lxxxiv., lxxxv., lxxxviii. [The question whether Solomon should be included among the Psalmists is discussed in Tosafot 15a.] Jeremiah wrote his book, the Book of Kings, and Lamentations; King Hezekiah, and his council that survived him, wrote Isaiah, Proverbs, Song of Solomon, and Ecclesiastes; the men of the Great Synagogues wrote Ezekiel, the Twelve Prophets, Daniel, and Esther. Ezra wrote his book and the genealogy of Chronicles down to himself."

From the fact that in this account of the authors Moses is mentioned as the author of the Torah, it may be inferred that in the collection from which the Baraita is cited the sequence also of the five books of the Torah was probably given. But it is also possible that the Pentateuch, from its liturgical use in the synagogue, was so familiar as to be regarded almost as a single book, of the separate parts of which no enumeration was necessary.

The most striking sequence in this passage is that of the Prophets, given as Jeremiah, Ezekiel, and Isaiah, a sequence commented on in the Talmud. There it is explained that this is because the Book of Kings ends with destruction, Jeremiah begins and closes with destruction, Ezekiel begins with destruction and ends with consolation, while all of Isaiah consists of consolation. Thus, destruction appropriately follows upon destruction, and consolation upon consolation. The artificiality of this interpretation needs no explanation; but it must be remarked that such sequence is not chronological. The clearest explanation is that of Strack, who claims that the Baraita evidently arranged the prophetical books according to their size, a principle apparently followed also in the arrangement of the Mishnah treatises. According to their length, Jeremiah, Ezekiel, Isaiah, and the twelve Prophets stand to one another in the ratio of 41, 36, 32, and 30. The same principle is apparent in the sequence of the older Hagiographa, where the insertion of Job between the Psalms and Proverbs (the works of father, David, and son, Solomon) is particularly noticeable. Since the Baraita regarded Moses as the author of Job, this book might quite appropriately have been placed at the head of the Hagiographa, as was indeed recommended by the Talmud. Now, according to their lengths, the Psalms (with Ruth), Job, and Proverbs stand to one another in the ratio of 39, 15, and 13; and Job therefore, follows Psalms. The sequence of the three Solomonic books, wherein the placing of

Prophets.

Ecclesiastes before the Song of Solomon is especially remarkable, illustrates the same principle of arrangement, the largest being placed first.

The author of Ecclesiasticus (Sirach) has the chronological order of the modern Bible: Isaiah, Jeremiah, Ezekiel, and the twelve (Minor) Prophets (see Ecclus. [Sirach] xlviii. 22; xlix. 6, 8). Since the Baraita does not enumerate the books according to the succession of their origin and their age (even within the divisions of Prophets and Hagiographa), it must have considered only the order of Biblical writings so far as they belonged to the same section and were therefore to be written in one roll. Since (as is apparent from B. B. 13) the question which books were permitted to be included in one roll, or whether each book had to be written separately in one roll, was much discussed in the second century, the above-mentioned Baraita, which was also current in Palestine (see Yer. Talmud, Soṭah v., end), may well be assigned to the second century; and there is no justification for considering it of older date. But this much is surely ascertainable from this Baraita, that the first half of the prophetical canon (Joshua–Kings) had a fixed sequence dating from preceding times, and concerning which there was no doubt. That is to say, these four books follow one another and, continuing the story of the Pentateuch, form a consecutive narrative of Jewish history. This is seen from II Macc. ii. 13, where, in mentioning the books "concerning the Kings and Prophets," the prophetical canon is divided into two parts. In post-Talmudic times, also, there is no variation in relation to the sequence of Joshua, Judges, Samuel, and Kings; while the order of the Greater Prophets is irregular, the only uniformity preserved being in placing the Minor Prophets invariably at the end. Most of the manuscripts (including the St. Petersburg codices, which, dating from the years 916 and 1009, are the oldest known), and the oldest five editions, have the generally adopted chronological order, Isaiah, Jeremiah, and Ezekiel; three manuscripts agree with the Talmud, while two have the following peculiar order, Jeremiah, Isaiah, and Ezekiel (Ginsburg, *l.c.* p. 6).

The Earlier Prophets.

Ginsburg (*l.c.* p. 7) has collected, in the following table, eight varying sequences of the Hagiographa:

Varying Sequences of the Hagiographa.

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.
	Talmud and six MSS.	Two MSS. Paris and London	Add. 15252	'Adat Debarim and three MSS.	Ar. Or. 16	Or. 2626-28.	Or. 2201	Five early editions.
1	Ruth	Ruth	Ruth	Chronicles	Chronicles	Chronicles	Psalms	Psalms
2	Psalms	Psalms	Psalms	Psalms	Ruth	Psalms	Job	Proverbs
3	Job	Job	Job	Job	Psalms	Proverbs	Proverbs	Job
4	Proverbs	Proverbs	Proverbs	Proverbs	Job	Job	Ruth	Song of Sol.
5	Ecclesiastes	Song of Sol.	Song of Sol.	Ruth	Proverbs	Daniel	Song of Sol.	Ruth
6	Song of Sol.	Ecclesiastes	Ecclesiastes	Song of Sol.	Song of Sol.	Ruth	Ecclesiastes	Lamentations
7	Lamentations	Lamentations	Lamentations	Ecclesiastes	Ecclesiastes	Song of Sol.	Lamentations	Ecclesiastes
8	Daniel	Esther	Daniel	Lamentations	Lamentations	Lamentations	Esther	Esther
9	Esther	Daniel	Esther	Esther	Esther	Ecclesiastes	Daniel	Daniel
10	Ezra-Neh.	Ezra-Neh.	Ezra-Neh.	Daniel	Daniel	Esther	Ezra-Neh.	Ezra-Neh.
11	Chronicles	Chronicles	Chronicles	Ezra-Neh.	Ezra-Neh.	Ezra-Neh.	Chronicles	Chronicles

A closer examination of the table reveals that actually three arrangements only are given; for Nos. i., ii., iii., and vii. differ only in regard to the position assigned to the Five Rolls, and represent the Talmudic arrangement; the five early editions also follow this sequence, but have the Five Rolls in the order followed in the liturgy, and put after the Psalms, instead of Job, Proverbs; Nos. iv. and v. vary only in regard to Ruth. No. vi., however, is entirely unique, apparently arranging the books according to their size, if Ezra and Nehemiah be considered as two books.

Hagiographa.

The Five Rolls, however, form a class by themselves, and follow the order, in which they are employed on successive festivals, in the liturgy. Leaving out of account this last-mentioned sequence, two types remain: the Talmudic and the Masoretic. The most striking point of difference is the position assigned to the books of Chronicles, which are placed in the Talmud at the end, but in the Masoretic text at the beginning. The Talmudic sequence is chronological; the Masoretic considers the size of the books. In regard to the Five Rolls (חמש מגלות; of which Ginsburg [*l.c.* p. 4] gives a table showing five lists of varying order), it should be noted that, in reality, they show only two sequences: one following the chronology of the authors; the other, the liturgical custom of the synagogue ("Jew. Quart. Rev." xii. 223). These variations in the order of the last Prophets and of the Hagiographa—particularly the latter—are significant for the history of the canon; for they show that these writings acquired canonical importance at a later period than the first Prophets and the Law. Owing to the

The Five Rolls.

earlier canonization of these latter, their sequence was so firmly established as never to give rise to question.

§ 6. The most radical criticism agrees that the Torah is the first and oldest part of the canon. The narrative of Neh. viii.–x., which describes an actual canonization, is of prime importance for the history of the collection of the Holy Writings.

Collection. It is thus generally agreed that in the middle of the fifth century B.C. the first part of the canon was extant. There is no foundation for the belief that, according to Neh. viii.–x., the Pentateuch was not fully completed until that date. The opinions of the synagogue will be discussed later; here only external testimony concerning the canonization will be considered. Perhaps the last three verses of the Book of Malachi, the last prophet, are to be considered as a kind of canonization. The warning concerning the teachings of Moses, and the unusually solemn words of comfort, make it seem probable that herein is intended a peroration not only to the speeches of the last prophets, but also to the whole twofold canon, the Law and the Prophets. These verses could not have come from Malachi; but they may very probably have been added by another anonymous prophet, or by some appropriate authority, in order to let the words of the Holy Scriptures conclude with a Divine reminder of the Torah, and with a promise of great comfort. Another example of what may be called "canonical ending" for the entire Holy Writ may be seen (N. Krochmal, "Moreh Nebuke ha-Zeman," viii., No. 11) in the last three verses of the Book of Ecclesiastes. This declamation against the makers of books sounds like a canonical closing; and it was really considered such by the oldest Jewish exegetes (see above, § 4). The admonition to keep the Commandments, and the threat of divine punishment, may be compared to the reminder of the Torah and the idea of punishment in Malachi.

While there are no other evidences in Holy Writ itself of a collection of the Holy Writings, there are some outside of it, which, in part, may now be mentioned in chronological order. The author of the apocryphal book Ecclesiasticus (Sirach) was a contemporary of the high priest Simon —either the first or the second of that name—who lived at the beginning or at the end of the third century B.C. He knew the Law and Prophets in their present form and sequence; for he glorifies (ch. xliv.–xlix.) the great men of antiquity in the order in which they successively follow in Holy Writ. He not only knew the name שנים עשר הנביאים ("The Twelve Prophets"), but cites Malachi iii. 23, and is acquainted with by far the greatest part of the Hagiographa, as is certain from the Hebrew original of his writings recently discovered. He knew the Psalms, which he ascribes to David (Ecclus. [Sirach] xlvii. 8, 9), and the Proverbs: "There were those who found out musical harmonies, and set forth proverbs [A. V., "poetical compositions"] in writing" (xliv. 5). An allusion to Proverbs and probably to the Song of Solomon is contained in his words on King Solomon: "The countries marveled at thee for thy songs, and proverbs, and parables [or "dark sayings"], and interpretations" (xlvii .17); the last three words being taken from Prov. i. 6, while the Song of Solomon is alluded to in "songs." He would have had no authority to speak of "songs" at all from I Kings v. 12; he must have known them. While he had no knowledge of Ecclesiastes, his didactic style proves that he used Job, as is also indicated by the words חכמי שיר בספרתם (xliv. 4, and afterward, ומושלים). Ecclesiastes, Esther, and Daniel are not included in his canon (see Halévy, "Etude sur la Partie du Texte Hébreux de l'Ecclésiastique," pp. 67 *et seq.*, Paris, 1897); he considers Chronicles and Ezra–Nehemiah as Holy Scripture (xlix. 12 = Ezra iii. 2; xlix. 13 = Neh. iii. and vi.; compare Neh. vi. 12); he mentions distinctly "the laws and prophets" (xxxix. 1); in the following sentences there are allusions to other writings; and verse 6 of the same chapter leads to the supposition that in his time only wisdom-writings and prayers were being written.

Evidences of the Canon.

Evidences of Sirach.

The grandson of Sirach (132 B.C.), who translated his ancestor's wisdom from Hebrew into Greek, tells in his preface no more about the canon than is apparent from the book itself; but he tells it more clearly. He mentions three times the Torah, Prophets, and "other writings;" he knew no "terminus technicus" for the canon's third part, as one was not coined until two hundred years later. In the original these passages are respectively as follows: *διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἠκολουθηκότων δεδομένων . . . εἰς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων . . . ὁ νόμος καὶ αἱ προφητεῖαι καὶ τὰ λοιπὰ τῶν βιβλίων.*

In the Second Book of Maccabees (124 B.C.; Niese, "Kritik der Beiden Makkabäerbücher"), written only a few years later than the Greek Sirach, the following is stated: "The same things also were reported in the records, namely, the memoirs of Neemias; and how he, founding a library, gathered together the books concerning the kings, and the prophets, and those of David, and the epistles of the kings concerning holy gifts. And in like manner also Judas gathered together all those books that had been scattered by reason of the war we had, and they are with us. If now possibly ye have need thereof, send such as will bring them unto you" (II Macc. ii. 13–15). The Torah is not mentioned; its general circulation rendered its "collection" unnecessary. The second part of the canon is unmistakably intended by "books concerning the kings" (Joshua, Judges, Samuel, and Kings) and by "prophets" (Isaiah, Jeremiah, Ezekiel, and the Minor Prophets). Since the Hagiographa had not yet received a definite name, they are mentioned as "those of David" (the Psalms), as the first and most important book—a custom followed in the New Testament even at a time when there was no doubt concerning the existence of collected Hagiographa. The expression, "the books of the kings concerning holy gifts," seems to refer to the royal letters mentioned in Ezra and Nehemiah, and if this be so, then the Hagiographa do find mention; viz., Psalms and Chronicles, their first and last books.

II Maccabees.

It should also be noted that Nehemiah and not Ezra is named: a circumstance which indicates the age of these statements; since the son of Sirach likewise glorified Nehemiah and made no mention of Ezra, whereas even the oldest rabbinical authorities consider Ezra as a writer far superior to Nehemiah, the aristocrat.

Philo.

Philo, in his extant works, makes no mention of Ezekiel, Daniel, or the Five Rolls. Since, however, even Sirach mentions Ezekiel, Philo's silence about him is undoubtedly accidental; consequently, his failure to name the other books can not be taken as a proof that they were not in his canon. Moreover, the Laws, Prophets, Psalms, and other books are referred to by title in his "De Vita Contemplativa," § 3. It is true, Lucius ("Die Therapeuten," Strasburg, 1880) doubts the genuineness of this work; but Leopold Cohn, an authority on Philo ("Einleitung und Chronologie der Schriften Philo's," p. 37, Leipsic, 1899; "Philologus," vii., suppl. volume, p. 421), maintains that there is no reason to do so. Consequently, Siegfried's opinion ("Philo," p. 61, Jena, 1875) that Philo's canon was essentially the same as that of to-day, is probably correct (H. E. Ryle, "Philo and Holy Scripture," London, 1895).

New Testament.

The New Testament shows that its canon was none other than that which exists to-day. None of the Apocrypha or Pseudepigrapha is ever quoted by name, while Daniel is expressly cited in Matt. xxiv. 15. Matt. xiii. 35 (= Luke xi. 51) proves that Chronicles was the last canonical book. The statement, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias," contains a reference to II Chron. xxiv. 20. The three chief divisions are enumerated in Luke xxiv. 44—"Law," "Prophets," and "Psalms"—as they are in Philo. Usually, however, only the Law and the Prophets are mentioned (Matt. v. 17; Luke xvi. 16); but by them the three divisions are intended just as the Talmudic teachers include the Hagiographa under Prophets (see § 3). This usage is to be attributed, on the one hand, to the lack of a current technical term for the Hagiographa, and on the other to the opinion that the collected books of the Holy Writings were written by the Prophets. In view of these facts, the silence of the writers of the New Testament concerning Canticles, Ecclesiastes, Esther, and Ezra has no bearing on the question whether these writings were or were not included in the canon (see Strack, *l.c.* p. 750).

Josephus (*c.* 38–95) enumerates 22 books, which he divides as follows: 5 books of Moses; 13 histories, containing the history of Israel from Moses' death down to Artaxerxes I., written by the Prophets; and 4 remaining books consisting of hymns and admonitions. "It is true our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time: and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one hath been so bold as either to add anything to them, to take anything from them, or to make any change in them" ("Contra Ap." i. 8). It is evident that Josephus, instead of counting Ruth and Lamentations as separate books, combined them with Judges and Jeremiah, respectively. As historical books he considered all that narrated anything historical, and thus included Job. He considered Psalms, Proverbs, Song of Solomon, and Ecclesiastes non-historical. No other arrangement would have been possible for Josephus; for it is known from Talmudic and Midrashic literature that in his time, when the Tannaites flourished most, all the now familiar books were considered canonical. For various interpretations of Josephus' narrative, see Strack, *l.c.* p. 752.

Church Fathers.

The evidence of the church fathers, such as Melito of Sardis (about 170; in Eusebius, "Hist. Eccl." iv. 26) and Origen (died 253; in Eusebius, *l.c.* vi. 25), both of whom count 22 books, but mention 24, is unimportant; since they invoke the authority of their Jewish teachers, whose canon is known from the tannaite literature. Of still less weight is the evidence of Jerome (died 420), who also had Jewish instruction, and simply repeats what was current opinion among the Amoraim ("Prologus Galeatus" and preface to Daniel).

The Prophetical Canon.

§ 7. In addition to the written evidence mentioned above, the circumstance that the Samaritans (who considered themselves Jews) accepted only the Pentateuch and part of Joshua is of great importance in determining the historical development of the canon. It brings out the momentous fact that a recognized canon of the Prophets did not exist in the middle of the fifth century B.C.; while, on the other hand, it is certain from Sirach (see § 6 of this article) that the prophetical canon was completed by 200 B.C. at the very latest. Since Sirach considered prophecy as long since silenced, and had no recollection of any authoritative close of this canon, the view that the list of the Prophets was completed at least one hundred years before his time is very plausible. Consequently, the prophetical canon must have been closed, at the very latest, at the beginning of the era of the Seleucids (312). Zunz ("G. V." ed. i., p. 14) says with reason: "The holy books, containing the Law and the Prophets, must have been collected a few generations after Nehemiah. Their age extends back far beyond that epoch. The decided predilection shown toward this part of the Biblical books, still visible in later times and in all religious institutions, must be explained by the fact that it had long been honored as the only surviving monument of the Jewish state at a time when the latter no longer existed, and other national writings, whether of earlier or later time, were attracting attention" (compare also *ib.* p. 33). Ryle ("Canon of the Old Testament," p. 123) assumes that the prophetical canon was completed during the high priesthood of Simon II. (219–199 B.C.). He adduces in proof the prophetical books themselves, which, according to him, contain many additions of a late date, showing that previous to this period they had not been canonized; K. Marti (commentary on Isaiah, in "Kurzgefasstes Handbuch") even argues

that in Hillel's time the canon was not yet closed. However, the fact that Daniel is not included in the Prophets is of importance, and demonstrates that the prophetical canon must have been closed before 165 B.C.; for the best of criticism is agreed that Daniel belongs to the Maccabean era; it would have been included in the Prophets had at that time the canon still been open.

§ 8. While Sirach (see § 6) knew and made use of most of the books of the Hagiographa, his chapters contain no allusion whatever to Ecclesiastes, Esther, or Daniel. It does not follow from this that he did not know these books, but that he simply did not consider them Holy Writings; moreover, it is certain that in 200 B.C. the canon of the Hagiographa did not exist in its present form. A second foundation for this theory would be the date of the Book of Daniel, which in its present form, and with its allusion to Antiochus Epiphanes, was not known before 165. A third argument is deduced from the fact that while the translator of Sirach in 132 knew no technical name for the Hagiographa, he nevertheless speaks plainly of a third part of Holy Writ. Accordingly, there is no sound reason to doubt the statement in II Macc. ii. 14 (see § 6 of this article) that Judas Maccabee collected the books scattered during the wars.

Determination of the Hagiographa.

No doubt, the Syrians in their persecutions had diligently searched for scrolls of the Torah, and (since they knew no difference between the various Hebrew writings) for other Biblical books (I Macc. iii. 48). Under the circumstances, it is quite comprehensible that the warlike Maccabean and his pious followers took special care to collect the Holy Books. On the other hand, under the rule of the princes who followed Simon, most of whom sided with the Sadducees, circumstances were unfavorable for determining a canon for the third portion of Scripture by agreement as to which books should be included and which excluded. It was impossible to determine the canon in the post-Maccabean period, because then the various schools of tradition began to flourish. So important a matter as the canon would not have been easily settled, as the controversies of 65 and 90 C.E. show (see § 11), and indeed there are no traces of a discussion of the subject. In view of all these circumstances, one is warranted in assuming as most probable that not long after the Maccabean wars of freedom the Jewish community had reached an agreement as to the books of the third canon.

Everything points to the correctness of the opinion of Zunz (*l.c.* p. 34) "that long before the destruction of the Temple, and not long after Sirach was translated, the Holy Writings comprised the present cycle." Ryle (*l.c.* pp. 184 *et seq.*), also, believes that the Hagiographa were completed before the death of John Hyrcanus (106 B.C.). To be sure, he distinguishes two periods: that from 160–105 B.C. for the admission, and that from 90–110 C.E. for the final ratification of the complete canon. But this distinction makes no difference as to the principal matter in issue.

§ 9. Jewish tradition adopts the view that every word of Holy Writ was inspired by the Divine Spirit. This Spirit is believed, in every case, to have rested upon a prophet; and, consequently, every Biblical book was said to have been written by a prophet. The chronicler attributes the authorship of the Book of Samuel, which he designates as "the acts of David" (I Chron. xxix. 29) to Samuel, Nathan, and Gad. The oldest Baraita (see above, § 3; B. B. 14b), dealing with the sequence and authors of the Biblical writings, assumes the author of every book to have been a prophet, and finds him either in the titles or the sequence of the books themselves. Moses, Joshua, Samuel, Ezra, and the Prophets wrote their own books; Moses wrote Job, the hero of which was his contemporary; Joshua wrote the last eight verses of the Pentateuch ("so Moses, the servant of the Lord, died," etc.); Samuel wrote Judges and Ruth; Jeremiah the Books of Kings, which preceded his own book, and Ezra the Chronicles (see Blau, *l.c.* p. 33). There is thus an unbroken chain of prophets from Moses to Malachi; the chain of tradition in Abot i. 1 mentions prophets but no priests: "Forty-eight prophets and seven prophetesses prophesied for Israel. None of them took from or added anything to the Law, except the reading of the roll of Esther" (Baraita Meg. 14a; compare "Seder 'Olam," xx., xxi.).

Principle of Canonization.

Not only the Patriarchs, but David and Solomon also were considered prophets. Thus the Psalms, written by David; Proverbs, Canticles, and Ecclesiastes, written by Solomon ("Seder 'Olam," xv.; compare Cant. R. i. 35; Lam. R. xi. 1; and B. B. 15a); Ruth, by Samuel; Lamentations, by Jeremiah; Daniel, by Daniel; and Chronicles and Ezra–Nehemiah, by Ezra (who is identified with Malachi, Meg. 15a), are all of prophetic origin. Esther alone apparently is without a prophetic author. For this reason, "Seder 'Olam" (end of ch. xx.) considers that Mordecai was a prophet who, contemporary with Haggai, Zechariah, and Malachi, prophesied at the time of Darius; while Daniel (who in Esther R. iv. 5 is identified with Hatach), according to his own book, lived as early as the reign of Nebuchadnezzar. Josephus—who believes that prophecy ceased in the time of Artaxerxes I.—considers as divine only the books written by prophets (see the passage, "Contra Ap." i. 8, quoted above; compare Grätz, "Monatsschrift," xxxv. 281 *et seq.*). Thus only works regarded as having been inspired by the Holy Spirit were included in the canon. Neither the Talmud nor Midrash knew the difference between prophecy and the Holy Spirit, as drawn in the Middle Ages. Take the following examples:

Esther was a *prophetess*; for it is said (Esther ix. 29): "Esther wrote" ("Seder 'Olam," *l.c.*). Chajes ("Torat Nebiim," last page, Zolkiev, 1836) has rightly inferred from this passage that, according to tradition, every written word was of prophetic origin. Rabbi Levi says: "Formerly, if man did anything of importance, a prophet came and wrote it down; but now . . ." (Lev. R. xxxiv. 8). David prays in Psalm xix. 15 (A. V. 14): "Let the words of my mouth be acceptable": that is, "may they be transcribed for later generations, and may the latter not read them as Homer is read, but let them meditate upon them and be rewarded for doing so, as they are for studying Nega'im and Ohalot (Midrash Tehillim, i. 8, ed. Buber, p. 5a). Of Ps. xlii. 5 it is said (Lam. R. Introduction, p. 24): "There were 600,000 or even 1,200,000 prophets. Every prophecy which was of impor-

tance for its own time or later generations was published; but, on the other hand, those prophecies having significance for their own, but not for future times, were not published" (Cant. R. vi. 11). "God said to Moses, 'copy the Torah, Prophets, and Hagiographa, that you may have them in writing'; Halakot, Midrash, Haggadot, and Talmud, however, are to be preserved only verbally" (Ex. R. xlvii. 154a). R. Isaac considered that "all that the prophets foretell in every generation, they learned on Mt. Sinai" (*ib.* xxviii. 100a). "The entire Holy Writ is really the word of God, so that the authors are to be considered merely as media." "When Haggai, Zachariah, and Malachi died, the Holy Spirit left Israel" (Tosef., Soṭah, xiii. 2; Yer. Soṭah, end; Sanh. 11a).

Therefore, whatever is in the Holy Writ must have been written, at the very latest, during the time of these last three prophets, frequently mentioned in Talmud and Midrash. The Great Synagogue had many prophets among its members, and therefore had the right to have the Esther scroll written down (Shab. 104a; Meg. 2a; Yoma 80a; Tem. 15b).

Ben Sira and Other Apocrypha.

§ 10. It was due to the principle referred to in the preceding section that the Wisdom of Sirach (Ecclesiasticus), which was used as a school-book many centuries after the completion of the canon (hence called Παιδαγωγὸς, whence the Jewish "Alphabets" of Ben Sira), either found no place in the canon, or was excluded from it. Since, in his work, the author names himself and the high priest Simon, the post-prophetic origin of the work was evident:

In the Tosefta it is stated (Yad. ii. 13, ed. Zuckermandel, p. 683): "Neither the books of Ben Sira nor any of the books written thereafter [that is, in post-prophetic times] render the hands unclean,' [that is, are canonical]. The Mishnah (Sanh. x. i) adduces this dictum in the name of R. Akiba: "He who reads the outside books (כספרים חיצונים) shall have no share in the life to come." To this the Palestinian Talmud adds: "for example, the books of Ben Sira and Ben La'ana." But the reading of Homer and all other books written thereafter shall be accounted as the reading of a letter. On what ground? They may be read, but not to weariness" (Sanh. 28a). This passage is usually considered incomprehensible. In the first place, its severity against Ben Sira is not intelligible; secondly, it is not clear why the books of Homer should be preferred to Ecclesiasticus (Sirach); thirdly, in one of the Baraitot (Sanh. 100a) it is said that the books of heretics are meant (בספרי מינים), and only Joseph, a Babylonian amora of the beginning of the fourth century, states: "The book of Ben Sira also is not to be read." This prohibition is indeed contradicted by historical facts; for since Sirach's wisdom is frequently cited by the Talmudists (compare the latest compilation of citations in Cowley and Neubauer, "The Original Hebrew of a Portion of Ecclesiasticus," Oxford, 1897), the reading of his work can not have been forbidden. Moreover, as the context clearly shows, passages of Ben Sira are twice cited as though they were part of the Hagiographa ('Er. 65a, by Rab from Sirach vii. 10, and B. Ḳ. 92b by Rabba bar Mari; see also "Jew. Quart. Rev." x. 241). Even if it be supposed that these two cases arose from a confusion due to lack of memory, the two Talmudic teachers thinking the verses quoted by them to be from a Biblical book, withal it clearly follows that Sirach *was* read, and so high an authority as Akiba could not possibly have declared that whoever read in Ben Sira would destroy his future salvation. As a result of these difficulties it has been decided to amend the passages of the Jerusalem Talmud in question (Joel, "Blicke in die Religionsgeschichte," i. 71 *et seq.*; Grätz, "Monatsschrift," xxxv. 287). It would seem that all these difficulties might be obviated by keeping clearly in mind the fact that the Talmudic teachers distinguished two kinds of reading: (1) reading in public and aloud, or zealous study, and (2) private reading. The Midrash on Eccl. xii. 12 (see above, § 4) forbids adding another book such as that of Ben Sira or Ben Tigla to the twenty-four books; but says they may be read, expressing this opinion in the same way as does the Talmudic passage under discussion. The whole passage therefore bears out the following construction: Akiba maintains that not only he who denies the divine origin of the Torah forfeits his share in the future life, but also he who reads the outside books as though they were Holy Writings; that is, who treats them as such either by reading them aloud or by interpreting them before the community. This or a similar penalty is not threatened in the case of apocryphal works in general, but only in connection with a well-known and highly prized book; consequently Akiba's statement must have been directed exclusively against Ben Sira's collection of proverbs, concerning which, Epiphanius also states (*l.c.* in Lagarde, "Symmicta," ii. 157) that it does not belong to the Holy Writings. The Talmud adds: "but the ספרי המינים and other works written in post-prophetic times may be read [that is, read privately]; for, according to Ecclesiastes xii, 2, they may be read, but not to the extent and in the manner of wearying the flesh."

From these passages it is evident that no attempt was made to stamp out the Apocrypha; on the contrary, an influence was certainly exerted which was not altogether unfavorable to them (see above, § 4). In conclusion, be it remarked that Maimonides ("Hilkot 'Ab. Zarah," ii. 2) holds Akiba's expression, "outside books," to refer to idolatrous, non-Jewish, extra-canonical writings, and that in the fourth century, in the passage in Sanh. 100a, a reason was sought for forbidding the reading of Sirach. Accordingly, the prohibition against reading non-canonical works generally can not have been old.

Controversies About Separate Books.

§ 11. There were controversies concerning the admission into the canon of the Book of Ezekiel, Solomon's three books (Proverbs, Ecclesiastes, Song of Solomon), and Esther. But no controversy arose concerning the Apocrypha: all were agreed that they were non-canonical. The opposition to Ezekiel was only temporary; owing to its contradictions of the Pentateuch, many wished to hide it away (that is, to prevent its use); but "Hananiah ben Hezekiah ben Garon spent three hundred jars of oil to release it." Others wished to prohibit its use because a child in school, having read the first chapter, made a picture of the "hashmal" (A. V., "color of amber") which then emitted flames; nevertheless, Hananiah championed it (Ḥag. 13a; Shab. 13b; Men. 45a). The opposition to Proverbs, because they contained contradictions, was very slight. For the same reason, it was contended that Ecclesiastes ought not to be read (Shab. 30b). Apparently the opponents belonged to the strict school of the Shammaites (Bacher, "Ag. Tan." i. 21). Others wished to prohibit the reading of Ecclesiastes on the ground that it expressed heretical ideas (Lev. R. xxviii., beginning, and elsewhere).

A longer struggle raged around the question whether Ecclesiastes "rendered the hands unclean" that touched it, necessitating their washing. The passages bearing on these controversies (see also above under § 2) read as follows:

"All books, except that of the Temple-court, defile the hands" (Kelim xv. 6). [By this expression all Biblical books are meant, as is clear from the Tosefta (*ib.* ii. 5, 8, p. 584). "The hands are defiled not only by the book of the Temple-court (ספר עזרה, read ספר עזרה) that was taken thence, but also by the prophets, by the separate books of the Pentateuch, and by another book (ספר אחר, = Hagiographa; see Blau, *l.c.* p. 21) that is put there."] "The heave-offering is defiled by the book." (Mishnah Zabim v. 12; Shab. 14a, Rashi: "all the sacred writings.") "The holy writings defile the hands"; "the thongs of the phylacteries defile the hands"; "the upper and lower edges of the book, as well as those at the end, defile them." "Even though a book be so blurred that only 85 letters (as many as in Num. x. 35, 36) remain, it will defile." "All holy writings (כתבי הקדש) defile"; so also the Song of Solomon and Ecclesiastes, as R. Judah said: "The Song defiles; Ecclesiastes is in dispute." R. Simon said: "Ecclesiastes belonged to the few cases in which the Shammaites were lenient in their decision and the Hillelites severe." R. Simon b. Azzai said: "I have a statement, from the seventy-two elders and dating from the day

when R. Eliezer ben Azariah became head of the school, that the Song and Ecclesiastes defile." R. Akiba replied: "God forbid! No Jew has ever contended that the Song defiled; for the whole world is not worth so much as the day when the Song was given to Israel. Thus while all the Hagiographa (כתובים) are holy, the Song is most holy; if there was any dispute, it was only concerning Ecclesiastes." R. Johanan b. Joshua, son of R. Akiba's father-in-law, said: "The controversy was as Ben Azzai states, and so it was decided." The Aramaic passages in Ezra and Daniel defile, but if the Aramaic be written in Hebrew, or the Hebrew in Aramaic, or ancient Hebrew characters, it would not be so. "A book defiles only if it is written in Assyrian (modern Hebrew characters) on animal skin, and with ink" (compare Blau, *l.c.* pp. 69 *et seq.*). The Sadducees said: "We complain of you, Pharisees, for you say, 'The Holy Writings, but not the books of Homer (בספרי המירס), defile.'" Then said R. Johanan ben Zakkai: "Have we only this against the Pharisees that they say the bones of an ass do not defile, but those of the high priest Johanan do?" The Sadducees replied that they believed bones were declared impure lest wicked people should make use of the bones of their parents (Niddah 55a: "that people might not make saddlery out of their parents' skins"). Johanan answered, that according to them, there was also impurity in the Holy Writings, but that the books of Homer, which were not honored, did not defile (Tosef., Yad. ii. 19: "in order that no covering for an animal might be made out of the books").

The chief passages to the same effect in the Mishnah Yadayim are iii. 2–5; iv. 5, 6. The Tosefta Yadayim takes the same general view, but makes the important addition that the Evangels (Gospels) and the books of heretics (הגליונים וספרי המינים) or Ben Sira and all books written "thereafter" (post-prophetic times) did not defile (ii. 13, 683; compare 129, 2, and Shab. 116a). It should also be noted that, according to R. Simon ben Menasya, while "The Song defiles, since it was inspired by the Holy Spirit, Ecclesiastes does not, because it was produced solely by the wisdom of Solomon" (ii. 14; compare 'Eduy. ii. 7, and Mishnah v. 3; Meg. 7a). The following passage, however, as will be apparent from its contents, dates from a later period:

"Formerly the Proverbs, the Song of Solomon, and Ecclesiastes, because they contained only proverbs, and did not belong to the Hagiographa, were hidden (גנוזים = declared non-canonical), until the men of the Great Synagogue explained them" (Ab. R. N., A, I, B, i, pp. 2, 3, ed. Schechter; compare Midr. on Prov. xxv. 1). R. Akiba said: 'He who, for the sake of entertainment, sings the Song as though it were a profane song, will have no share in the future world" (Tosef., Sanh. xii. 10, p. 433; Sanh. 101a).

Canticles and Ecclesiastes.

These passages show that the struggle concerning Ezekiel and Solomon's three books had arisen even before the destruction of the Temple, and that the contention concerning the Song of Solomon and Ecclesiastes had attained such considerable magnitude that Akiba was compelled (about 100) to threaten the forfeiture of future life, in order to save Canticles. Since, immediately before the destruction of the Temple, the Sadducees and Pharisees were disputing concerning the defilement of hands by the Holy Writings, the law which declared that the latter did render hands unclean can not have been anterior to this time. In fact, it can not have been made much earlier than one hundred years after the Temple's destruction.

Grätz ("Kohelet," p. 149) argues that there was about 65 C.E. an assembly of the Hillelite and Shammaite schools in Jerusalem, and that in the year 90, on the day that Gamaliel II. was dismissed, the teachers of the Law decided which books were to be honored as canonical.

Esther.

The Tannaites of the second century attempted to show that the Esther scroll might be written down; and they based their decision upon Ex. xvii. 14 (Mek., Beshallaḥ, 6; Meg. 7a; Yer. Meg. lxx. a). This eagerness proves that there was at least some question as to its admissibility. The inquiry whether Esther was revealed, and was therefore to be reckoned as Scripture, was by no means discouraged (Yoma 29a). Many sages, Akiba among others, tried to prove from separate sentences (as, for instance, "Haman spoke in his heart") that it was dictated by the Holy Spirit (Meg. 7a). According to the eminent rabbi Samuel (after 200), Esther "does not defile." Simeon (150) states that only Ecclesiastes is doubtful; while Ruth, the Song of Solomon, and Esther "defile the hands." It is evident from many sources (compare Sanh. 100a; Yer. Ber. xiv. 15; Meg. 19b) that the canonicity of this book was not certain. The controversies in the Church are merely echoes of the voices raised (but suppressed) in the synagogue against the canonical respect paid to various writings.

Inspiration and Its Degrees.

§ 12. It is almost impossible to-day to form an adequate conception of the love and admiration felt by the Talmudists for the Torah. Of the many passages illustrating this the following are, in many respects, characteristic:

"The Torah is one of the seven things that existed before the Creation. According to Simeon ben Lakish, it is 2,000 years older (Pes. 54a; Gen. R. viii. 2; Cant. R. v. 11). Even Abraham obeyed all its laws (Mishnah Ḳid., end), and when Moses ascended to heaven, he found God with the Torah in His hand and reading the passage about the Red Heifer, Num. xix. 1–10 (Pesiḳ. R. 68b). It was given to Israel unconditionally (Mek. 60b) by Moses, who made one copy each for every tribe and corrected them all from the copy of Levi (Pesiḳ. 197a). He gave it closed up, according to others, in a roll (Giṭ. 68a). He wrote the last eight verses also; for not a single letter emanates from any one else. According to a more liberal opinion, however, Joshua was supposed to have written these verses (B. B. 15a). Before him who denies its divine origin the doors of hell shall never close, and he shall be condemned to stay therein eternally" (Akiba'in "Seder 'Olam," iii., end; Tosef., Sanh. xiii. 5; compare Sifre, Num. 112, 116; *ib.*, Deut. 102; Sanh. 99a; Yer. Sanh. 27d and elsewhere). "The Law will endure forever" (Mek. 19a). "Any prophet who attempts to annul one of its laws will be punished by death" (Tosef., Sanh. xiv. 13). "Though all mankind should combine, they could not abolish one yod (the smallest letter) of it (compare Matt. v. 18). When Solomon took unto himself many wives, the yod of ירבה ('he shall multiply'; Deut. xvii. 17) cast itself down before God, and denounced the king (according to others, this was done by Deuteronomy). Then spake God: 'Solomon and hundreds like him shall be destroyed, but not one of your letters shall ever be annihilated'" (Cant. R. v. 11; Gen. R. xlvii.; Num. R. xviii.; Tan., Ḳorah, No. xii; for the accusing letters, compare Pes. 109a). "The whole world is but a thirty-two-hundredth part of the Torah" ('Er. 23b). "When a copy of the Law was burned, people rent their clothes as though one of their dearest relatives had died, and such rents were never to be sewed up (Yer. M. Ḳ. 83b, and elsewhere); but a copy written by a heretic (מין) might be burned, and one written by a non-Jew had to be buried" (Giṭ. 45b). "Before the Torah the people had to stand up in the synagogue; and while it lay unrolled on the reader's desk, speaking (even about Halakah) and leaving the synagogue were forbidden" (Ket. 33b; Pesiḳ. 118a). At least one copy had to be in every town (B. B. 13a; Tosef., *ib.* xi. 23). Scholars would even take one with them when on a journey (Mishnah Yeb., end). Even if a copy were inherited, it was considered proper to write oneself another copy; and if possible this had to be a beautiful copy (Sanh. 21b; Nazir, 2b). Before birth each one is taught the Torah; but when he sees the light of day an angel touches his mouth, and makes him forget it all (Niddah, 30b).

In those days the knowledge of the Bible was astounding: many scholars were able to write it entire from memory (Yer. Meg. 74d). Instruction in it was gratuitous (Ned. 37, and elsewhere). Even to its last letters the Torah comes from Moses, through whom God gave it to Israel, for only the Decalogue was revealed from the mouth of God Himself, in ten utterances (Sifre, Deut. 305, 357; Mek. 46a). Moses is therefore called the "great writer of Israel," "the great sage, father of the wise men and of the prophets" (Soṭah 13a; Sifre i. 134, ii. 306). In countries other than Palestine, the Word of God was revealed only in a clean place or near a river (Mek. 106a, note 14).

Relation of Torah to Prophets, etc.

Just as all prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah (Num. R. x. 6). Hence the question: "Is there anything that was not suggested in the Torah?" The answer is given: "Like the latter, the Prophets and the Hagiographa came from God Himself." In Sifre, Deut. 306, to an utterance of Jeremiah is applied: "Lord of the Universe! Thou wrotest [it]"; and of every book it is said either that God wrote it, or that He caused it to be written. For Talmudic scholars the twenty-four books form one book, known to the Patriarchs, and even to the primeval generations; and accordingly every favorite verse is attributed to some Biblical hero: "Solomon said"; "David declared"; "Daniel stated"; "Moses, too, affirmed it" (Tosef., Yoma, ii. 1).

Nevertheless, a distinction was made between the Torah, on the one hand, and the Prophets and the Hagiographa, on the other; for, while the study of the latter books would bring the same reward as would that of the Torah (Lam. R. i. 13, iii. 10), the Prophets and the Hagiographa were not of equal importance with the Torah. Thus, the transgression of a commandment in the Prophets or the Hagiographa was not punishable by scourging (Yer. Yeb. iv. 19a; Pesiḳ. R. 61b). Any inference drawn from the Prophets or the Hagiographa had to be authenticated in the Torah (Yer. Ḳid. 66a). Simeon b. Laḳish said outright, "What need have I of the Psalms? It is stated in the Torah" (Pesiḳ. R. 21b; compare 22a, below; 146a, 10; 174a, below). The Prophets and the Hagiographa are only transmitted קבלה (Naz. 53a; M. Ḳ. 5a), so that no legal (Torah) deductions are to be drawn from the prophecies (דברי תורה מדברי קבלה לא ילפינן, B. Ḳ. 2b, etc.).

As the first and actual revelation of God, the Torah stood far above the Prophets and the Hagiographa; while in the future the latter will cease to be, the existence of the Torah will be an unending one. Tradition thus distinguished, as to rank, between Moses and the other prophets; but it knew nothing of a difference between the prophetical gift (רוח נבואה) and the Holy Spirit (רוח הקדש), as defined by Maimonides: such distinction rests upon verbal expressions for "prophets" and "Holy Writings." In the treatise Soferim, and elsewhere, the Hagiographa are called קדושה ("holiness") in distinction from the Prophets, which are styled קבלה ("revelation"). The older terminology, however, applied קבלה, also, to the Hagiographa; and there is no mention of any alleged difference in degree of inspiration between the two.

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——**Untraditional View:** The word "canon," borrowed probably from the Phenicians (*κανών, κανη*, from קנה = "rod," "carpenter's rule"; compare קנה המדה, Ezek. xl. 3), but which is found in Homer ("Iliad," viii. 193, xiii. 407, xxiii. 761), seems to have been used among the rhetoricians of Alexandria to denote a collection of literary models or standard works, and a list of such classics (Quintilian, "Inst. Or." x. 1, 54, where "ordo" and "numerus" are translations of *κανών*; compare, Jerome, "Ep. liii., ad Paulinum" and "Prologus Galeatus in II Regg."). In this sense it is used also by Aristeas (*c.* 35 C.E.) ("Ep. ad Philocratem," clxiii., ed. Wendland). In Gnostic circles the authority of the sayings of Jesus was characterized by this term (Ptolemy [*c.* 200 C.E.], "Ep. ad Florum," in Epiphanius, "Hæres." xxxiii. 37). As the name of a catalogue of sacred books, the term is used by Athanasius ("Ep. Festalis," xxxix. 1, 168) in 367 C.E., in the spurious canon 60 of the Council of Laodicea (after 364), and in the possibly genuine "Iambi ad Seleucum" by Amphilochius (d. 395). Books that were regarded as sacred (*γράφαι ἅγιαι*) and God-inspired (*θεόπνευσται*) and had been generally adopted for public reading (*δεδημοσιευμέναι*), in distinction from esoteric or heretical writings withdrawn from public use (*ἀπόκρυφαι*), were designated "canonical" (*κανονικαί*).

In Palestine such sacred writings were declared by the Pharisees to be objects "making the hands unclean" (מטמאין את הידים, Yad. iii. 2, 5; iv. 5, 6), apparently necessitating a ritual ablution after contact with them. While protesting against this innovation, the Sadducees (*ib.* iv. 6) seem to have been agreed in recognizing a body of sacred Scriptures (כתבי הקדש) and in cherishing these above certain other books. The introduction of this custom would naturally tend to fix the limits of the canon. Only contact with books that were actually used or regarded as fit for use in the synagogue would demand such a washing of the hands. It was their employment in the cult that rendered them sacred.

What was, or might be, read in public worship (המקרא) constituted the canon. Therefore the question could arise whether the Aramaic targums

made the hands unclean. The new ritual, by accentuating the sanctity of the books publicly read, necessarily abridged the liberty of introducing new works, and raised doubts concerning the fitness of some that had been used. The finally established canon must be looked upon as the result of a critical process reducing the number of books approved for public reading.

Among the works eliminated by this process were, undoubtedly, on the one hand, many of the writings that maintained their place in the Alexandrian canon, having been brought to Egypt and translated from the original Hebrew or Aramaic, such as Baruch, Ecclus (Sirach), I Maccabees, Tobit and Judith; and, on the other hand, books like Jubilees, Psalms of Solomon, Assumption of Moses, and the Apocalypses of Enoch, Noah, Baruch, Ezra, and others. In some cases the critical tendency may have led only to the removal of what was rightly deemed to be later accretions, such as the additions to Daniel and Esther, while in regard to disputed writings, such as Canticles, Ecclesiastes, Esther, Ezekiel (and probably Daniel), the more liberal policy finally prevailed.

Inclusion and Exclusion of Apocrypha.

While this criticism still continued in the second century of the common era, its main results appear to have been reached as early as the end of the first. Josephus ("Contra Ap." i. 8), about the year 100, counted twenty-two sacred books. The Greek Bible he used had evidently been brought down to the number required in Pharisaic circles. It is not known with certainty what books were included. It is probable, however, that Lamentations and Baruch formed one book with Jeremiah, and that Ruth was an appendix to Judges. Esther still seems to have had its additions. Among Josephus' thirteen prophets none was included that he regarded as later than Artaxerxes Longimanus. It may perhaps be doubted whether he could have described Canticles as a work laying down principles of conduct (*ὑποθήκας τοῖ βίου περιέχουσιν*). This would better suit Ben Sira. But the consideration of supposed greater age and Solomonic authorship may have decided in favor of Canticles. That the number may be the same and yet the constituent books to some extent differ, is evident from the fact that Melito in Palestinian synagogues found a canon containing twenty-two books in which Esther was lacking and Ruth separate (Eusebius, "Hist. Eccl." iv. 26), while Origen reports the twenty-two books with their Hebrew titles as including Esther and with Ruth joined to Judges as Baruch and Lamentations to Jeremiah (*ib.* vi. 25). Again, in Athanasius, *l.c.*, Esther is wanting among the twenty-two canonical books, whereas in Canon 60 of the Laodicean Council, dependent on Athanasius, Esther occurs, as also among the twenty-two canonical books enumerated by Jerome in his "Prologus Galeatus." It is scarcely by accident that this number coincides with that of the letters of the Hebrew alphabet. The same tendency that led poets to write alphabetic psalms prompted scribes to arrange the canon so as to make the total twenty-two.

According to the Apocalypse of Ezra xiv. 44, 45 (*c.* 95 B.C.), this prophet wrote ninety-four sacred books: first twenty-four for the worthy and the unworthy to read, and then seventy to be withheld and to be given only to the wise. This legend shows that twenty-four books were looked upon by this author as intended for public reading. Although the books are not enumerated, there is no reason to doubt that this canon was substantially identical with that of Josephus. The difference may be simply due to the fact that, in some circles, Ruth and Lamentations were copied on separate rolls for convenience in public reading on Shabuot and on the Ninth of Ab. This may have involved the rejection of Baruch, and the removal of the threnody on Josiah from Lamentations. If an additional reason for counting twenty-four books were needed, the twenty-four priestly families (I Chron. xxiv.), or the twenty-four celestial representatives of Israel (Rev. iv. 4), would readily supply it (if not the twenty-four letters of the Greek alphabet). This number, given in the Baraita preserved in B. B. 14b, coexisted with the other (Jerome, *l.c.*), and ultimately prevailed.

Twenty-two or Twenty-four Books.

It is manifest that to Pseudo-Ezra the seventy books were more important than the twenty-four. They had been hidden, preserved as treasures, until they should be made known to the wise. This idea had already been used by Daniel to explain the late appearance of his prophecies (Dan. xii. 4, 9). These apocalypses were too precious to be read to "the unworthy." Possibly this conceit was designed to serve a double purpose: accounting for their recent discovery, and also making a virtue of their rejection from use in the synagogue. With pride and affection their friends called them גנוזים (*ἀπόκρυφα*); to those who rightly saw in this literature a danger to the supremacy of the Law, the term גנז came to mean the removal of a book from synagogue use, as in the case of rolls that had been worn out, or of rolls not thought to render the hands unclean (see, however, Apocalyptic Literature).

If some critics continued to urge the exclusion of this or that book from the canon of twenty-two or twenty-four rolls (see below), there are not lacking, on the other hand, signs of a readiness to include one or another of the "ḥiẓonim" (outside books). Thus Sirach is occasionally quoted (B. Ḳ. 92b) as a representative of the Hagiographa; and Baruch was still read on Yom Kippur in some synagogues in Origen's time (Eusebius, "Hist. Eccl." vi. 25). Outside of Pharisaic circles the earlier and less rigid conception of the canon maintained itself, as is evident from the extent of the Greek Bible used by Christian apologists for controversial purposes, and a number of works quoted or used as authorities by New Testament writers, not found even in this Bible, such as "Jeremiah the Prophet" (Matt. xxvii. 9), "The Wisdom of God" (Luke xi. 49) Enoch (Jude 14–16), Assumption of Moses (Jude 9), the Apocalypse of Elijah (Eph. v. 14; I Cor. ii. 9), the Martyrdom of Isaiah (Heb. xi. 37).

In B. B. 14b the canon is divided into three parts; viz., (1) the Law, comprising the five books ascribed to Moses; (2) the Prophets, including Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the Minor Prophets; and (3) the Writings,

Ruth, Psalms, Job, Proverbs, Ecclesiastes, Canticles, Lamentations, Daniel, Esther, Ezra, and Chronicles. The passage indicates what was regarded, on the basis of a tradition preserved in the school of Hoshaya b. Hama (*c.* 230 C.E.), as the proper manner of arranging the component parts of the canon when larger volumes were prepared.

Rabbinical Canon.

This tripartition no doubt implied an estimate of relative value. The Law, being the first to acquire authority, remained at all times the highest authority. All non-Mosaic books were called קבלה ("tradition"), whether Prophets or Hagiographa, and considered in the light of a commentary on the Law, as it were, another expression of the oral law (compare Zunz, "G. V." 1832, p. 44). This is suggested also by the use of the term *νόμος* for the entire canon (II Esdras xiv. 21, iv. 23; I Cor. xiv. 21; John x. 34, xii. 34, xv. 25), by the absence of the Torah in the description of the library of religious books in II Macc. ii. 13, and by the fact that the Samaritans limited their canon to the Torah. The veneration for the Law long antedated the completion of the Pentateuch, naturally increasing with the growth of this work. The so-called Covenant Code, Ex. xx. 23–xxiii. 33, must have enjoyed wide recognition in the eighth and seventh centuries, probably because emanating from some sanctuary whose priesthood traced its descent to Moses, since the Deuteronomic code apparently was intended at the outset to take its place. This law-book was enjoined on the people by Josiah in 621 B.C. (II Kings xxii. 8–xxiii.).

Development of the Pentateuchal Law.

It is an exaggeration to say that Judaism became a book religion, or that the canon was born, in that year. While its humanitarian spirit commended this law to many, and some found in its ordinances a source of knowledge concerning the will of YHWH (Jer. viii. 8), written oracles and royal decrees had existed before; and prophets like Jeremiah were not misled by its Mosaic guise (*l.c.*). During the Chaldean and Persian periods it naturally grew in importance as the common law of the people. Yet it did not suppress the Jahvistic and Elohistic records with their earlier codes and narratives reflecting quite different religious conceptions. These, with the annals of the kings, were subjected to a Deuteronomistic redaction. As theocracy developed, the attention centered upon the cult. Regulations touching sacrifices and other rites, etiological legends, cosmogonic myths, and genealogical traditions were added. These priestly additions are now generally regarded as a separate work compiled in Babylonia, brought to Palestine by Ezra, and promulgated at the great assembly described in Neh. viii.–x. in 444 B.C. It is more natural, however, to suppose that they gradually grew up at the sanctuary in priestly circles reenforced from time to time by returned exiles. Recent investigations tend to show that the Artahshashta under whom Nehemiah lived was Artaxerxes II. Mnemon (404–358), that his governorship extended from 385 to 373, and that Ezra came after him, probably in the seventh year of Artaxerxes III. Ochus (352). The story of Ezra is evidently overlaid with a later tradition. Yet it is possible that his zeal for the law of Moses led this "scribe" to write in one book all the material recognized as Mosaic – leaving out Joshua-Kings— and to inculcate obedience to this law. When Manasse at length secured from Alexander the permission to build a temple to YHWH on Gerizim, which Ochus and Darius had good reasons for refusing, in view of the effect upon Jerusalem of rebuilt walls and a well-regulated cult (Josephus, "Ant." ii. 7, § 8), he had precisely the same interest as his relatives in Jerusalem to possess the law of YHWH in its completest form containing the most explicit directions as regards the cult. At the time when the necessary Aramaic Targum took the form of a version on the Alexandrian model, the same motive was again operative. According to some critics, additions were made to the Law as late as the second century. Then "there arose a certain reluctance to write down the further developments of the law."

The Prophets.

Zech. i. 4–6 shows that the pre-exilic prophets were held in high honor as early as 519. But their words naturally came to be read in the light of contemporaneous prophecy, which was exhortation to observance of religious ceremonies enjoined by the Law. Such exhortations could not have as great authority as the Law itself. Dan. ix. 2 shows that the author was acquainted with works ascribed to Jeremiah in which an exile of seventy years was predicted; the sections Jer. xxv. 1–13, xlvi., xlvii., xlix. and Jer. xxvii.–xxix. were probably known to him. Daniel took his place with the other prophets, as is evident from the Greek versions, and from Matt. xxiv. 15 and Josephus, "Contra Ap." i. 8; Job (Ecclus. [Sirach] xlix. 9), Ezra, and Mordecai were still counted as prophets by Josephus (*l.c.*). In the reaction against the "Genuzim" (Apocrypha), probably occasioned by their use by Essenes and Christians, Daniel had maintained a place among the books that made the hands unclean, and as a prophet. The critical movement, however, had not spent its force at the end of the first century; a hundred years later Daniel was no longer accorded a place among the Prophets (B. B. 14b). On the other hand, the effort to remove Ezekiel had proved unsuccessful. The limitation of the prophetic canon to eight books was consequently later than the redaction of the canon as a whole to twenty-two or twenty-four books. How many books were counted as prophets by the grandson of Sirach, who wrote his preface after 132 B.C., by the author of II Macc. ii. 13 *et seq.*, or by the New Testament writers, can not be determined. Josephus numbered thirteen. That Sirach had before him a volume of twelve prophets is not certain. The presence of xlix. 10 in the Hebrew text does not prove that he wrote this verse. Between 180 and 132 the manuscript may have been retouched, as is suggested by the descriptions of Phinehas and Simon. No conclusions can, therefore, be drawn from this passage as to the date of Jonah or of Zech. ix.–xiv., or the title "Malachi."

Sirach's grandson speaks of "other books" in addition to the Law and the Prophets. II Macc. ii. 13 mentions the Psalter (*τὰ τοῦ Δαυίδ*) and "letters of kings concerning temple gifts." Philo, if he is the

author of "De Vita Contemplativa," refers to "hymns" as well as "laws" and "inspired words of the prophets" (ii. 475, ed. Mangey). Josephus adds to the thirteen Prophets four books containing "hymns to God and precepts for the conduct of human life" ("Contra Ap." i. 8). In Luke xxiv. 44 "the Psalms" are mentioned as also furnishing predictions of the resurrection. These passages, while indicating a special class of books, containing hymns, moral precepts, and temple history, do not suggest either a completed prophetic canon or a definite number of additional works. The finally prevailing number and estimate of the "writings" can only have been the result of the critical process by which the extent of the canon and the number of the prophets were determined. The attempts to make such books as Ezekiel (Shab. 13b; Men. 45a, b; Ḥag. 13a), Proverbs (Shab. 30b), Canticles (Yad. iii. 5; Meg. 7a), Ecclesiastes (Yad. *l.c.*; 'Eduy. v. 3; Shab. 30a, b), Esther (Meg. 7a; Sanh. 100a), and probably the books of Daniel, Job, and Ezra, share the fate of the Genuzim, were only temporary. The use of Canticles, Ecclesiastes, and Esther on certain feast days gave needed support to their canonicity. In the course of the second century of the common era a fixed group of hagiographa, to which relatively less importance was ascribed than to the Prophets, was constituted. The earliest testimony as to the contents of this group is B. B. 14b.

The Hagiographa.

The order of the Prophets and the Hagiographa in this Baraita presents neither the original sequence nor the finally adopted arrangement. In earlier times the reader no doubt was quite free in the choice of his selections. As long as each book formed a separate roll the order could not have been regarded as of much consequence. This apparently was still the case in the year 100 (compare Luke iv. 17; B. B. 13b). It was when larger volumes were produced that the question would arise as to the order in which their constituent parts should be copied. Practical considerations no doubt counteracted the more obvious chronological principle that seems to have been followed in Alexandria. A valuable intimation of this is found in the Baraita quoted. It declares that Isaiah was placed after Jeremiah and Ezekiel because "the Book of Kings ends in desolation, Jeremiah is all desolation, Ezekiel begins with desolation and ends with consolation, and Isaiah is all consolation." This is not to be set aside as a mere rabbinic fancy. For the principle of making the beginning of a book attractive and the end encouraging is even characteristic of editorial activity in the arrangement of the smaller collections out of which the larger volumes grew, and is based on a due regard for the effect upon the reader. The transfer of Isaiah to the first place may have been due to external considerations of size. The idea that the twelve Minor Prophets were written by "the men of the Great Synagogue" (אנשי כנסת הגדולה) was determining. Kuenen asserts that "the Great Synagogue" is only an unhistorical reflection of the assembly described in Neh. viii.–x. Even if it could be proved that the name was used in the Persian period to denote a regularly constituted authority, the functions ascribed to it would still remain projections into the past of much later conditions. When it is said that "the men of Hezekiah" or "the men of the Great Synagogue" wrote certain books, it is probably meant that by divine inspiration they produced authoritative texts from material already extant in oral or written form.

The Psalter furnished the natural starting-point for the differentiated group of Hagiographa. But when Ruth was detached from Judges, and Lamentations from Jeremiah, the former was recognized as an auspicious and suitable introduction to the Psalms, and the latter was assigned to its chronological position between the three Solomonic writings and Daniel (B. B. 15b). As the custom developed of arranging the five Megillot by themselves (Masorah and Spanish MSS.), and subsequently in the order of the feasts—viz., Canticles, Ruth, Lamentations, Ecclesiastes, Esther (German and French MSS.), Chronicles was transferred from the end to take the place of Ruth (Masorah and Spanish MSS.).

That Chronicles concluded the collection in the time of Jesus can not be proved from Matt. xxiii. 35 (Luke xi. 51); for this passage drawn from "The Wisdom of God" contains no word of Jesus, and does not refer to Zechariah b. Jehoiada mentioned in II Chron. xxiv. 20, but to Zechariah, the son of Baruch, mentioned in Josephus ("B. J." iv. 6, § 4). The connection of Chronicles with Ezra was original and ultimately prevailed; as did also the chronological order of the erstwhile prophetic books, Daniel, Esther, and Ezra.

Two tendencies are visible in the history of the canon: the one, critical, inclining to reduce the number of sacred books by applying rigid standards of doctrinal consistency; the other, conservative of an earlier and truer estimate, and on this account more liberal to new works of the same general character. Both have rendered great service. The former has issued in a recognition of divergent types of teaching and different degrees of credibility in the canon, and of the rights of private judgment to appraise its contents; while the latter has resulted in the preservation of many precious monuments of man's religious life, and the sense of historic continuity and collective growth.

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K. N. Sc.

BIBLE CONCORDANCES. See Concordances; Dictionaries.

BIBLE DICTIONARY. See Dictionaries.

BIBLE EDITIONS: The advantages of the newly discovered art of printing were quickly recognized by the Jews. While for the synagogue service written scrolls only were (and are still) used, the printing-press was very soon called into service to provide copies of the Bible for private use. All the editions published before the Complutensian Polyglot were edited by Jews; but afterward, and because of the increased interest excited in the Hebrew Bible by the Reformation, the work was taken up by Christian scholars and printers; and the editions published by Jews after this time were largely influenced by these Christian publications. It is not possible in the present article to enumerate all the editions, whole or partial, of the Hebrew text. This account is devoted mainly to the incunabula (many of which were used as manuscripts by Kennicott in gathering his variants; see his Report for 1766, p. 103).

The first to establish a Hebrew printing press and to cut Hebrew type (according to Ginsburg, in the Chwolson Memorial Volume, p. 62) was Abraham b. Ḥayyim dei Tintori, or Dei Pinti, in 1473. He printed the first Hebrew book in 1474 (Ṭur Yoreh De'ah). In 1477 there appeared the first printed part of the Bible in an edition of 300 copies. It is not really an edition of a Biblical book, but a reprint of Ḳimḥi's commentary on Psalms, to which the Biblical text of each verse is added; the text being in square, the commentary in Rabbinic, characters. Each verse is divided off by a "sof-pasuḳ." The first four Psalms have the vowel-points; but the difficulty of printing them seems to have been too great, and they were discontinued. The "ketib" is replaced by the "ḳeri"; but the text is badly printed and contains many errors. The Psalms are not numbered, but simply divided, as in the manuscripts, into five books. From the type used it is conjectured that the printing was done at Bologna. The printers were Maestro Joseph, Baria, Ḥayyim Mordecai, and Hezekiah of Ventura. A facsimile of a page is given in Simonsen, "Hebraisk Bogtryk," p. 9 (see also De Rossi, "De Hebr. Typ." p. 10; *idem*, "Annales Hebræo-Typographici," p. 14). The Psalms alone seem to have been reprinted before 1480, in Rabbinic characters similar to those used in the 1477 edition; and a third time together with an index of the Psalms and the text of the Birkat ha-Mazon. It is supposed that these two reprints were issued at Rome (Simonsen, in "Steinschneider Fest-schrift," p. 166; compare De Rossi, "Annales," p. 128).

First Edition of Pentateuch.

The first edition of the Pentateuch appeared at Bologna Jan. 26, 1482, with vowel-signs and accents. The raphe-sign is liberally employed in the first folios, but later on is discarded. The Targum (along the side) and the commentary of Rashi (at the top and the bottom of the page) are printed with the text. The cost of publication was borne by Joseph ben Abraham Caravita. The publisher was Maestro Abraham b. Ḥayyim dei Tintori (Dei Pinti) of Pesaro; the corrector, Joseph Ḥayyim ben Aaron Strassburg, a Frenchman. According to De Rossi ("Origine," p. 16; "Annales," p. 22), the editor made use of a Spanish manuscript; but Ginsburg ("Introduction," p. 799) believes that German and Franco-German manuscripts were used. A facsimile is given by Simonsen (p. 10). About the same time, and at Bologna, there appeared an edition of the Five Scrolls, with Rashi above and below the text and with the commentary of Ibn Ezra on Esther ("Annales," p. 130). This was followed, Oct. 15, 1485, by an edition of the Former Prophets (without vowels), together with Ḳimḥi's commentary, brought out at Soncino in the duchy of Milan by Joshua Solomon Israel Nathan Soncino. That this edition was very carefully printed is attested upon the fly-leaf. The Divine Name is printed יהוה and אלהים (*ib.* p. 40). In the following year the Later Prophets appeared at the same place; though neither date nor printing-office is mentioned in the book itself. The passages in Ḳimḥi dealing with Christianity are not omitted, as is the case in later editions (*ib.* p. 131). It was this same printing-house that brought out, Feb. 23, 1488, the first complete edition of the Bible, the text provided with vowels and accents, in two columns to the page. The Pentateuch in this edition is followed by the Five Scrolls. Soncino was aided in the printing by Abraham ben Ḥayyim dei Tintori, mentioned above. According to De Rossi (*ib.* p. 56), German codices were at the basis of this edition.

Portions of the Bible.

Prior to this, portions of the Bible were printed at Naples: Proverbs, with a commentary of Immanuel ben Solomon, by Ḥayyim ben Isaac ha-Levi the German (1486); and in the same year (Sept. 8) Job with the commentary of Levi ben Gerson, Lamentations with that of Joseph Kara, and the rest of the Hagiographa with Rashi. The editor of this last edition was Samuel ben Samuel Romano (*ib.* p. 52). This edition was completed with the Psalms (March 28, 1487) with Ḳimḥi's commentary, edited by Joseph ben Jacob the German, and corrected by Jacob Baruch b. Judah Landau (*ib.* p. 48). In 1487 (June 30) an edition of the Pentateuch without commentary appeared at Faro in Portugal, upon the basis of Spanish manuscripts, in Spanish-Hebrew characters, with vowel-points—at times incorrectly applied—and with no accents. The expenses for the edition were paid by Don Samuel Gacon (Stein-

ובאמרו ישתחוו כל האל יתברך הוא של ריבוי שהרי בלשון בני אדם ש״ש אחד ואינו לשון שבועה אע
אותו ואינו נמשך בשיניו לכלום וכן ואתה ׀ תשתחוה לשמו הלשון לכל הכתוב ׀ ישתחוו לו כי יראה כי ׀
יבוא יומו ובאמרו יושב בשמים שניהם יושב כוסא כמו ואתה ׀ לעולם תשב וכן כל ישיבה שנשמע
על האל יתברך כמו הושיב בשמים המשבח לשבת ובאמרו בשמים לשם שהם ק״ש ושוערים לשר ו
ולא ינכו אישיהם כמו איש הארץ : אֲשֶׁר יְרַבֵּר אֱלֹהִים בְּאָזְנֵי רוֹבֵי חֲרוֹנִי יְבַהֲלֻמוֹ ;

אשר ידבר אלהים אז כשישמע רבריהם וגאותם ידבר אליהם באפו ובחרונו יבהלמו
ורבריו עמהם הם אשר ותרונו שישלח להם ויש שפרשים ידבר שנינן דבר כבר סאר וכן ותרבר את
כל ארץ המסלכה ויפרשו אליסו כמו אילי הארץ שפרושו תקיפי הארץ והראשון קרוב :

וַאֲנִי נָסַכְתִּי מַלְכִּי עַל צִיּוֹן הַר קָדְשִׁי : אשר אין יתשבו הם ואני נסכתי

לעקור מלכות בית דוד ואני השלכתי אותו ומלת נסכתי ענין תקינות וגרולה כמו נסיכי סיתון והם לא
לאלהים שם נסיכים ומלכי רל המולך שלי כי אני השלכתי כמו שאומר כי ראיתי בבניו לי מלך רל
לי לעבודתי וכן אמר מלכי ויאמר בהתך ואלהי מלכי סיקרם רל המולך שלי וכן שישוש אותיות הכינוי
וכן הסר מעלי נגעך סנגר נגעי ישמחו ושמחתים בבית תפלתי ששמחתי את תפלתך והרומים להם כמו
כמו שבארנו בספר מכלול בחלק הדקדוק סמנו ואמ׳ על ציון הר קדשי לפי שלא נכבשה מלשון ציון
עד שבא דוד לכבשה לפיכך נקרא ציון וירושלם עיר דוד ואחד שכבשה נאמנו פלשתים להלחם בו :

אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ :

אספרה אל חק זה מאמר דוד שאומר זה הפיעור אשים לי לחק ולשנהג ומה הוא
הפיעור כי ׀ אשר אלי בני אתה ומסנו באה לי המלוכה אל יעריצר טוס ארם עליה כי ׀ לקחני לבן
כמו שאשר לשמואל כי ראיתי בבניו לי מלך כלומר המלך הזה לי הוא ובני הוא ושברי נמשמ אלי כי
כל נמשמ לעבודת האל יקרא בנו כמו שהבן נמשמ אל האב ומזומן לעבודתו וכן בני אתם ל ׀ אלהי
אני אהיה לו לאב והוא יהיה לי לבן ואשר בני אל מי אני היום ילדתיך יום שנמשמ הוא היום שלקחו
האל לו לבן כמו שאשר לי מלך ואשר היום ילדתיך כי אותו היום נולדה בו רוח אלהים כמו שכתוב ו
ותפלת רות ׀ אל דור מן היום ההוא ומעלה ומהיום ההוא ומעלה אשר שירים ומזמורי בנות הקדש
שנולדה להו ונאצלה עליו שהאל וכן רוח גבורה נוסנה בו מהיום ההוא ומעלה וכן עור ילדך שיגדל או
אותך ונתן תכמה בלבך ושכל כיום שעשר הר כ״נ וכן אמר הלא הוא אביך קנך כי אם אשר ילדך ק
קנך על היניקה לא היה זו לישראל יהוה׳ משאר בני ארם הלא תראה מה שאשר הל ׀ תגמלו זאת כ
כלומר והו הגמול שתגמלו לו של כל הטובה שעשה לכם הלא הוא אביך קנך ואשר עור ילדך תשי וה
ותשכח אל מחולל כמו שאשר אביך כי הוא לכם כמו האב והמחולל והיא האם :

שְׁאַל מִמֶּנִּי וְאֶתְּנָה גוֹיִם נַחֲלָתֶךָ וַאֲחֻזָּתְךָ אַפְסֵי אָרֶץ : שאל ממני והוא אשר לי

שאל ממני ואתנה גוים נחלתך כמו שאשר לו ואכריתה את כל אויבך מפניך ועשיתי לך שם כשם ה
הגדולים אשר בארץ ואומר ר׳ אהרן אבן עזרא עברים לדוד ותהי ארם לעבדים לדוד ואומר ויהא שם דוד בכל
הארצות ו ׀ נתן פתרון על כל הגוים והו שאשר ואתנה גוים נחלתך ואחוזתך אפסי ארץ והם קצות הא
הארצות ואפס וקץ קרובים בענין : תְּרוֹעֲעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם :

תרועעם וכן אשר לי על כל הגוים שיקושו על אשר לי תרועעם בשבט ברזל ככלי יוצר תנפצם
ברועעם ׀ השברם וכן הירועו ברזל ירוע כבירים וכן הנפצם הוא ענין שבר אבל עם התוי׳ כי השוברם

schneider, "Cat. Bodl." No. 1072). The only copy known is printed on vellum.

In 1490 an edition of the Pentateuch without vowel-points or accents was published by Abraham ben Isaac b. David at Ixar (Hijar) in Spain, together with the Targum Onkelos in small square type and Rashi in Spanish-Rabbinic type (De Rossi, "Annales," p. 73); and one of the Psalms was issued at Naples (Dec. 12), together with Proverbs and Job (*ib.* p. 79). Another copy of the Pentateuch seems to have been issued at Ixar between 1490 and 1495, together with the Haftarot and the Five Scrolls. It is said by De Rossi to contain the printer's mark of a lion rampant, such as is seen in the other Ixar prints. The printer was Eliezer b. Abraham Alantansi, and it is spoken of as "elegantissima editio" (*ib.* p. 143; "Cat. Bodl." No. 1011a). In the year 1491 two editions of the Pentateuch left the press: one at Naples (Soncino), with vowel-points and accents together with Rashi, the Five Scrolls, and the scroll of Antiochus ("Annales," p. 82); the other at Lisbon (July–Aug.), with Onkelos and Rashi. The Lisbon copy was edited by David b. Joseph ibn Yaḥya and Joseph Calphon. It is declared by Le Long and De Rossi (*ib.* p. 81) to be the most celebrated and beautiful Hebrew print of the fifteenth century. The elegant characters are provided with vowels and accents even in the Onkelos, and the raphe-signs are used throughout (facsimile in Simonsen, *l.c.* p. 12). It was published in two volumes, probably at the same press from which came the editions of Isaiah and Jeremiah with Ḳimḥi's commentary (1492) and Proverbs with the commentary of David b. Solomon ibn Yaḥya (*c.* 1492; see "Annales," pp. 92, 143). From another press in Portugal, at Leira, were issued, July 25, 1492, Proverbs with Targum and the commentaries of Levi ben Gerson and Menahem Meïri (printed by Samuel d'Ortas), and in 1494 the Former Prophets with Targum and commentaries of Ḳimḥi and Levi b. Gerson (*ib.* pp. 92, 104).

Gerson b. Moses Soncino established a printing-press also in Brescia, from which there issued a Pentateuch with the Five Scrolls and the Haftarot, Jan. 23, 1492; a second edition of this Pentateuch, Nov. 24, 1493; Psalms, Dec. 16, 1493; and a complete Bible, May 24–31, 1494 (*ib.* pp. 88, 98, 102; Baer-Delitzsch, "Liber Psalmorum," p. iv.). This last edition is in most copies merely a reprint of the 1493 edition as regards the Pentateuch; and it is of especial interest as being the one used by Luther in making his translation into German. Luther's copy is preserved in the Berlin Royal Library (Kennicott, Reports, pp. 81, 85; Bachmann, "Alttestament-Untersuchungen," p. 101, with facsimile). It is interesting to note that Gerson seems to ignore most of the peculiarities of the Masoretic text as laid down; *e.g.*, by Jacob b. Ḥayyim (König, "Einleitung," p. 52).

Soncino Bibles.

As none of the polyglot Bibles were the work of Jewish printers or editors a short account only of them need be given here. The idea seems to have originated with Origen (185[?]–253), who drew up in parallel columns the Hebrew text, its transliteration into Greek, and various other Greek recensions in fifty scrolls or books which were then deposited in the library of Pamphilus at Cæsarea (this Hexapla was preceded by a Tetrapla). The idea was not revived until the sixteenth century, when the first edition of the Hebrew text by Christians appeared in the Complutensian Polyglot (Alcalá de Henares, 1514–17, 6 vols.). Renouard believes that the plan originated with Aldus Manutius, who, in the preface to the Psalter of 1497, speaks of the probability of his publishing a Hebrew-Greek and Latin Bible in one. Only the first sheet, however, of this was printed. The honor of being first in the field belongs to Cardinal Ximenes; though among those who helped him were the Maranos Alfonso of Zamora and Paul Nuñez Coronel. The three columns on each page contain the Hebrew, the Septuagint, and the Vulgate. The Targum of Onkelos is added, of which Alfonso made the Latin translation. Ximenes had to cast his own Hebrew type for this work: "ḥaṭefs" are sparingly used; of the accents, only "athnah" and "sof-pasuḳ." The Masoretic divisions are discarded; and the text for the first time is arranged after the model of the Vulgate, the chapter-numbering of which is printed in the margin. By means of a letter, reference is made from each Hebrew word to its Latin equivalent; and the Hebrew roots are also placed on the margin.

Polyglot Bibles.

The Hebrew text of the Complutensian was repeated in the Antwerp Polyglot (1569–72, 8 vols.), the editor of which was Arias Montanus, and the printer Christopher Plantin. It is known also as the "Biblia Regia," because Philip II. defrayed the expenses. In addition to the texts in the Complutensian, it contains an additional Targum and a number of tracts on lexicographical and grammatical subjects. Only 500 copies were printed, most of which were lost at sea on their way to Spain. The polyglot of Elijah Hutter (Nuremberg, 1599–1601), contains, besides the older versions, a number in modern European languages; and it is peculiar from the fact that the radical letters of the Hebrew text are printed in full characters, and the servile letters in hollow ones. A decided advance is made in the Paris Polyglot (1629–45, 10 vols.), done at the expense of Michel le Jay. Here the Complutensian and Antwerp polyglots are repeated; but there are added the Syriac and Arabic as well as the Samaritan, Hebrew, and Aramaic versions, and a Latin translation of all the versions. It is also highly prized for its typographical excellence.

London Polyglot.

Still more ambitious than the Paris was the London Polyglot edited by Brian Walton (1654–57, 6 vols., and "Lexicon Heptaglotton," 1669, 2 vols.). The first four volumes contain the Old Testament, where, in addition to the Hebrew, the following texts are to be found: Samaritan-Hebrew, Samaritan-Aramaic, Septuagint with readings of the Codex Alexandrinus, Old Latin, Vulgate, Syriac, Arabic, Targum Onkelos, Pseudo-Jonathan and Jerusalem Targums, Targum Jonathan and Targum of the Hagiographa, Ethiopic and Persian in varying completeness. All of these were accompanied by Latin translations. This polyglot was the second book in England to be published by subscription. It was originally dedicated to Cromwell; but as he died during the printing, it was finally dedicated to

ס שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוְּךָ יְהוָה
אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ
וְעַבְדְּךָ וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל־בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁ
בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ
בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ
נְטוּיָה עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם הַשַּׁבָּת:

ס כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ כַּאֲשֶׁר צִוְּךָ יְהוָה
אֱלֹהֶיךָ לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ עַל הָאֲדָמָה אֲשֶׁר
יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: ס לֹא תִרְצָח: ס
וְלֹא תִנְאָף: ס וְלֹא תִגְנֹב: ס וְלֹא תַעֲנֶה
בְרֵעֲךָ עֵד שָׁוְא: ס וְלֹא תַחְמֹד אֵשֶׁת רֵעֶךָ ס
וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ שָׂדֵהוּ וְעַבְדּוֹ וַאֲמָתוֹ שׁוֹרוֹ וַחֲמֹרוֹ וְכֹל
אֲשֶׁר לְרֵעֶךָ: ס אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר
יְהוָה אֶל־כָּל־קְהַלְכֶם בָּהָר מִתּוֹךְ הָאֵשׁ הֶעָנָן וְהָעֲרָפֶל קוֹל
גָּדוֹל וְלֹא יָסָף וַיִּכְתְּבֵם עַל־שְׁנֵי לֻחֹת אֲבָנִים וַיִּתְּנֵם אֵלָי: וַיְהִי
כִּשְׁמַעֲכֶם אֶת־הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּן
אֵלַי כָּל־רָאשֵׁי שִׁבְטֵיכֶם וְזִקְנֵיכֶם: וַתֹּאמְרוּ הֵן הֶרְאָנוּ יְהוָה
אֱלֹהֵינוּ אֶת־כְּבֹדוֹ וְאֶת־גָּדְלוֹ וְאֶת־קֹלוֹ שָׁמַעְנוּ מִתּוֹךְ הָאֵשׁ ה
הַיּוֹם הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וָחָי: וְעַתָּה לָמָּה
נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים אֲנַחְנוּ ל

Page from the First Hebrew Edition of the Pentateuch. Printed at Bologna, 1482.

(In the New York Public Library.)

Charles II. A few copies, however, left the press before the change was made; and these are called "Republican" copies, to distinguish them from the "Royal" ones.

The polyglot of Christian Reineccius (Leipsic, 1750, 3 vols.), which contains the Hebrew (with Masoretic notes), the Greek, Latin, and Luther's German version; that of E. Hutter (Hamburg, 1599), of which only the Pentateuch, Joshua, Judges, and Ruth were published; and that of S. Bagster (London, 1821), in which the Hebrew text is that of Van der Hooght, the Samaritan that of Kennicott, need no further mention. The Heidelberg or Bertram's polyglot (*ex officina* Sanct-Andreana, 1586; Commeliana, 1599, 1616, 3 vols.), Hebrew, Greek, and Latin, is based on the Complutensian text. Polyglot Psalters containing the Hebrew text were published at St. Germain des Prés in 1509 and 1513 by the elder Henry Stephen, at Genoa in 1516 by Agostino Justinian, and at Cologne in 1518 by Potken. The only Jewish polyglot issued was the Pentateuch (Constantinople, 1547), which contained, besides the text, the Targum, the Neo-Greek, and the Persian translations in Hebrew characters. The most recent polyglots are those of Stier and Thiele (Leipsic, 1847–63; 3d ed., 1854–64) with Hebrew, Septuagint, and Vulgate, and of R. de Levante (London, 1876, 6 vols.).

ישעיה

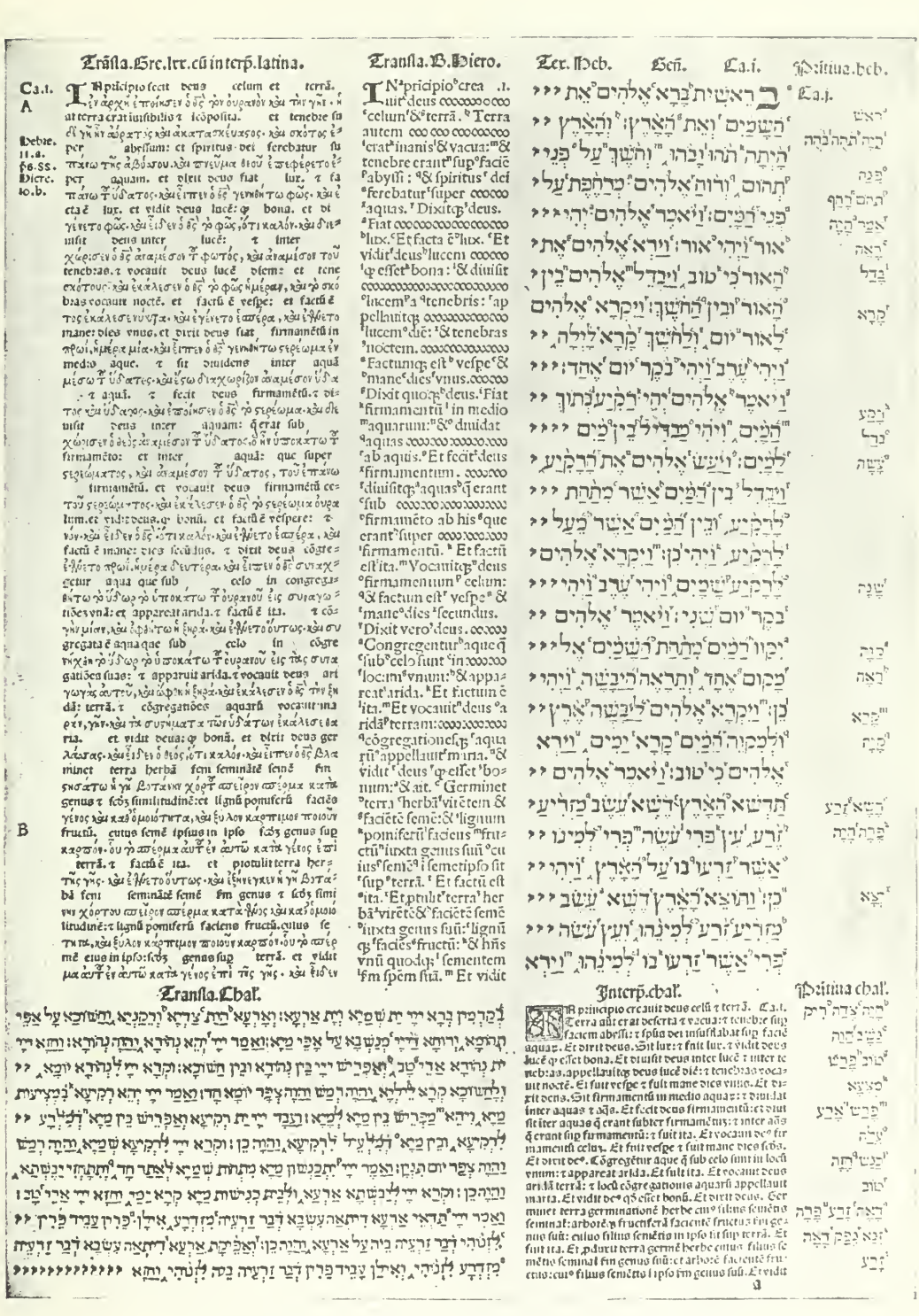
וּפֶקַח בֶּן־רְמַלְיָהוּ מֶלֶךְ יִשְׂרָאֵל יְרוּשָׁלַם לַמִּלְחָמָה עָלֶיהָ וְלֹא־יָכֹל
לְהִלָּחֵם עָלֶיהָ ׃ וַיֻּגַּד לְבֵית דָּוִד לֵאמֹר נָחָה אֲרָם עַל־אֶפְרָיִם וַיָּנַע ל
לְבָבוֹ וּלְבַב עַמּוֹ כְּנוֹעַ עֲצֵי־יַעַר מִפְּנֵי־רוּחַ ׃ וַיֹּאמֶר
יְהוָה אֶל־יְשַׁעְיָהוּ צֵא־נָא לִקְרַאת אָחָז אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ אֶל־ ק
קְצֵה תְּעָלַת הַבְּרֵכָה הָעֶלְיוֹנָה אֶל־מְסִלַּת שְׂדֵה כוֹבֵס ׃ וְאָמַרְתָּ אֵלָיו
הִשָּׁמֵר וְהַשְׁקֵט אַל־תִּירָא וּלְבָבְךָ אַל־יֵרַךְ מִשְּׁנֵי זַנְבוֹת הָאוּדִים ח
הָעֲשֵׁנִים הָאֵלֶּה בְּחֲרִי־אַף רְצִין וַאֲרָם וּבֶן־רְמַלְיָהוּ ׃ יַעַן כִּי־יָעַץ ע
עָלֶיךָ אֲרָם רָעָה אֶפְרַיִם וּבֶן־רְמַלְיָהוּ לֵאמֹר ׃ נַעֲלֶה בִיהוּדָה
וְנָקִיצֶנָּה וְנַבְקִיעֶנָה אֵלֵינוּ וְנַמְלִיךְ מֶלֶךְ בְּתוֹכָהּ אֶת בֶּן־טַבְאָל ׃
כֹּה אָמַר אֲדֹנָי יְהוִה לֹא תָקוּם וְלֹא תִהְיֶה ׃ כִּי־רֹאשׁ א
אֲרָם דַּמֶּשֶׂק וְרֹאשׁ דַּמֶּשֶׂק רְצִין וּבְעוֹד שִׁשִּׁים וְחָמֵשׁ שָׁנָה יֵחַת
אֶפְרַיִם מֵעָם ׃ וְרֹאשׁ אֶפְרַיִם שֹׁמְרוֹן וְרֹאשׁ שֹׁמְרוֹן בֶּן־רְמַלְיָהוּ אִם־
לֹא תַאֲמִינוּ כִּי לֹא תֵאָמֵנוּ ׃ וַיֹּסֶף יְהוָה דַּבֵּר אֶל
אָחָז לֵאמֹר שְׁאַל־לְךָ אוֹת מֵעִם יְהוָה אֱלֹהֶיךָ הַעְמֵק שְׁאָלָה אוֹ ח
הַגְבֵּהּ לְמָעְלָה ׃ וַיֹּאמֶר אָחָז לֹא אֶשְׁאַל וְלֹא אֲנַסֶּה אֶת־יְהוָה ׃ וַיֹּאמֶר
שִׁמְעוּ־נָא בֵּית דָּוִד הַמְעַט מִכֶּם הַלְאוֹת אֲנָשִׁים כִּי תַלְאוּ גַּם אֶת־ א
אֱלֹהָי ׃ לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן
וְקָרְאת שְׁמוֹ עִמָּנוּ אֵל ׃ חֶמְאָה וּדְבַשׁ יֹאכֵל לְדַעְתּוֹ מָאֹס בָּרָע ז
וּבְחֹר בַּטּוֹב ׃ כִּי בְּטֶרֶם יֵדַע הַנַּעַר מָאֹס בָּרָע וּבְחֹר בַּטּוֹב תֵּעָזֵב
הָאֲדָמָה אֲשֶׁר אַתָּה קָץ מִפְּנֵי שְׁנֵי מְלָכֶיהָ ׃ יָבִיא יְהוָה עָלֶיךָ וְעַל־ ע
עַמֶּךָ וְעַל־בֵּית אָבִיךָ יָמִים אֲשֶׁר לֹא־בָאוּ לְמִיּוֹם סוּר אֶפְרַיִם מֵעַל י
יְהוּדָה אֶת־מֶלֶךְ אַשּׁוּר ׃ וְהָיָה בַיּוֹם הַהוּא יִשְׁרֹק
אֲדֹנָי לַזְּבוּב אֲשֶׁר בִּקְצֵה יְאוֹרֵי מִצְרָיִם וְלַדְּבוֹרָה אֲשֶׁר בְּאֶרֶץ אַשּׁוּר ׃
וּבָאוּ וְנָחוּ כֻלָּם בְּנַחֲלֵי הַבָּתוֹת וּבִנְקִיקֵי הַסְּלָעִים וּבְכָל־הַנַּעֲצוּצִים
וּבְכָל־הַנְּהָלוֹלִים ׃ בַּיּוֹם הַהוּא יְגַלַּח אֲדֹנָי בְּתַעַר הַשְּׂכִירָה בְּעֹבְרֵי ב
נָהָר בְּמֶלֶךְ אַשּׁוּר אֶת־הָרֹאשׁ וְשַׂעַר הָרַגְלַיִם וְגַם אֶת־הַזָּקָן תִּסְפֶּה ׃

Page from the Brescia Edition of the Bible, 1494.
(Copy used by Luther.)

Another class of Bibles, and these distinctively Jewish, are those that are known as Rabbinic Bibles, or Miḳra'ot Gedolot. The first of these was published at Venice 1517–18; the editor was Felix Pratensis. It contains the Pentateuch with Onḳelos and Rashi, the Former and Later Prophets with Targum Jonathan and Ḳimḥi's comments (the anti-Christian passages omitted); Psalms with Targum and Ḳimḥi; Proverbs with the commentary known as "Ḳaw we-Naḳi"; Job with the commentaries of Naḥmanides and Abraham Farrisol; the Five Scrolls with the commentary of Levi b. Gerson; Ezra and Chronicles with the commentaries of Rashi and Simon ha-Darshan. To these were added the Jerusalem Targum to the Pentateuch; Targum Sheni to Esther; the variant readings of Ben Asher and Ben Naphtali; the thirteen "articles of faith" of Maimonides; the 613 precepts according to Aaron Jacob Ḥasan; and a table of the parashiyot and Haftarot according to the Spanish and German rites. This edition is the first in which Samuel, Kings, and Chronicles are divided into two books, and Nehemiah is separated from Ezra. It is the first also to indicate in the margin the numbers of the chapters in Hebrew letters (Ginsburg, "Introduction," p. 26). The ḳeri consonants are also given in the margin.

Rabbinic Bibles.

The edition was not, however, pleasing to the Jews, perhaps because its editor was a convert. Elijah Levita, in his "Masoret ha-Masoret," severely criticizes the Masoretic notes. This edition was replaced in 1525 by the second Bomberg text, which was edited by Jacob b. Ḥayyim of Tunis under the title שער יהוה הקדיש. This text, more than any other, has influenced all later ones; though readings from the Complutensian and from the Soncino edi-



Trāsla. Gre. lxx. cū interp. latina.

Ca. i. A

Debre. 11. a. ps. 88. Dicre. 10. b.

In principio fecit deus celum et terrā. ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν· ἡ
at terra erat inuisibilis ⁊ incōposita. et tenebre su
δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος· καὶ σκότος ἐ-
per abyssum: et spiritus dei ferebatur su
πάνω τῆς ἀβύσσου· καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐ-
per aquam. et dixit deus fiat lux. ⁊ fa
πάνω τοῦ ὕδατος· καὶ εἶπεν ὁ θεὸς γενηθήτω φῶς· καὶ ἐ
cta ē lux. et vidit deus lucē: ꝙ bona. et di
γένετο φῶς· καὶ εἶδεν ὁ θεὸς τὸ φῶς, ὅτι καλόν· καὶ διε-
uisit deus inter lucē: ⁊ inter
χώρισεν ὁ θεὸς ἀναμέσον τοῦ φωτός, καὶ ἀναμέσον τοῦ
tenebras. ⁊ vocauit deus lucē diem: et tene
σκότους· καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκό
bras vocauit noctē. et factū ē vespe: et factū ē
τος ἐκάλεσε νύκτα· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο
mane: dies vnus. et dixit deus fiat firmamētū in
πρωΐ, ἡμέρα μία· καὶ εἶπεν ὁ θεὸς γενηθήτω στερέωμα ἐν
medio aque. ⁊ sit diuidens inter aquā
μέσω τοῦ ὕδατος· καὶ ἔστω διαχωρίζον ἀναμέσον ὕδα
⁊ aquā. ⁊ fecit deus firmamētū. ⁊ di-
τος καὶ ὕδατος· καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα· καὶ διε
uisit deus inter aquam: q̄ erat sub
χώρισεν ὁ θεὸς ἀναμέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ
firmamēto: et inter aquā: que super
στερεώματος, καὶ ἀναμέσον τοῦ ὕδατος, τοῦ ἐπάνω
firmamētū. et vocauit deus firmamētū ce-
τοῦ στερεώματος· καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρα
lum. et vidit deus. ꝙ bonū. et factū ē vespere: ⁊
νόν· καὶ εἶδεν ὁ θεὸς, ὅτι καλόν· καὶ ἐγένετο ἑσπέρα, καὶ
factū ē mane: dies secūdus. ⁊ dixit deus cōgre-
ἐγένετο πρωΐ, ἡμέρα δευτέρα· καὶ εἶπεν ὁ θεὸς συναχ-
getur aqua que sub celo in congrega-
θήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγω-
tiōes vnā: et appareat arida. ⁊ factū ē ita. ⁊ cō-
γὴν μίαν, καὶ ὀφθήτω ἡ ξηρά· καὶ ἐγένετο οὕτως· καὶ συ
gregata ē aqua que sub celo in cōgre
νήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συνα
gatiōes suas: ⁊ apparuit arida. ⁊ vocauit deus ari
γωγὰς αὐτοῦ, καὶ ὤφθη ἡ ξηρά· καὶ ἐκάλεσεν ὁ θεὸς τὴν ξη
dā: terrā. ⁊ cōgregatiōes aquarū vocauit ma
ράν, γῆν· καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θα
ria. et vidit deus: ꝙ bonū. et dixit deus ger
λάσσας· καὶ εἶδεν ὁ θεὸς, ὅτι καλόν· καὶ εἶπεν ὁ θεὸς βλα
minet terra herbā feni seminātē semē fm
στησάτω ἡ γῆ βοτάνην χόρτου σπεῖρον σπέρμα κατὰ
genus ⁊ scōz similitudinē: et lignū pomiferū faciēs
γένος καὶ καθ' ὁμοιότητα, καὶ ξύλον καρπίμον ποιοῦν
B fructū. cuius semē ipsius in ipso scōz genus sup
καρπόν· οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ
terrā. ⁊ factū ē ita. et protulit terra her-
τῆς γῆς· καὶ ἐγένετο οὕτως· καὶ ἐξήνεγκεν ἡ γῆ βοτά-
bā feni seminātē semē fm genus ⁊ scōz simi
νην χόρτου σπεῖρον σπέρμα κατὰ γένος καὶ καθ' ὁμοιό
litudinē: ⁊ lignū pomiferū faciens fructū. cuius se
τητα, καὶ ξύλον καρπίμον ποιοῦν καρπόν· οὗ τὸ σπέρ
mē eius in ipso: scōz genus sup terrā. et vidit
μα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς· καὶ εἶδεν

Transla. B. Hiero.

In principio crea .i. uit deus celum & terrā. Terra autem erat inanis & vacua: & tenebre erant sup faciē abyssi: & spiritus dei ferebatur super aquas. Dixitq; deus. Fiat lux. Et facta ē lux. Et vidit deus lucem ꝙ esset bona: & diuisit lucem a tenebris: appellauitq; lucem diē: & tenebras noctem. Factumq; est vespe & mane dies vnus. Dixit quoq; deus. Fiat firmamentū in medio aquarum: & diuidat aquas ab aquis. Et fecit deus firmamentum. diuisitq; aquas q̄ erant sub firmamēto ab his que erant super firmamentū. Et factū est ita. Vocauitq; deus firmamentum celum: & factum est vespe & mane dies secundus. Dixit vero deus. Congregentur aque q̄ sub celo sunt in locum vnum: & appareat arida. Et factum ē ita. Et vocauit deus aridā terram: cōgregationesq; aquarū appellauit maria. & vidit deus ꝙ esset bonum: & ait. Germinet terra herbā virētem & faciētē semē: & lignum pomiferū faciens fructū iuxta genus suū cuius semē i semetipso sit sup terrā. Et factū est ita. Et protulit terra herbā virētē & faciētē semē iuxta genus suū: lignū q; faciēs fructū: & hñs vnū quodq; sementem fm spēm suā. Et vidit

Ter. Heb. Gen. Ca. i.

Primitiua heb. Ca. i.

בראשית ברא אלהים את
השמים ואת הארץ: והארץ
היתה תהו ובהו וחשך על פני
תהום ורוח אלהים מרחפת על
פני המים: ויאמר אלהים יהי
אור ויהי אור: וירא אלהים את
האור כי טוב ויבדל אלהים בין
האור ובין החשך: ויקרא אלהים
לאור יום ולחשך קרא לילה
ויהי ערב ויהי בקר יום אחד:
ויאמר אלהים יהי רקיע בתוך
המים ויהי מבדיל בין מים
למים: ויעש אלהים את הרקיע
ויבדל בין המים אשר מתחת
לרקיע ובין המים אשר מעל
לרקיע ויהי כן: ויקרא אלהים
לרקיע שמים ויהי ערב ויהי
בקר יום שני: ויאמר אלהים
יקוו המים מתחת השמים אל
מקום אחד ותראה היבשה ויהי
כן: ויקרא אלהים ליבשה ארץ
ולמקוה המים קרא ימים וירא
אלהים כי טוב: ויאמר אלהים
תדשא הארץ דשא עשב מזריע
זרע עץ פרי עשה פרי למינו
אשר זרעו בו על הארץ ויהי
כן: ותוצא הארץ דשא עשב
מזריע זרע למינהו ועץ עשה
פרי אשר זרעו בו למינהו וירא

ראש
רוח תהה בהה
פנה
תהם רחף
אמר היה
ראה
בדל
קרא
רקע
בדל
עשה
שנה
כוה
ראה
קרא
קוה
דשא זרע
פרה היה
יצא

Transla. Chal.

בקדמין ברא ייי ית שמיא וית ארעא: וארעא הות צדיא ורקניא וחשוכא על אפי
תהומא ורוחא דייי מנשבא על אפי מיא: ואמר ייי יהא נהורא והוה נהורא: וחזא ייי
ית נהורא ארי טב ואפריש ייי בין נהורא ובין חשוכא: וקרא ייי לנהורא יומא
ולחשוכא קרא לילא והוה רמש והוה צפר יומא חד: ואמר ייי יהא רקיעא במציעות
מיא ויהא מפריש בין מיא למיא: ועבד ייי ית רקיעא ואפריש בין מיא דלמלרע
לרקיעא ובין מיא דלמלעיל לרקיעא והוה כן: וקרא ייי לרקיעא שמיא והוה רמש
והוה צפר יום תנין: ואמר ייי יתכנשון מיא מתחות שמיא לאתר חד ותתחזי יבשתא
והוה כן: וקרא ייי ליבשתא ארעא ולבית כנישות מיא קרא ימי וחזא ייי ארי טב:
ואמר ייי תדאי ארעא דיתאה עשבא דבר זרעיה מזדרע אילן פרין עביד פרין
לזנוהי דבר זרעיה ביה על ארעא והוה כן: ואפיקת ארעא דיתאה עשבא דבר זרעיה
מזדרע לזנוהי ואילן עביד פרין דבר זרעיה ביה לזנוהי וחזא

Interp. chal.

In principio creauit deus celū ⁊ terrā. Ca. i. Terra aūt erat deserta ⁊ vacua: ⁊ tenebre sup faciem abyssi: ⁊ spūs dei insufflabat sup faciē aquarū. Et dixit deus. Sit lux: ⁊ fuit lux. ⁊ vidit deus lucē ꝙ esset bona. Et diuisit deus inter lucē ⁊ inter tenebras. appellauitq; deus lucē diē: ⁊ tenebras vocauit noctē. Et fuit vespe ⁊ fuit mane dies vnus. Et dixit deus. Sit firmamentū in medio aquarū: ⁊ diuidat inter aquas ⁊ aq̄s. Et fecit deus firmamentū: et diuisit iter aquas q̄ erant subter firmamētū: ⁊ inter aq̄s q̄ erant sup firmamentū: ⁊ fuit ita. Et vocauit deus firmamentū celū. Et fuit vespe ⁊ fuit mane dies scōs. Et dixit deus. Cōgregētur aque q̄ sub celo sunt in locū vnum: ⁊ appareat arida. Et fuit ita. Et vocauit deus aridā terrā: ⁊ locū cōgregationis aquarū appellauit maria. Et vidit deus qd esset bonū. Et dixit deus. Germinet terra germinationē herbe cuius filius semētis seminal: arborēq; fructiferā facientē fructus fm genus suū: cuius filius semētis in ipso sit sup terrā. Et fuit ita. Et pduxit terra germē herbe cuius filius semētis seminal fm genus suū: et arborē facientē fructus: cuius filius semētis i ipso fm genus suū. Et vidit

Primitiua chal.

הוה צדה ריק
גשב הוה
טוב פרש
מצעא
פרש ארע
עלה
כנש חזה
טוב
דאה זרע פרה
זנא נפק דאה
זרע

PAGE FROM THE COMPLUTENSIAN POLYGLOT EDITION OF THE BIBLE, 1514.

tion of 1488 have occasionally found their way in. It is peculiar as being the first to insert the letters פ and ס for the purpose of indicating the open and closed sections, and to designate the ḳeri by the letter ק. Here also the first attempt is made, though incompletely, to collect the Masorah, both "Magna" and "Parva." As in the best manuscripts, the larger Masorah is printed above and below the text (Hebrew and Targum in parallel columns); while the lesser Masorah is printed between the columns. Besides the elaborate introduction to the Masorah by Jacob b. Ḥayyim himself, an index to the Masorah, Ibn Ezra's introduction to the Pentateuch, Moses ha-Naḳdan's treatise on accents, the variations between the Easterns and the Westerns and between Ben Asher and Ben Naphtali, it contains the Pentateuch with Targum, Rashi, and Ibn Ezra; the Former Prophets with Rashi, Ḳimḥi, and Levi b. Gershon; Isaiah with Rashi and Ibn Ezra; Jeremiah and Ezekiel with Rashi and Ḳimḥi; the Minor Prophets with Rashi and Ibn Ezra; Psalms with Rashi and Ibn Ezra; Proverbs with Ibn Ezra, Moses Ḳimḥi, and Levi ben Gershon; Job with Ibn Ezra and Levi ben Gershon; Daniel with Ibn Ezra and Saadia; Ezra with Ibn Ezra, Moses Ḳimḥi, and Rashi; Chronicles with Pseudo-Rashi; and the Five Scrolls with Rashi and Ibn Ezra. This Bible was reprinted, with readings inserted from the edition of Felix Pratensis (Venice, 1525–28).

The third edition of the Bomberg Rabbinic Bible (1546–48) was edited by Cornelius Adelkind. It was practically a reprint of the second, except that the commentary of Ibn Ezra on Isaiah was omitted; while that of Jacob ben Asher on the Pentateuch and that of Isaiah di Trani on Judges and Samuel were inserted. This third Bomberg edition was repeated in the fourth edition by Isaac b. Joseph Salam and Isaac ben Gershon (Treves). Part of the Masorah omitted in the third edition has here been reinserted. The fifth edition was a reprint of De Gara's (Venice, 1617–19, by Pietro Lorenzo Bragadini, and revised by Leo di Modena). It was, however, expurgated by the Inquisition. The sixth edition, by Johannes Buxtorf (Basel, 1618–19, 2 vols.), was a reprint of the 1546–48 copy. To this was added the editor's "Tiberias," a Masoretic work. The seventh Biblia Rabbinica was published at Amsterdam, 1724–28 (4 vols., fol. 1), under the title "Ḳehillot Moshch." It contains, besides the Hebrew text, the Targum on the whole Bible; Rashi, Ibn Ezra, Levi ben Gershon, Obadiah Sforno, Jacob b. Asher, Ḥizkuni, and 'Imre No'am on the Pentateuch; David Ḳimḥi on the Prophets and the Chronicles; Isaiah di Trani on Judges and Samuel; "Keli Yaḳar" on the Former Prophets, and "Keli-Paz," by Samuel Laniado, on the Later Prophets; Meïr Arama on Isaiah, Jeremiah, and the Song of Solomon; Jacob Berab on Isaiah, Jeremiah, Ezekiel, and some other Later Prophets; Samuel Almosnino on the Later Prophets; Isaac Gershon on Malachi; "Torat Ḥesed" by Isaac ben Solomon; Ya'bez on Psalms, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, and Chronicles; Joseph ibn Yaḥya on the Hagiographa; "Mizmor le-Todah," by Samuel Arepol, on Psalm cxix.; "Ḳaw we-Naḳi" on Proverbs; Menahem Meïri on Proverbs; Moses Ḳimḥi on Proverbs, Ezra, Nehemiah; Naḥmanides, Farissol, and Simon ben Zemaḥ Duran on Job; Saadia Gaon on Daniel; Yalḳut Shim'oni on Chronicles; Moses of Frankfurt's annotations, entitled "Ḳomaz Minḥah," on the Pentateuch; "Minḥah Ḳeṭannah" on the Former Prophets; "Minḥah Gedolah" on the Later Prophets, "Minḥat 'Ereb" on the Hagiographa; the introduction of Jacob b. Ḥayyim of Tunis; and the tract on the accents by Moses ha-Naḳdan.

The Warsaw Rabbinic Bible.

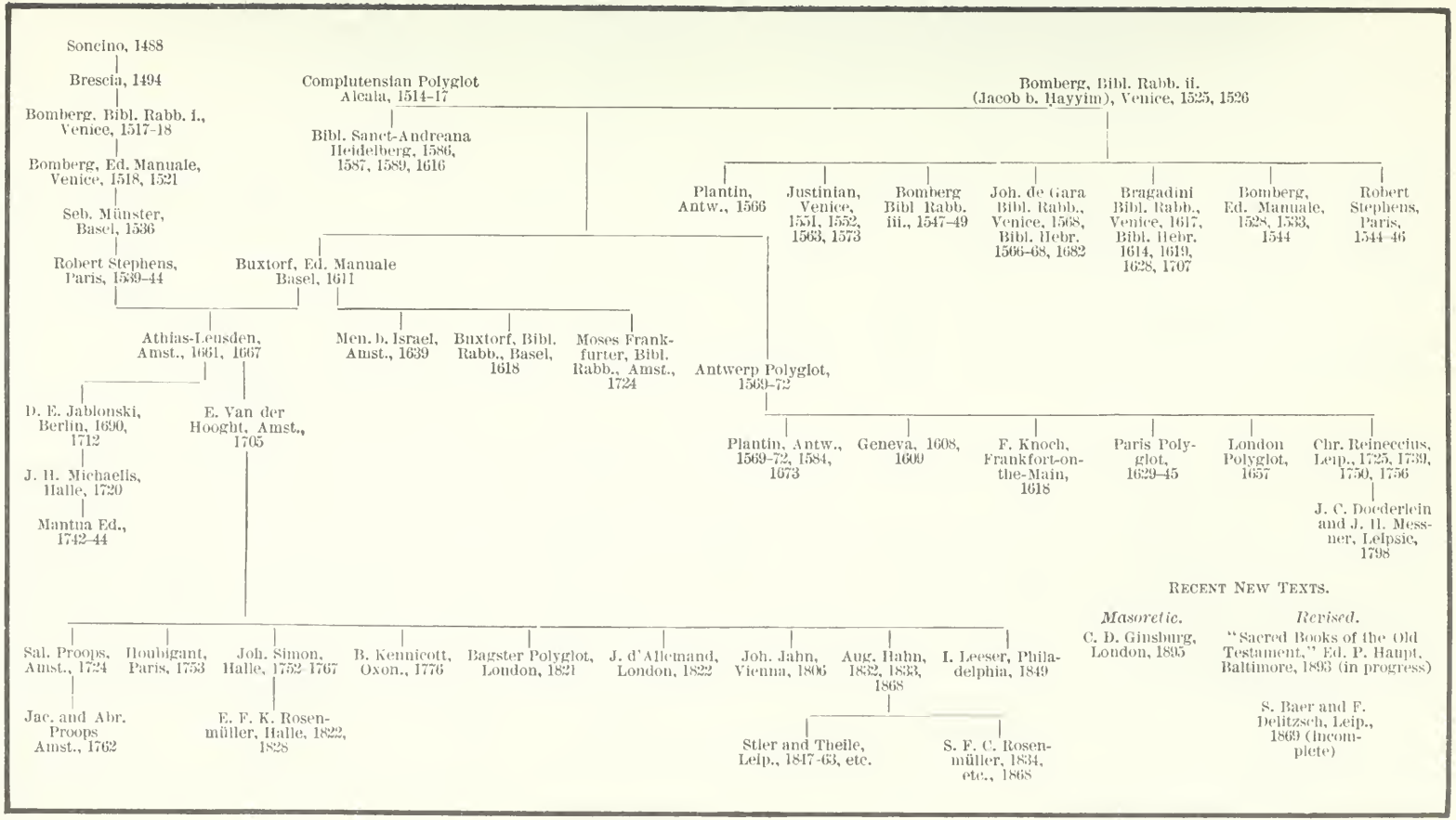
The latest Biblia Rabbinica, with thirty-two commentaries, is that published at Warsaw by Levensohn (1860–68, 12 vols., small fol.). It contains, besides the original Hebrew, the Targums Onḳelos and Yerushalmi on the Pentateuch, the Targum Onkelos on the Prophets and Hagiographa, and the Targum Sheni on Esther. Of commentaries it contains that of Rashi on the whole Bible; Aaron Pesaro's "Toledot Aharon"; Asheri's commentary and Norzi's notes on the Bible; Ibn Ezra on the Pentateuch, the Five Megillot, the Minor Prophets, the Psalms, Job, and Daniel; Moses Ḳimḥi on the Proverbs; Naḥmanides on the Pentateuch; Obadiah Sforno on the Pentateuch, the Song of Solomon, and Ecclesiastes; Elijah Wilna on the Pentateuch, Joshua, Isaiah, and Ezekiel; S. E. Lenczyz and S. Edels on the Pentateuch; J. H. Altschuler on the Prophets and Hagiographa; David Ḳimḥi on the Later Prophets; Levi ben Gershon no Joshua, Kings, Proverbs, and Job; Isaiah di Trani on Judges and Samuel; S. Oceda on Ruth and Lamentations; Eliezer ben Elijah Ashkenazi on Esther; Saadia on Daniel. It also contains the Masorah Magna and Parva, tracts on the vowels and accents, the various readings of Ben Asher and Ben Naphtali, and the introduction of Jacob ben Ḥayyim of Tunis.

Various Editions.

Several editions were published at Venice by Daniel Bomberg, 1517, 1521, 1525–28. Of later editions, only a few of the more important can be mentioned here. Joseph Athias (Amsterdam, 1661) edited the text, using Buxtorf's edition and the traditional one, that had come down from Soncino (1488), with a comparison of two manuscripts. This was reprinted by Leusden in 1667. A third edition was brought out by Daniel Ernest Jablonski (Berlin, 1690), but with a comparison of all the earlier editions (other editions 1712, and, without vowels, 1711). Jablonski's, in turn, became the foundation of that of J. H. Michaelis (Halle, 1720), for which the latter compared five Erfurt manuscripts and nineteen printed editions. The Mantuan Bible of 1742–44, edited by Rafael Ḥayyim b. Abiad Shalom Basilea and Felice (Masliaḥ) Marini, was in a measure only a reprint of Michaelis; Raphael in his edition of the excellent text, as corrected by Norzi ("Minḥat Shai," Mantua, 1732–44), tried to unify the text and not simply to reprint the older editions.

Van der Hooght.

The basis of all the modern editions of the Bible is that of E. van der Hooght (Amsterdam and Utrecht, 1705). It is practically a reprint of the Athias-Leusden edition; but at the end it has variants taken from a number of printed editions. It has been much prized because of its excellent and clear type; but no manuscripts were used in its prep-



Pedigree of Printed Hebrew Bible.

aration. This text was followed, even when variants were added, by Proops, Houbigant, Simon, Kennicott, Hahn, etc. The text of D. H. Opitz (Kiel, 1709) seems to be a mixed one; three manuscripts, a number of the earlier editions, and the polyglots having been laid under contribution. But still the Van der Hooght was considered to be a sort of "textus receptus," the edition of M. Letteris (Vienna, 1852) showing very few changes. This last edition was reprinted with clear-cut type by the British and Foreign Bible Society (Berlin, 1866, etc.), and in New York by Wiley & Son (1872–75). The first Hebrew Bible in America, published by William Fry at Philadelphia in 1814, was from the text of Van der Hooght, and it was reprinted in Philadelphia by Isaac Lesser in 1849.

Recent Editions.

No serious attempt was made to issue a text of the Bible after the best manuscripts and the Masorah until S. Baer commenced his publications with the help of Franz Delitzsch (1861 *et seq.*). His edition, unfortunately not completed, has become the standard. Based upon a much fuller comparison of manuscripts is the edition of the Masoretic Bible of Chr. D. Ginsburg (London, 1895), which may be considered to represent the truest Masoretic tradition. Of quite a different character is the polychrome edition of the Bible, now (1902) nearly completed, published by Paul Haupt (Leipsic and Baltimore, 1893 *et seq.*) with the aid of the foremost Biblical scholars. Under the title "The Sacred Books of the Old Testament," it endeavors to give a critical edition of the Hebrew text on the basis of the versions and the results of modern critical inquiry. The supposed sources are distinguished by various colors.

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T. G.

BIBLE EXEGESIS.—Jewish: 1. Israel has been called "the People of the Book"; it may as fitly be called "the people of Scripture exegesis," for exegesis in the largest sense of the word is in a way the one indigenous science which Israel has created and developed, after having produced, during the first long period of its history, the actual subject of this science, the Bible itself. During the thousand years following the collection of the different books of the Scripture, the intellectual activity of Judaism was directed almost exclusively to the exegetic treatment of the Bible and the systematic development of the Law derived from it. When, through contact with Hellenic and Arabic learning, the Jewish intellect was led into new channels, Bible exegesis still retained its position of chief interest; it was the first to feel the influence of the new thought; and it gave birth to auxiliary Hebrew philology, the only science which originated in the Judaism of the Middle Ages. That other great production of mediæval Judaism, the philosophy of religion, likewise developed into Bible exegesis in order to take on a Jewish character, although it substantially reproduced alien views. Finally, the younger sister of the philosophy of religion, the mysticism of the Cabala, also assumed the form and character of Bible exegesis.

During the centuries of decadence and increasing ignorance the exposition of the Bible in its various aspects still remained the most popular and assiduously cultivated occupation of the Jewish mind. The epoch known as the Mendelssohnian begins with a renaissance in the field of Bible exegesis. And modern Judaism is especially characterized by two reforms founded on the study and exposition of the Bible; viz., the reinstatement of the Bible in its legitimate place in the instruction of the young, where it had long been secondary to the study of the Talmud; and the sermon in the synagogue, based as it is on the Biblical text. Corresponding with this importance of Bible exegesis in the intellectual life of Israel, sketched here in a few words, is the magnitude of the exegetical literature, which will now be briefly reviewed in its chief phases and products.

Beginning of Jewish Exegesis.

2. The beginnings of Jewish Bible exegesis go back to a period when a part of the books collected later on into the Biblical canon did not yet exist. The original designation for the expositor's function, the verb "darash" (דרש), from which the original name of Scriptural exegesis, the noun "midrash" (מדרש), was formed, is used in the well-known reference to Ezra (Ezra vii. 10) that he "prepared his heart to seek the law of the Lord." The verb denotes "to investigate," "to seek," and, in connection with the Bible, meant, therefore, to examine the text, to search into what it means. This reference to Ezra is the earliest mention of Scriptural exegesis, and its history dates from his activity. Ezra, who by his endeavors placed the Pentateuch on the pinnacle of its importance for the new Jewish community of the Second Temple, and hence for the subsequent ages of Judaism, may also be regarded as the founder of Scriptural exegesis, which latter was confined at first to the Pentateuch as representing the entire sacred writings. Two institutions that originated in this period, the synagogue and the academy, assured a lasting home to the intellectual activity concentrated upon the examination and exposition of the Bible. In the synagogue the sacred text of the Pentateuch, and later that of the Prophets, were read and expounded; in the academies and schoolhouses the same texts were used for teaching the young and for investigation and in the instruction of adults. Thus, in harmony with its origin and the character of these two institutions, exegesis became a matter of oral instruction and oral tradition; hence any written exegetical literature of the Bible during those first formative centuries is out of the question.

3. There are no contemporary accounts of the development of the academy and the method of instruction among the Palestinian Jews during the time of the Second Temple: the historic records speak of them only after they had been firmly established and recognized. Frequent references in traditional literature, traceable down to the decades immediately preceding the Christian era, show that the national science, as developed by the Pharisees since the time of the Maccabees, was divided into two

groups, Bible and tradition ("Miḳra" and "Mishnah"), and that the latter comprised three branches, in which the work of traditional literature originated. These three branches were: (1) Midrashot (in the singular, "Midrash"); (2) Halakot (or Halakah); (3) Haggadot (or Haggadah). This order of the constituentsof Mishnah in its most comprehensive sense corresponds with the historical development of these branches. First in time was the MIDRASH, *i.e.*, the exposition of the Scripture, especially of the Pentateuch and more particularly of its legal portions. From this branched off, on the one hand, the Halakot—the statutes derived exegetically from the written law, to which were added other statutes, which had been transmitted orally, and which the teachers endeavored to connect exegetically with the Biblical text—and, on the other, the Haggadot, which included the exegesis not connected with the Law, with its manifold material derived from the sacred writings. Through this differentiation the branch designated as "Midrash" was specialized into exposition of the Law or halakic exegesis. The derivation of the Halakah from the Biblical text was also called "Talmud," so that "Talmud" originally meant the same as "Midrash" in the above-mentioned stricter sense.

Midrash, Halakah, and Haggadah.

The Miḳra, the fundamental part of the national science, was the subject of the primary instruction, and was also divided into three parts; namely, the three historic groups of the books of the Bible, the Pentateuch, the Prophets, and the Hagiographa. The intelligent reading and comprehension of the text, arrived at by a correct division of the sentences and words, formed the course of instruction in the Bible. The scribes were also required to know the TARGUM, the Aramaic translation of the text. The Targum made possible an immediate comprehension of the text, but was continuously influenced by the exegesis taught in the schools. The synagogues were pre-eminently the centers for instruction in the Bible and its exegesis. The reading of the Biblical text, which was combined with that of the Targum, served to widen the knowledge of the scholars learned in the first division of the national science. The scribes found the material for their discourses, which formed a part of the synagogue service, in the second division, the several branches of the tradition; the Haggadah, the third of these branches, especially furnished the material for the sermon.

Mikra.

4. The tannaitic traditional literature is derived from the three original branches of the traditional science, as taught in the schools of both Palestine and Babylonia. Although part of this literature has been lost, its most important products are still extant. The Mishnah, in its strict sense, and its supplement, the Tosefta, as well as a mass of other Halakic sentences (Baraitas, see BARAITA), preserved in the two Talmuds, are derived from the second of those branches. This part of the tannaitic literature retains many traces of its descent from the Midrash, in the many Biblical exegetical details which it contains. The branch of the Midrash preserved as its documents the Midrashim to the last four books of the Pentateuch; viz., Mekilta, on Exodus; Torat Kohanim, or Sifra, on Leviticus; and Sifre, on Numbers and Deuteronomy. These works, which are running commentaries on the Biblical text, and as such the earliest of their kind, contain also the exegetics belonging to the third branch.

Traditional Literature.

But there are also tannaitic Haggadah collections, such as were produced in great number in the post-tannaitic period, preserving those haggadic traditions of the tannaitic time which continued in existence. One of these Haggadot, for instance, is the "Seder 'Olam," a chronology of Bible history based on haggadic exegesis. In the period of the Amoraim, beginning with the redaction of the Mishnah, the method of instruction was changed in that the Mishnah became the text-book for lectures and discussions in Palestine as well as in Babylonia. The two Talmuds, which drew their material chiefly from the Halakah and halakic exegesis (the Midrash in the exact sense), but gave a considerable place also to the Haggadah, are the result of these lectures and discussions. The haggadic exegesis was cultivated especially in Palestine, leading to the haggadic Midrash collections on the Pentateuch, the pericopes ("Pesiḳtas"; see PESIḲTA), and other Biblical books, which were based principally on the sermons. The final editing of these collections belongs to the post-amoraic time, though they represent chiefly the exegesis of the Amoraim. Side by side with the writings here sketched, which were always connected in some way with Biblical exegetics, there came to maturity during the time of the Tannaim and Amoraim the Targum literature, originating in the institution of reading the Targum at divine service. This Targum was extended to the whole Bible, as was also the Masorah, which latter is the determination of the rules and principles governing the text of the Bible. These were the two branches of study which transmitted to later generations the knowledge and correct reading of the Bible text.

5. The products of the traditional literature described above have this trait in common, that they are not the exclusive work of certain writers, but are the outcome of a long series of oral traditions, that were finally given a certain form in a written work. Therefore the exegesis found in these works does not belong to one single epoch, but to different epochs extending over a number of centuries. From the days of Hillel (30 B.C.) the names of the compilers of the traditional exegesis were also handed down; so that the originators of a large part of that early Bible exegesis and many of the Tannaim and Amoraim are known as more or less important exegetes. An old tradition reports of Hillel's teachers, Shemaiah and Abtalion, that they were great exegetes ("darshanim"). Hillel himself marks an epoch in halakic exegesis, since he formulated the seven rules according to which the Bible text must be explained. Hillel's pupil, Johanan b. Zakkai, followed a kind of symbolic exegesis.

Tannaitic and Amoraic Exegesis.

The period between the destruction of Jerusalem and the Hadrianic war was the most fruitful and important epoch for early exegesis, and its repre-

sentatives were Johanan b. Zakkai's pupils and their disciples. Chief among these in the field of halakic exegesis are Ishmael b. Elisha and Akiba ben Joseph, between whose teachings there existed a fundamental opposition which extended to the Haggadah. Ishmael expanded Hillel's rules into the well-known thirteen rules for exegesis, and postulated, besides others, that of the human mode of expression in Scripture, a thesis that was to have an important influence on later Jewish exegesis. Akiba, imbued with the incomparable importance of the Biblical text, successfully defended the opinion he derived from his teacher, Nahum of Gimzo, that not even what might seem to be the most insignificant word of the text was without its especial meaning; hence everything contained in the text must become the subject of interpretation. Akiba's work was continued by his pupils, the leaders in the post-Hadrianic time, who were voluminous exegetes. One of them, Eliezer, son of the Galilean Jose, formulated thirty-two rules for haggadic exegesis. The great teachers of the Law (halakists) of the tannaitic period were also eminent Biblical exegetes, although there were also some tannaites whose preeminence lay solely in the domain of exegesis; as, for instance, Eleazar of Modiim in the pre-Hadrianic period, and the above-mentioned Eliezer b. Jose in the post-Hadrianic period.

The Halakists and Haggadists were more sharply distinguished during the time of the Palestinian Amoraim. Although even then some eminent heads of academies were at the same time masters of the Haggadah, *e.g.*, Johanan, Simeon b. Lakish, Eleazar b. Pedat. The most important Bible exegetes were mostly haggadists by profession, as Samuel b. Nahman, Simlai, Isaac, Levi, Judah b. Simon, Huna, Judan, Judah b. Shalom, Tanhuma. These students of the Haggadah, as they were called, preserved also the old exegetic traditions, and produced in the post-amoraic times the above-mentioned Midrash collections. In Babylonia the haggadic exegesis was cultivated in a less independent spirit, being mostly under the influence of the Palestinian schools. There were, however, eminent haggadists among the great teachers, as Rab in the third and Raba in the fourth century.

The exegetics of the traditional literature that was not transmitted with the names of the authors, especially the anonymous portions of the tannaitic Midrash, originated in part at a very early date. It is a noteworthy fact that the exegetic phraseology of the tannaites, and consequently the earliest terminology of Bible exegetics as a whole, were already in existence when the historic period of Jewish Bible exegesis began with Hillel; that terminology may therefore be considered as a monument of the period before Hillel.

Early Bible Translations.

6. These sources of Jewish Bible exegesis, belonging to the first period, which ended with the final redaction of the Talmud (500 C.E.), were supplemented by others of an entirely different nature. These complete the account that has to be given of the exegesis of that period. First in order are the old translations of the Bible; they, like the Aramaic Targum, were intended to spread the knowledge of the Bible and naturally reflected the exegesis of the school from which they proceeded. The Septuagint demands especial attention, being the earliest literary translation as well as a source for early exegesis. Aquila's translation represents the school of Jabneh, especially Akiba's. But the other Greek versions are also based on Jewish exegesis, and so is, in great part, the Peshitta. Jerome in turn endeavored to establish the "Hebrew truth" in his Latin version, on the basis of oral instruction received from Jewish exegetes of Palestine. Philo, the great representative of the Alexandrian exegesis, takes a foremost place; his writings are, in part, comprehensive and explanatory paraphrases of the stories and ordinances of the Pentateuch, and, in part, a running allegorical commentary on the Bible text. Philo's allegorical exegesis was the first and most consistent attempt to prove by means of Biblical exegesis that Greek philosophy underlay the superficial meaning of the words of the Bible.

Philo.

In Palestine, too,—indeed as early as the time of Philo—opinions and speculations on God and the Creation, in part of extraneous origin, were connected with two chapters of the Bible (Gen. i. and Ezek. i.); and their exegesis was the real subject of the esoteric doctrine called after those sections, "Ma'ase Bereshit" and "Ma'ase Merkabah." The chief work of the historian Josephus may also be considered as a source of the Bible exegesis of this time; the first part of his "Antiquities" being a running commentary on the narrative portions of the Scripture. Finally, the Bible exegesis contained in the books of the New Testament must be mentioned. It proceeded from the exegesis current at the time, and belongs to the same class as the other products of the early Haggadah. It became the actual foundation for the new faith, just as the Biblical exegesis, the Midrash of the Palestinian schools, may be considered the basis for the reshaping of Judaism after the destruction of Jerusalem and the Second Temple.

Josephus.

Midrash; Peshat; Masorah.

7. The Bible exegesis of the Tannaim and the Amoraim, which may be best designated as exegesis of the Midrash, was a product of natural growth and of great freedom in the treatment of the words of the Bible. But it proved an obstacle to further development when, endowed with the authority of a sacred tradition in the Talmud and in the Midrash collections edited subsequently to the Talmud, it became the sole source for the interpretation of the Bible among later generations. The traditional literature contains, indeed, an abundance of correct explanations that are in harmony with the wording and the context; and it bears everywhere evidence of a fine linguistic sense, good judgment, and an acute insight into the peculiarities and difficulties of the Bible text. But side by side with these elements of a natural and simple Bible exegesis, of value even to-day, the traditional literature contains an even larger mass of expositions far removed from the actual meaning of the text. In the halakic as well as in the haggadic exegesis the expounder endeavored not so much to

seek the original meaning of the text as to find authority in some Bible passage for the concepts and ideas, the rules of conduct and teachings, for which he wished to have a Biblical foundation. To this were added, on the one hand, the belief that the words of the Bible had many meanings, and, on the other, the importance attached to the smallest portion, the slightest peculiarity of the text; hence the exegesis of the Midrash strayed further and further away from a natural and common-sense interpretation.

Again, it must be remembered that the Midrash exegesis was largely in the nature of homiletics, expounding the Bible not in order to investigate its actual meaning and to understand the documents of the past, but in order to find religious edification, moral instruction, and sustenance for the thoughts and feelings of the present. The contrast between the simple natural explanation of the literal sense and the Midrash, that did not feel bound to follow the mere words, was recognized even by the Tannaim and the Amoraim, although their idea of the literal meaning of a Biblical passage may not be allowed by more modern standards. The above-mentioned tanna, Ishmael b. Elisha, even said once, rejecting an exposition of Eliezer b. Hyrcanus: "Truly, you say to Scripture, 'Be silent while I am expounding!'" (Sifra on Lev. xiii. 49). The tannaitic exegesis distinguishes principally between the actual deduction of a thesis from a Bible passage as a means of proving a point, and the use of such a passage as a mere mnemonic device, a distinction that was also made in a different form later in the Babylonian schools. The Babylonian Amoraim were the first to use the expression "Peshaṭ" (פשט) to designate the primary sense, contrasting it with the "Derash," the Midrashic exegesis. These two terms were later on destined to become important features in the history of Jewish Bible exegesis. And, again, in Babylonia was formulated the important principle that the Midrashic exegesis could not annul the primary sense. This principle subsequently became the watchword of the common-sense Bible exegesis; but how little it was known or recognized may be seen from the admission of Kahana, a Babylonian amora of the fourth century, that while at eighteen years of age he had already learned the whole Mishnah, he had only heard of that principle a great many years later (Shab. 63a). Kahana's admission is characteristic of the centuries following the final redaction of the Talmud. The primary meaning is no longer considered, but it becomes more and more the fashion to interpret the text according to the meaning given to it in traditional literature. The ability and even the desire for original investigation of the text succumbed to the overwhelming authority of the Midrash. It was, therefore, providential that, just at the time when the Midrash was paramount, the close study of the text of the Bible, at least in one direction, was pursued with rare energy and perseverance by the careful Masorites, who set themselves the task of preserving and transmitting the pronunciation and correct reading of the text. By introducing punctuation (vowel-points and accents) into the Biblical text, in the seventh century, they supplied that protecting hedge which, according to Akiba's saying, the Masorah was to be for the words of the Bible. Punctuation, on the one hand, protected the tradition from being forgotten, and, on the other, was the precursor of an independent Bible science to be developed in a later age.

Karaite Exegesis.

8. Karaism gave the first impulse toward an independent investigation of the Bible and a denial of the autocratic authority of the Midrash. The "Bene Miḳra" (Sons of the Scripture), as the sect founded by Anan (eighth century) called itself, rejecting the Talmudic tradition, posited as first principles the duty to investigate the Bible itself and to draw from it the foundations for religious knowledge and rules of conduct by means of an exegesis independent of tradition. But Karaism exerted a lasting influence on the further development of Jewish Bible exegesis not so much by its own achievements as by its reaction on the large majority of the Jews who remained faithful to tradition. For undoubtedly Saadia, the great originator of the new Jewish knowledge, was stimulated by the Karaitic movement to enter upon his pioneer activity. He proved his genius as a Bible exegete in the first instance in polemics against the Karaites; and they, in turn, were stimulated by Saadia and his partly polemic, partly positive work, to a richer and more significant activity in their own field than that which obtained before his appearance. The Karaite leaders in exegesis and Hebrew philology were accordingly either Saadia's contemporaries or belonged to the post-Saadian times.

In the century and a half between Anan and Saadia, Karaism produced no exegete of lasting importance. But the numerous exegetes and founders of sects mentioned in clear and unmistakable terms by the Karaites themselves, though they often disapproved of them, demonstrate the vigorous intellectual activity of Eastern Judaism after Anan. Not long after him Benjamin of Nahawendi, one of the fathers of Karaism, applied the allegoric method of exposition in a way reminding one of Philo. Yudghan of Hamadan (Judah the Persian) laid down the principle that the Torah had an exoteric as well as an esoteric significance. Ḥivi of Balkh, of the middle of the ninth century, proposed a rational criticism of the subject-matter of the Bible, at the same time finding two hundred reasons against the authenticity of the Pentateuch, mainly on historical, but also on legal grounds. Most of the Karaite exegetes, either Saadia's contemporaries or following immediately after him, wrote commentaries on the Pentateuch and on other Biblical books, under Saadia's influence and controverting him. Among these may be mentioned Solomon b. Yeroham, Sahal b. Maẓliaḥ, Abu Yusuf Ya'ḳub al-Kirḳisani, and the prolific Karaite exegete, Japheth b. Ali, frequently cited by Abraham ibn Ezra.

As the exposition of the sacred text was not possible without philological explanations, the commentaries of the Karaite exegetes contain, of course, many grammatical and lexical explanations. But even here they were not originators, and were only stimulated by Saadia's example and instruction to more penetrating philological research into Hebrew. The earliest Karaite grammarians of whom anything

definite is known, as well as David ben Abraham, the earliest Karaite lexicographer, were all subsequent to Saadia. The earlier Karaites contributed to the development neither of Hebrew philology nor of exegesis, which began to flourish about the tenth century among the Eastern and Western Jews still clinging to tradition. But contemporaneously with the later golden age of Rabbinitic exegesis, and influenced by it, exegetic literature flourished among the Karaites, its chief representatives being Abu al-Fara'i Harun (at the beginning of the eleventh century), Jeshua b. Judah (at the end of the eleventh century), Jacob b. Reuben, Levi b. Japheth, Japheth b. Sa'id, and Judah Hadassi (contemporary of Ibn Ezra). At the end of the thirteenth century Aaron b. Joseph wrote a commentary on the Pentateuch ("Sefer ha-Mibḥar"), in imitation of Ibn Ezra and using Naḥmanides; and not long after Aaron b. Elijah, the younger, who was influenced by Maimonides, wrote his commentary on the Pentateuch ("Keter Torah"), a work that worthily ends the exegetic literature of the Karaites.

Period of the Peshaṭ.

9. The new epoch in the history of Jewish Bible exegesis beginning with Saadia may fitly be characterized as "the period of the Peshaṭ." As already mentioned, this phrase signified among the Babylonian Amoraim the primary sense of the Bible text, in contradistinction to its interpretation as found in the Midrash. Now the phrase became the watchword for the exegetes who broke away from the authority of the Midrash and went direct to the Bible text without regard to traditional exegesis. The authors writing in Arabic also use the phrase in this sense; and Ibn Janaḥ calls Saadia the representative of the Peshaṭ. It was a matter of no little importance for the new method of exegesis that its founder held the highest position in the gift of the tradition-loving Jews of his age; for the fact that it was the "Gaon of Sura" who opened up new paths for exegesis facilitated the recognition and further development of this method among the large majority of the Jews who still held by tradition. But the genuine merit of Saadia's labors also assured their success. His most important work in the field of Bible exegesis is his Arabic translation of the Bible, which chiefly aimed to bring about a right understanding of the original text by means of the Arabic reproduction. In his version Saadia leaves nothing obscure. Although he does not paraphrase, he translates freely; disregarding the syntactical character of the original, and connecting the verses and parts of the verses in a way to make them at once comprehensible. Saadia's translation shows the same characteristic as his Bible exegesis, as far as it is known from the extant fragments of his commentaries, and from his chief religio-philosophical work.

Saadia.

This characteristic is his rationalism: reason is for him the basis even in Scriptural exegesis; and in accordance with it the exposition of the text must contain nothing that is obscure or that contradicts logical thought. He does not confine himself to reproducing the exact meaning of the single words and sentences, but he takes a general view of the context, the whole chapter, the whole book, and explains their interrelation. Saadia's rationalism, which became the standard for the following centuries, accorded with his belief in the divine origin of the Bible and in the Biblical miracles; these, he thinks, serve as witnesses to the veracity of the Prophets and of Scripture. Saadia's rationalistic exegesis is systematized in his book on religious doctrines and beliefs, "Emunot we-De'ot." This is largely exegetic, and harmonizes the anthropomorphic figures of speech employed in Scripture passages referring to God and His works with philosophic speculation in a way that has become the pattern for later exegetes (see Anthropomorphism).

In addition to the authority of reason, Saadia recognizes also the collateral authority of the Scripture itself as a source for exegesis; and as he is familiar with the Bible, he makes copious use of its contents for the purposes of illustration and exposition.

Saadia's third authority is tradition. This he uses in his Bible exegesis as far as he finds necessary and practicable; and he recognizes its influence on exegesis, pioneer of an independent exegesis though he was.

Saadia created Hebrew philology, the most important prerequisite for a sound exegesis. His grammatical and lexical works were as epoch-making for a scientific knowledge of the Hebrew language as his Bible exegesis for the exposition of Scripture, and his religio-philosophic works for all philosophic speculation on the doctrines of Judaism. In these three branches, which all belong in the larger sense to Bible exegesis, Saadia was a pioneer; and his labors were of lasting influence because of the great authority which he rightly enjoyed.

The Geonim.

10. The work of Saadia as the originator of Hebrew philology and of rational Bible exegesis was not carried toward completion in the Orient, where he himself had been active; the leadership in this field passed, soon after Saadia's death, into the hands of Western Judaism, the Diaspora of North Africa and Spain. In the East, as noted above, Saadia's literary activity stimulated in the first instance his Karaite opponents; but he found no successors for his work among the Rabbinite Jews at the academies. It was not until many years after his death that a worthy successor to Saadia was found in Samuel b. Ḥofni (died 1034), another gaon of Sura, whose Arabic version and commentary on the Pentateuch, as well as his exegesis, closely followed Saadia both in its comprehensiveness and in details. Ḥai Gaon, Samuel b. Ḥofni's son-in-law (died 1038), the last famous gaon of Pumbedita, devoted himself to Bible exegesis, not only in his lexicon, but also in his commentary on Job. It is characteristic of Ḥai, who was also a great Talmudist, that he consulted the Koran in order to explain Biblical passages; and once he sent to ask the Syrian Catholicos how a certain difficult passage in the Psalms was explained in the Syriac translation of the Bible. Long before the splendor of the Gaonate faded after Ḥai's death, Kairwan (in Tunis) had become a seat of Jewish scholarship. The physician and philosopher Isaac Israeli, the elder contemporary of Saadia, was active here; he wrote a somewhat diffuse

School of Kairwan.

commentary on the first chapter of Genesis. His pupil, Dunash ibn Tamim, was one of the first to introduce the comparative study of Hebrew and Arabic as a fruitful source for Bible exegesis. Already before him another North African, Judah ibn Koreish, had written a work in which he systematically carried out a comparison of Biblical Hebrew with Arabic, Aramaic, and Neo-Hebrew, and warmly recommended, for linguistic reasons, the study of the Targum, that had been neglected. In this curious piece of work, which is still extant, there is also a long excursus on the anthropomorphisms and the anthropopathisms of the Bible, in which for the first time the important tannaitc postulate, that the Torah speaks in human language, uses human forms of speech, is applied in a sense which deviated from the postulate's original meaning, but which thereafter became paramount. The oldest representative of Jewish learning in Italy, Shabbethai Donolo, also interpreted this adage (which is not found in Saadia) in the same way; his commentary on the book Yeẓirah (written in 946) was prefaced by an exegetic treatise on the Biblical account of the creation of man. Another eminent exegete, who was honored by posterity as the representative of the Peshaṭ, was the great Talmud commentator Hananeel b. Ḥushiel in Kairwan, a contemporary of Hai. Only fragments of his commentary on the Pentateuch and on Ezekiel are extant: he, however, largely admitted Midrashic elements into his exegesis.

Philology in Spain.

11. The most solid foundations of Jewish Bible exegesis were laid in Spain through the development of Hebrew philology, which reached its highest point in this new home of Jewish learning, from the middle of the tenth to the beginning of the twelfth century; although its products belong primarily to the domains of grammar and lexicography, they yet can be included in exegetic literature. It was only after philologic literature had reached its culminating point in the works of Abulwalid ibn Ganaḥ, that the classic literature which marks the golden age of medieval literary activity was enriched by Bible commentaries. In the beginning of this period a commentary on the Psalms by the celebrated Joseph ibn Abitur (Ibn Satanas) is mentioned; but the existing fragments of this commentary show its method to have been that of the Midrash, and reveal nothing else concerning the method of exegesis (see Abitur). The Bible exegesis of the Spanish Jews, which was pursued with unusual ardor, was directed, in the first instance, to the investigation of the Biblical language. From the time of Ḥasdai ibn Shaprut to that of Samuel ibn Nagdela (second half of the tenth to first half of the eleventh century), eminent and gifted scholars vied with one another in placing the science of Hebrew grammar on a firm basis—a basis that has not been overthrown even by the philology of the nineteenth century. They also developed Hebrew lexicography to a point far in advance of all preceding endeavors. Menahem ben Saruḳ's dictionary; Dunash ibn Labraṭ's critical work; the polemics of the pupils of Menahem and Dunash; Judah b. David Ḥayyuj's work, that came like a revelation; Abulwalid's critical work; the literary controversy between him and Samuel ibn Nagdela; and the writings of both as well as of others belonging to their circle; and finally Abulwalid's chief work, composed of a grammatical and a lexical part—all these works mark the development of the philologic literature in Spain. Those of Ḥayyuj and Abulwalid especially furnished a firm basis for a Bible exegesis that, on its linguistic side at least, was free from gross errors and mere guesswork. But all these compositions contain more than simple grammatical and lexicographical contributions to Bible exegesis; and especially Abulwalid's chief work—which is generally designated by its separate parts, "Luma'" (Hebr., "Riḳmah") and the "Book of Roots"—is so rich in multifarious exegetic material that these works may be considered as equivalent to a continuous Bible commentary.

Abulwalid ibn Ganaḥ.

Abulwalid's exegesis draws largely upon rhetoric, and regards the Biblical expressions from the point of view of the metaphors and other tropes familiar to him from Arabic literature. Many textual difficulties he cleared away hermeneutically, being led by his method to the same results as are obtained by modern textual criticism, although he accepted the authority of the Masorah without question. He assumes a sweeping transposition and interchange of letters, and proceeds in many Biblical passages on the theory that the Biblical author himself by mistake put one word for another that he really had intended. He recognizes traditional exegesis as the true and authoritative criterion in much that is unascertainable or doubtful in Scripture; but he does not hesitate to contradict tradition if the natural and literal sense requires it.

Exegetics in Spain.

12. Nothing has been preserved of Bible exegesis proper in the form of commentaries from the period preceding Abulwalid. His younger contemporary, the poet and philosopher Solomon ibn Gabirol, perhaps embodied in a special work his allegorical exposition of individual Biblical passages; for the examples of his exposition quoted by Abraham ibn Ezra would seem to have been taken from such a work. Ibn Ezra is also the only source of information concerning a curious example of early Pentateuch criticism by one of the grammarians of the eleventh century, Isaac ibn Yashush, who asserted that Gen. xxxvi. 31–43 was written at the time of King Jehoshaphat. Ibn Ezra also controverted another unnamed critic of the same period, who, applying Abulwalid's above-mentioned method, explained almost two hundred Scriptural passages by substituting other words for those that seemed to him incorrect. In the golden age of Jewish culture in Spain two eminent philologists also directed their attention to Bible exegesis proper, parts of whose commentaries, written in Arabic, have been preserved — namely, Moses ibn Gikatilla of Cordova and Judah ibn Balaam of Toledo. Moses ibn Gikatilla endeavored to explain the Biblical miracles rationalistically; while Ibn Balaam attacked these attempts, and otherwise bitterly criticized Ibn Gikatilla's exegesis. Ibn Gikatilla's commentary on Isaiah and on the Psalms, from which Ibn Ezra copi-

ously quoted, was the first sustained attempt to explain those books historically. Thus, he refers the predictions of the second part of Isaiah to the time of the Second Temple, and in the same way he assumes that some psalms are exilic. Judah ibn Balaam's commentary on Isaiah is extant in full, and a comparison of this work with Saadia's translation shows the advance made by Bible exegesis during the century lying between them.

Poetry; Philosophy of Religion.

In addition to Hebrew philology, so closely related to exegesis, two special fields of intellectual activity, Hebrew poetry and philosophic speculation, were likewise influenced, and in turn promoted the advance of Bible exegesis during this golden age of Jewish-Spanish culture. Through the introduction of Arabic prosody, poetry had indeed been led into forms foreign to the genius of the old Biblical poetry; but in consequence of the definite knowledge of the forms of speech and the better comprehension of the words of the Bible, the new Hebrew poetry that blossomed into unexpected luxuriance on Spanish soil was marked by a certain classical perfection and finish. Love of poetry and the practise of riming likewise sharpened the perception for the poetic beauties and other literary qualities of Scripture. One of the most renowned poets of this period, Moses ibn Ezra, devoted a long chapter of his work on rhetoric and poetics to Biblical rhetoric; applying to it, in a much more specific way than Abulwalid had done, the terminology and definitions of Arabic rhetoric. As for the relation of the philosophy of religion to Bible exegesis, it is sufficient to mention the names of Baḥya ibn Paḳuda, Solomon ibn Gabirol, Abraham ibn Ḥiyya, Moses ibn Ezra, Joseph ibn Zaddik, Judah ha-Levi, and Abraham ibn Daud. The works of these thinkers embody the principle, first logically enunciated by Saadia, that on the supreme questions of religious knowledge the Scriptures teach nothing beyond human reason. Allegory was used only to a limited extent. As a result of this conviction of the necessity for agreement between the postulates of reason and the Bible, a high-handed freedom of treatment of the Biblical word became current, that was often imposing in its daring. In consequence the elements of a new form of Midrash found their way into Bible exegesis, made subservient to philosophic speculation. The Peshaṭ exegesis, which had been freed from the fetters of the early Midrash contained in the traditional literature, found itself now confronted by a new enemy—the philosophic Midrash.

The "Darshanim."

13. While the system of the Peshaṭ was nearing its complete development in the countries influenced by Arabian culture, the Midrashic exegesis had remained paramount among the Jews of Christian countries. The Midrash literature was enriched by new compilations; and the exegetes also, striving for a certain independence, found the material for their commentaries mostly in the traditional literature. These exegetes are called "Darshanim" in the history of Jewish literature. To them belong Moses ha-Darshan in Narbonne (middle of eleventh century), Tobiah b. Eliezer in Castoria, Bulgaria (end of eleventh century), and Menahem b. Solomon in Rome (first half of twelfth century). Here must also be named the compiler of the "Yalḳuṭ Shime'oni," the most complete Midrash compilation on the whole Scripture, dating perhaps from the beginning of the thirteenth century. In this field represented by the Darshanim there arose quite unexpectedly in northern France a school of Bible exegesis, which, in entire independence of the Spanish-Arabian school, endeavored to search into the Peshaṭ, the simple, natural, primary sense, in avowed contrast to the Midrash, without, however, severing its connection with the latter. The founder of this school was Solomon ben Isaac (Rabbi Solomon Yiẓḥaḳi), commonly called Rashi (died 1105); his commentary on the Talmud is for all time an indispensable aid to the study of that work; and his commentary on the Bible, especially on the Pentateuch, has never been surpassed in enduring popularity and large circulation. Rashi's commentary has in many respects the character of a compilation of Midrash collections; but he takes from the traditional literature chiefly those explanations that he can best harmonize with the wording and the connection of the Biblical text; and he expressly rejects those that he can not bring into such agreement. Besides this, he endeavors to arrive independently at the meaning of the Scriptural words, guided by the Talmudic principle, everywhere emphasized, that no Biblical verse may be deprived of its plain, self-evident meaning, no matter what varied interpretations are put upon it by the Midrash. In addition, he pays constant attention to the linguistic side of exegesis; showing an acute and often intuitive sense of language, and supplementing by these means, as well as by his complete command of diction, the inadequacy of his sources.

Rashi.

Joseph Ḳara and Samuel b. Meïr were still more pronounced representatives of the Peshaṭ. Joseph Kara was a nephew of Menahem b. Ḥelbo (an elder contemporary of Rashi, who even before him had followed the same tendency); the title "Ḳara" (compare "Miḳra," Scripture), found already in the Talmud, marks him as a Bible exegete. He was a prolific writer, and more independent in his exegesis than Rashi. He was given to postulating general rules of interpretation, and to explaining the chapters of the Bible as a whole. Nor did he hesitate to differ from tradition in regard to the time of composition of the Biblical books; ascribing, for instance, the Book of Samuel, on account of I Sam. ix. 9, to a later period than that to which it was generally assigned. He posited the principle that Scripture must be interpreted by itself, without the help of the traditional literature. This principle was especially applied by Rashi's learned grandson, Samuel b. Meïr, whose commentary on the Pentateuch may be regarded as the foremost production of the exegetic school of northern France. His brother, Jacob Tam, wrote no Bible commentary, but showed interest and aptitude for linguistic research in Hebrew in his Responsa, in which he defends Menahem ben Saruk against Dunash ibn Labraṭ. Jacob Tam's pupil, Joseph Bekor Shor, was the last important representative of the Peshaṭ

Exegesis in Northern France.

of northern France. His commentary on the Pentateuch is marked by acumen and deep insight into the continuity of its meaning. Anticipating later Biblical criticism, he assumed duplicate accounts in the Pentateuch. The Bible exegesis of the school of northern France, which was supplemented neither by scientific research into the Hebrew language nor by mental training in philosophical or other scientific studies, may be designated as the exegesis of plain, clear common sense; its products are in many ways equal to those of the Spanish-Arabian school.

14. All Biblical lore in the countries of the Mohammedan culture, which developed in such fulness after Saadia, was confined, on account of the language in which it was written, to those circles where Arabic was spoken. Abraham ibn Ezra was the first one to disseminate it on a large scale in the Christian countries of Europe. A mature man, who had absorbed the whole culture and learning of Spanish Judaism in the flower of its intellectual development, he left his home and spent nearly three decades (1140-67) in different cities of Italy, Provence, northern France, and England; everywhere, as he says, "writing books and revealing the secrets of knowledge." The chief products of his astonishing many-sided activity are his exegetic works. His commentaries, although written far away from Spain, are the most important product, in the field of Bible exegesis, of the golden age of Spanish Judaism, not only on account of the opinions of many representatives of this period, which are therein cited and disseminated, but because their whole spirit, import, and material are the outcome of the extraordinary learning and insight that he took from home with him. These commentaries, written in Hebrew, also display throughout Ibn Ezra's originality and his mastery over both subject and material; and they are especially attractive not only on account of their form—combining clearness and vivacity, wit and profundity—but also because of the author's consummate handling of the Hebrew language, which had already been abundantly displayed in his classical poems.

Abraham ibn Ezra.

Ibn Ezra's Pentateuch commentary has always been, side by side with Rashi's, one of the most popular works of Jewish exegetical literature, and both in their turn became the subjects of numerous supercommentaries. Ibn Ezra explained his own exegetical method in his introduction to the Pentateuch commentary by characterizing and criticizing the various methods employed hitherto by the exegetes, such as the exegesis of the Geonim, the exegesis prevalent in Christian countries depending on the Midrash, the exegesis of the Karaites, hostile to tradition, and the typological-allegorical exegesis customary among Christians. As regards Ibn Ezra's conception of the relation between the traditional and the Peshaṭ exegesis, he sees in the traditional exegesis—derived by the oral teaching (Halakah) from the words of the Biblical text, and which so often contradicts the natural literal sense—not an actual exegesis of the Bible text, but only a "suggestion," a "reminder" (mnemonic device). In the same way he distinguishes between the "word of the Derash," the homiletic manner of haggadic exegesis, and the Peshaṭ, by which only the literal signification of the Biblical text is arrived at. He knows nothing of the principle of the multiplicity of meanings of Scriptural words, which the leaders of the exegetic school of northern France acknowledged in order to justify the haggadic Midrash. Through this clear separation of the Peshaṭ from the Derash he accords only a limited place in his exegesis to the new Midrash, which introduces philosophy into the Bible text. He connects his philosophic speculations, either in longer passages or in brief allusions, with the explanation of the names of God (especially the Tetragrammaton), of the divine attributes and the Biblical precepts, and with single suitable passages. Ibn Ezra's endeavors to defend the Biblical text against everything that might injure its integrity, may also find mention here. But he is nevertheless regarded, since Spinoza wrote his "Tractatus Theologico-Politicus," as the precursor of the literary Pentateuch criticism of to-day. To judge from certain allusions, rather than from positive statements, he seems to have held that the Pentateuch, although undoubtedly composed by Moses, received in later times a few minor additions. He also obscurely alludes to the later origin of Isaiah, ch. xl.–lxvi.

His Exegetic Method.

Ibn Ezra's contemporary, Joseph Ḳimḥi, was similarly active in Narbonne as propagator of the Spanish-Jewish science; he also was of Spanish origin and knew Arabic. He wrote a Hebrew grammar in Hebrew, and also commentaries on different Biblical books. His work was continued by his sons Moses and David (see Ḳimḥi, David). The fame of the latter very soon eclipsed that of the father and brother. In the introduction to his chief exegetical work, the commentary on the Prophets, he based the privilege, or rather the duty, of exegetic research on religious motives. The Ḳimḥis do not differ from Ezra in their search for the natural meaning of Scripture; and they, too, consider grammar and rationalism to be essential in exegesis. David Ḳimḥi, whose didactic talents appear in his grammar as well as in his Bible commentary, recognizes also the Midrash exegesis, as well as Maimonides' philosophic opinions; and, like the latter, he does not hesitate to pronounce certain Biblical stories to be visionary accounts. His commentary on the Psalms is especially interesting by reason of its polemics against Christian exegesis.

The Ḳimḥis.

15. It fell to the lot of Moses Maimonides, Ibn Ezra's younger contemporary, to represent, like him, the high intellectual culture of the Spanish Jews outside of Spain, and to bring it to a fuller development than Ibn Ezra. Living in the midst of the Arabian culture in North Africa and in Egypt, his activity was a natural continuation of the Jewish intellectual impulse which was so highly developed in Moorish Spain. But his influence extended far beyond the boundaries of the Arabic language; and he became a teacher for the whole Diaspora, as no one had been since the days of the Geonim. Maimonides' activity marked an epoch not only in the history of Judaism, but also in that of Jewish Bible exegesis. He enriched exegetic literature by no

commentary, but his chief philosophical work, written in Arabic, the "Moreh Nebukim" (Guide of the Perplexed), contains much exegetic material. The "perplexed" for whom the work was to be a "guide" are those readers of Scripture who are harassed by doubts because of the contradictions between the Biblical text and the postulates of rational speculation. The "Moreh Nebukim" strives to clear away such contradictions by a correct explanation of the text. The author, therefore, places at the head of his work a number of explanations of Biblical expressions to serve as a key for ascertaining the true meaning of Scripture.

Moses Maimonides.

A fundamental principle of Maimonides' Bible exegesis is that the Bible makes use of all the resources of language that have been invented by the human mind, in order to reveal or to conceal thought; and in his expositions he almost devotes more space to what the language of the Bible conceals than to what it has undisguisedly made known. He holds that the metaphoric and the figurative modes of speech, as forms of expression, are founded in the very nature of prophecy, and that to this fact is due their important place in Scripture. In regard to the statements of Scripture concerning the Deity, the old postulate of the human mode of speech of the Bible becomes with Maimonides an important canon, by which everything unsatisfactory and obscure is removed from the idea of God. The ruling principle of his exegesis is the assumption of the exoteric and the esoteric sense. The "secrets of the Law" hidden in the Biblical words are found by investigation into the esoteric meaning. But such secrets, as sought by Maimonides, have nothing to do with mysticism; he undertakes the investigation with absolute rationalism, as may be seen particularly in his explanation of certain Bible stories and his exposition of the reasons for the Law. He finds the teachings of the Aristotelian physics and metaphysics in the chapters on Creation (Gen. i.) and in that of the Heavenly Chariot (Ezek. i.). His rationalism, however, halts at the facts of prophecy and of the Bible miracles, though here, too, rational investigation comes into play. One of his most original and daring aids to exegesis is evolved by his doctrine concerning prophecy—namely, the theory of visions—whereby he transfers a number of Bible stories from the realm of fact into the realm of psychic experience. The principle of the exoteric and the esoteric sense of Scripture leads him to allegorical exegesis, with the theory of which he prefaces his "Guide"; but his allegory remains within the bounds prescribed to it by his rationalism on the one hand, and by his faith in tradition on the other. Yet there appear certain traces of that extensive allegorization that not long after him appears among his disciples, as, for instance, in his exposition of Canticles, of the adulterous woman in Proverbs, and of the prologue to Job.

16. Through Maimonides' "Guide of the Perplexed," which, even during his life, was circulated in Hebrew translations, Aristotelian philosophy found an abiding-place in Jewish thought, and became a chief factor also in Bible exegesis. During the following three centuries many Bible commentators were primarily concerned with finding the tenets of philosophy in Scripture. Especially the Biblical Wisdom books—Proverbs, Ecclesiastes, and Job—lent themselves to such study; so also did the Song of Solomon, an ancient and a most fruitful field for allegorization. Philosophic allegory had already been applied to the last-mentioned book, and rejected by Abraham ibn Ezra. Maimonides' pupil, Joseph ibn Aḳnin, now wrote a philosophico-allegoric commentary on it; Samuel ibn Tibbon, the translator of Maimonides' work, commented on Ecclesiastes; his son Moses, on the Song of Solomon. Samuel ibn Tibbon's son-in-law, Jacob b. Abba Mari Anatolio, collected his sermons on the pericopes of the Pentateuch in a work entitled "Malmad ha-Talmidim," which is the most important monument of the philosophic Scriptural exegesis current in Provence in the century following Maimonides—an exegesis that allegorized even Biblical personages in the manner of Philo. This allegorization, which detected abstract philosophic concepts and postulates in the personages and occurrences of the Pentateuch stories, and which even forced itself into the Sabbath sermons of the preachers, led at the beginning of the fourteenth century to the second great controversy between the Maimonists and anti-Maimonists in Provence and northern Spain. This controversy, suddenly terminated by an external event, did not bring philosophic Bible exegesis to an end. Its most eminent representative was Levi ben Gershon (died 1344), a strict Aristotelian, who wrote commentaries on most of the Biblical books. In those on the Pentateuch and the historical books he exhaustively summed up the ethical and other maxims (practical applications) deducible from the Bible narrative. The philosophic commentary on the Pentateuch by Nissim b. Moses of Marseilles, written at the beginning of the fourteenth century, was less well known. A similar commentary was written by Samuel Zarẓa of Valencia in the fourteenth century. The last great exegetic work written in Spain before the expulsion was the "'Aḳedat Yiẓḥaḳ" (Offering of Isaac) by Isaac Arama, consisting of sermons in a philosophic setting and partly philosophical in nature. The commentaries of Isaac Abravanel also give a large place to religio-philosophic discussion.

Philosophical Exegesis.

17. Side by side with the philosophical mode of exegesis another was developed, from the beginning of the thirteenth century, that was based, like it, on the fundamental conception that there must be a deeper meaning in the Scriptural word than is implied in the literal sense. This conception, together with the assumption that all truths about God and creation, the universe and man, which are cognizable by the human mind, and which have been so cognized, must be found in Scripture, was most clearly laid down in the introduction prefixed by Moses Naḥmanides to his thoughtful commentary on the Pentateuch (written about 1268). Although the mystical exegesis is here secondary, and confined to a small number of guarded allusions, the new esoteric doctrine is here first openly promulgated, and powerfully supported by the authority of the

writer, who was one of the foremost personalities of his time. This doctrine, "Ḥokmah Nistarah" (Secret Wisdom), was first formulated in Gerona, Naḥmanides' home. It was also called "Cabala" (*i.e.*, tradition). In its chief tenets, consisting of originally formulated philosophic theorems, such as the neo-Platonic doctrine of emanation, it connected with the remnants and reminiscences of a much earlier mysticism.

Mystic Exegesis.

Contemporaneously with these beginnings of the Cabala in northern Spain, another kind of mysticism connected with Scripture arose in Germany, in the writings of Eleazar b. Judah of Worms, his exegetic method consisting in the interchange and combination of the letters of the Scriptural text, and in computing their numerical value (see GEMATRIA). The exegetic method of the Cabala is founded on the foregoing, combined with the allegoric (and also typologic) exegesis. Cabalistic exegesis is given full recognition, together with the other methods of exegesis, in the Pentateuch commentary of Baḥya ben Asher of Saragossa (1291), which became one of the most popular exegetic works. Four methods of exegesis are enumerated in the introduction to this commentary, each of which is to be applied to Scriptural passages: (1) the way of the Peshaṭ, (2) the way of the Midrash, (3) the way of Reason (*i.e.*, philosophic exegesis), and (4) the way of the Cabala, "on which the light dwells—a path for the soul that refuses to be illumined by the light of life." Contemporaneously with Baḥya's Pentateuch commentary there also appeared in Spain a book which was destined to become the basic work of the Cabala, and which owed its unprecedented success to the fact that it purported to be a relic of the earliest mysticism and a work of the same school of sages that had produced the old traditional works, the Mishnah, the Talmud, and the Midrash. This book is the ZOHAR, in its form a running Midrashic commentary on the Pentateuch, but interrupted by many and various digressions, and supplemented by original additions. Like Baḥya b. Asher's book, but on a different basis, the Zohar also assumes four kinds of exegesis, or rather a fourfold meaning: Peshaṭ, Remez (allusion, typological sense, allegory), Derash, and Sod (secret, mystical sense). In formulating this doctrine of a fourfold meaning, the Christian mode of exegesis (which was well known to the Spanish Jews) probably served as a model; in this the fourfold sense (historical or literal, tropological or moral, allegorical, and anagogical) had long since been formulated (by the Venerable Bede in the eighth, and by Rhabanus Maurus in the ninth century). The initial letters of the words Peshaṭ, Remez, Derash, Sod, forming together the word "Pardes" (פַּרְדֵּס), became the designation for the fourfold meaning, in which the mystical sense given in the Cabala was the highest point. The tenet of the fourfold meaning and its designation, "Pardes," have been erroneously ascribed to the beginning of the Jewish Bible exegesis, the Tannaite time, on account of the expression "Pardes" (pleasure garden), which is used metaphorically in an account of the mysticism of the Tannaites (Ḥag. 14b); but in point of fact the designation "Pardes" marks the arrest, for a long time, of the development of the Jewish Bible exegesis.

"Pardes."

18. The four methods of Scriptural exposition, as applied side by side by Baḥya b. Asher in his Pentateuch commentary, characterize all the numerous works in the field of Jewish Bible exegesis during the three centuries following Maimonides. The Peshaṭ was more or less recognized and appreciated above the other methods, and even the Zohar borrowed much from Rashi and Ibn Ezra, both of whom were more and more regarded as the greatest exegetes, their Pentateuch commentaries being frequently commented upon. But new commentaries in harmony with the Peshaṭ were also written. The Peshaṭ did not supplant the Midrash; and side by side with it the ancient sources of the traditional exegesis were held in high estimation and employed. The extent to which the philosophic mode of exegesis was used has already been stated; henceforward the mystical exegesis also gained in favor. An Italian, Menahem of Recanate (beginning of the fourteenth century), wrote a cabalistic commentary on the Pentateuch, in which the Zohar was freely drawn upon. The chief personalities of the exegetic literature of this period (which ended with the expulsion of the Jews from the Pyrenean peninsula), that have not been mentioned above, are as follows: In the East, Tanḥum Yerushalmi (thirteenth century) wrote a commentary in Arabic on the greater part of the Scripture, prefixing to it a general and pithy introduction. Eleazar Ashkenazi, otherwise unknown, who calls himself a son of the Babylonian ("Bagdados") Nathan, wrote in 1364 a commentary in Hebrew on the Pentateuch, that contains original views, and rationalistically explains away many miracles. Exegetic writings of this period, both from southern Arabia and by the Persian Jews of Central Asia, have recently come to light. Simon b. Ẓemaḥ Duran (1361–1444) of North Africa wrote a commentary on Job. Jacob b. Asher (1280–1340) of Spain wrote a commentary on the Pentateuch, of which the interpretations of letters and numbers are well known. Samuel b. Nissim wrote at the same time in Toledo commentaries on Job and on other books, which he himself called "Midrash." The prolific and many-sided Joseph Caspi (d. 1340) of southern France must also be mentioned, who explained many of the Hagiographa, as also Isaac Nathan b. Kalonymus, author of the first Hebrew Bible concordance (*c.* 1440). In northern France a lively interest in Bible exegesis was sustained, especially by the polemics against the Christian manner of exegesis. The TOSAFISTS, so called, who continued the labors of Rashi and his grandsons in the field of Talmudic study, contributed isolated remarks also to Bible exegesis, especially to the Pentateuch, which were collected in different compilations. Hezekiah b. Manoah and Eliezer of Beaugency wrote special commentaries. In Germany may be mentioned Menahem b. Meïr of Speyer, author of a cabalistic commentary on the Pentateuch (fifteenth century), and Lipmann of Mühlhausen in Prague (about 1400), author of the "Niẓẓaḥon." In

From the Thirteenth to the Fifteenth Century.

Italy a voluminous exegetic literature was developed in the second half of the thirteenth and the early decades of the fourteenth century, its representatives being Isaiah of Trani the Younger, Benjamin b. Judah, Zerahiah b. Isaac b. Shealtiel, and especially the poet Immanuel b. Solomon of Rome. The last-named wrote commentaries on the greater part of the Scriptures, mostly of a grammatical and rationalistic nature, but also philosophic or mystico-allegoric. He also wrote an interesting text-book on Biblical hermeneutics. From the fifteenth century may be mentioned: Aaron b. Gerson Abulrabi of Catania in Sicily, who, in a supercommentary on Rashi, propounded very original and often daring expositions; Johanan Alemanno, author of a philosophic-cabalistic commentary on the Song of Solomon; and Judah Messer Leon, who applied Cicero's and Quintilian's rhetoric to the Bible.

19. The days of the Epigoni, as the centuries after Maimonides may be called, were followed by an epoch of stagnation and degeneracy which ended with the appearance of Moses Mendelssohn (middle of the eighteenth century). This epoch was characterized by a decline in general culture and science, by a one-sided study of the Talmud that became more and more involved in an extravagant dialectic, by a minute and servile development of the ritual law, and by the increasing authority of the Cabala. Although many Bible commentaries were added to the exegetic literature, nothing of real importance and lasting influence was produced. Isaac Abravanel, standing on the threshold of this epoch, still belonged to the preceding period. He was a Bible exegete on an extensive scale, who prefaced his commentaries on the several books with introductory remarks, made use of his experience as a statesman in explaining the historical books, and also drew upon Christian exegesis. In Italy, where Abravanel completed his commentary, Elijah Levita also wrote his epoch-making work on the Masorah, "Masoret ha-Masoret." There, too, Solomon Norzi wrote his important Masoretic commentary on the Bible, and Menahem Lonsano also displayed activity in the same direction.

Sixteenth Century to Middle of Eighteenth Century.

Italy was the home of Azariah dei Rossi, who treated of questions of Biblical chronology in his critical work, "Me'or 'Enayim," and of Abraham de Portaleone, the first Biblical archeologist in Jewish literature. Commentaries were written in Italy by Obadiah Sforno; Reuchlin's teacher; Joseph b. David ibn Yahya; and Moses Ḥefeẓ (Gentile), whose interesting Pentateuch commentary draws also upon the principles of secular science. New centers of Jewish learning were formed in the East through the numerous settlements of the exiles from Spain:

Moses Alsheik of Safed.

Solomon b. Melek of Constantinople was here the representative of the Peshaṭ, though his work, "Miklal Yofi" (Perfection of Beauty), contains mostly extracts from Kimḥi. Moses Alsheik of Safed (sixteenth century) was the most prolific exegetical author, writing exhaustive commentaries—partly homiletic in character—on most of the Biblical books. Other Eastern Bible commentators of the sixteenth century are: Joseph Taitaẓak, Isaac b. Solomon Kohen, Baruch ibn Yaish, Samuel Laniado. In Holland in the seventeenth century Manasseh ben Israel wrote a work in Spanish, "El Conciliador," to reconcile the contradictions in the Scriptures. Isaac Aboab wrote a Spanish commentary on the Torah, Isaac Akosta (1722) one on the Former Prophets. Baruch Spinoza had already passed beyond the pale of Judaism when he laid down in his "Tractatus Theologico-Politicus" his opinions on prophecy and on the origin of the Biblical books, opinions that became momentous in Biblical learning (see Bible Exegesis, Modern and Non-Jewish).

Among Jews using the German language those of Poland were the leaders during this period. The study of the Talmud was pursued by them with renewed ardor, and gradually supplanted the study of the Bible itself. Abraham b. Judah Kremnitz (end of sixteenth century) wrote a commentary on the Prophets and the Hagiographa. The physician Eliezer Ashkenasi (died 1586 in Cracow), a man of philosophic attainments, explained the Pentateuch narrative in a special work ("Ma'ase Adonai"). The extravagant attempts to find a multiplicity of interpretations for one Biblical passage are characteristic of this Polish exegesis. Nathan Spira (1630) explained the words of Deut. iii. 24 *et seq.* in two hundred and fifty ways; Elijah Oettinger, in three hundred and forty-five ways. The mania for finding the new and unexpected, fostered by the pilpulistic methods of Talmudic study, thus dominated Bible exegesis and produced the literature of the "ḥiddushim" (novellæ) and "peshaṭim" (explanations) on the Pentateuch, that flourished especially in the eighteenth century.

Ḥiddushim and Peshaṭim.

The picture of the exegetic literature of this period would be incomplete without a reference to the Bible translations that it produced. Mention may be accordingly made of Abraham Usque's Spanish version (Ferrara, 1553), Jekuthiel Blitz's Judæo-German version (1676–78), revised by Josel Witzenhausen. The picture is completed in another direction by the literature of the "derashot" (sermon), that flourished especially in this period. The chief material for them was taken from the haggadic or cabalistic literature, the Bible text being used only in connection with it.

20. The new intellectual epoch in the history of Judaism inaugurated by Moses Mendelssohn marks also an epoch for Jewish Bible exegesis. Mendelssohn exerted his great and reshaping influence on his German coreligionists and on the German-speaking Jews of other countries in the first instance through his translation of the Pentateuch, that acted as a mighty and enduring leaven for culture. But this influence was equaled by his importance as an exegete. The Hebrew commentaries on the Pentateuch written by him and his collaborators mark the return to the simple, natural Bible exposition, the restitution of the Peshaṭ to its rights. Mendelssohn himself referred to the classic writers of the Peshaṭ, Rashi, Samuel b. Meïr, Ibn Ezra, and Naḥmanides, as models for true Bible exegesis. Hand in hand with this exegesis went the renewed study of He-

brew grammar and the formulation of a new Hebrew style aiming at correctness and simplicity. Mendelssohn, who combined in his person Judaism and Jewish scholarship with the intellectual culture—the literary, esthetic, and philosophic learning—of his time, combined in his Bible interpretation the traditions of Jewish exegesis with the elements of that developing in new directions outside of Jewish circles. The Biblical science of Protestant Germany that became paramount in the second half of the eighteenth century strongly influenced this reawakening Jewish exegesis even in Mendelssohn; and subsequent generations could not escape its influence.

Mendelssohn and His School.

The work of Mendelssohn, who had issued (1773) a Hebrew commentary on Ecclesiastes even before the appearance of his version of the Pentateuch (1783), and who had published also a German version of the Psalms, was sedulously continued after his death. His collaborators on his Pentateuch commentary (written in Hebrew) were the eminent grammarian Solomon Dubno, the linguist and poet Naphtali Hartwig Wessely, Aaron Jaroslaw, and Herz Homberg. From its name, "Bi'ur" (exposition), the authors who similarly translated and annotated the other books of the Bible were called Biurists. These men were in a way the rediscoverers and reconquerors of the Bible; for large sections of European Judaism that had become estranged from the Bible, through a one-sided study of the Talmud and through the decline of culture, had lost the perception for its simple meaning and its literary beauties. The first Biurists were, like the above-mentioned collaborators on the Pentateuch commentary, pupils and personal followers of Mendelssohn, and they were joined by other enthusiastic disciples in the early decades of the nineteenth century. Next to Germany, Austria was the home of the Biurists' activity. The most complete editions of the whole Bible, with German translation printed in Hebrew characters, and Hebrew commentary by different Biurists, appeared in Vienna and (in a different arrangement) in Prague, and were frequently reprinted with new additions by later authors. These Biurist Bibles, that perpetuated Mendelssohn's work on the Pentateuch, were important factors in the process of intellectual transformation taking place among a large section of European Judaism in the first half of the nineteenth century. The activity of the Biurists prepared the soil for the new science of Judaism as the most important fruit of that transformation.

The Biurists.

21. Moses Mendelssohn and the Biurists had provided for students and teachers, as means for the revived study of the Bible, translations printed in Hebrew characters, and commentaries, written in Hebrew, on the Biblical books; to these were added in the course of the nineteenth century similar works on the Bible, with the substitution, however, of German type in the translations, and with German annotations in conformity with the progressing conditions of the time. These works, consisting of the mere translation, or sometimes offering longer or shorter comments, were primarily intended not for specialists, but for general students of the Bible, for the school, and for the congregation. But they were compiled chiefly by specialists, who continued the activity of the Biurists, while paying due regard to the advances in Biblical science. One of these translations is known by the name of Leopold Zunz, who edited the versions of the several books by H. Arnheim, Michael Sachs, and J. Fürst; translating himself one book only, that of Chronicles. Besides this, similar works by Herxheimer, Philippson, and J. Fürst were widely circulated. Aside from these works, dealing with the entire Scriptures, single portions also were thus treated; and commentaries were also written in Hebrew after the manner of the Biurists, the latter especially in eastern Europe.

Nineteenth Century.

Similar aims were pursued outside of Germany; and translations of the Bible by Jews and for Jews were produced in the different European languages. The French, English, Italian, Dutch, Hungarian, Polish, and Russian Jews thus received their own translations of the Bible; the necessity for these increasing toward the middle of the nineteenth century with the growing number of the Jews unable to read the Bible in the original text. Among the non-German versions the Italian one by S. D. Luzzatto deserves especial mention, as well as the French work of Samuel Cahen, which contains, in addition to the translation, a commentary and valuable literary notes.

Although the endeavors sketched above were intended primarily for the unlettered, Bible exegesis as a scientific study was included in the science of Judaism, which rapidly advanced from the second decade of the nineteenth century. It reached, however, no important independent development. The leaders of Jewish science contributed little to that great progress in Bible exegesis and its auxiliary studies which was one of the signal achievements of the last century. Various causes contributed to this. In the first place, the history and literature of the Judaism of the post-Biblical and ensuing periods engaged the creative and pioneer activity of Jewish scholars; since in this department there was little collaboration to be expected from other quarters. Moreover, during the last period Jewish science suffered from the lack of that organization which the universities and learned societies offered to the development and steady pursuit of the various branches of human knowledge, and by means of which Biblical science attained to its eminent position and flourished so richly in German Protestantism. The founding of the rabbinical seminaries was an insufficient substitute; and the lack of organization referred to above was acutely felt in the whole field of Jewish science, and stood in the way of a methodical and continuous cultivation of the correlated branches of Bible study. At the same time the number of Jewish scholars who devoted themselves to study voluntarily dwindled, for well-known reasons; while the rabbis of the communities, who by virtue of their position were naturally students, were increasingly diverted from Jewish studies by the changing conditions and the various duties imposed by their office.

Finally, many Jewish scholars hesitated to apply

ruthlessly the higher criticism to the Scriptures, especially to the Pentateuch, lest they should offend the traditions that formed part and parcel of the whole religious life of Judaism. Although the Jewish contributions to Bible study during the nineteenth century were limited in number, for the reasons mentioned above, yet some of the founders and leaders of the new Jewish science turned their attention also to Bible exegesis and to the multiform Biblical problems. Zunz, Rapoport, and Nachman Krochmal dealt with various questions of Biblical criticism with much acumen. Geiger, in his chief work, "Urschrift und Uebersetzungen der Bibel," is extremely radical. In his lectures he left an introduction to the Scriptures, which, however, is but a sketch. Graetz, after finishing his history, which included also Biblical times, devoted himself entirely to Bible exegesis, especially to textual criticism. Luzzatto was a highly gifted Bible exegete, with a rare insight into the niceties of the Hebrew language. Many other scholars could be mentioned who contributed important works to Biblical isagogics, Biblical archeology, textual explanations, and criticisms. It is primarily due to Jewish scholars that the works of the early Bible exegetes were recovered from obscurity and appreciated as aids to modern exegesis. Indications are not lacking that Jewish scholars increasingly devote their attention to Biblical science; leading to the hope that the sons of Jacob will duly take part in the researches into the sacred documents of Israel.

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——**Modern and Non-Jewish:** The history of modern Bible interpretation divides itself best into: (1) the Reformation period, to the end of the sixteenth century; (2) the Confessional or Dogmatic period, to the middle of the eighteenth century; and (3) the Critical period, to the present time.

The influences that have chiefly promoted modern exegesis are: broadening culture; the art of printing; theological discussion; philological progress; historical research; discoveries in Bible lands; philosophical conceptions of the order of revelation; the doctrine of human development, or evolution. The chief notes of the progress of modern exegesis are: changes in methods of Biblical study, in principles of interpretation, and in theories of the degree and nature of Scriptural authority. The main practical results are seen in: a redivision of the contents of the Bible; changed opinions as to the authorship of many of the books; altered views as to their unity or literary form; a rearrangement of the books or their contents in the true order of their composition; and a comparative treatment of the Biblical institutions in the order given by the rearranged texts.

Impulses, Principles, and Results.

1. Period of the Reformation: The chief pre-requisite to a progressive study of the Old Testament was a general knowledge of the language in which it was written. The impulse to the study of Hebrew in the influential centers in Europe came in part from a deeper interest in religious questions. The study of Greek, as the classical idiom of science and philosophy, seemed to involve the study of Hebrew as the ancient language of the true religion, in which, moreover, the greater portion of the current Christian Scriptures was originally written. It was naturally from Jewish scholars that most help could be obtained: Reuchlin (1455–1522), the founder of modern Hebrew science, though not the earliest Christian Hebraist, was as a humanist second only to Erasmus in influence. He obtained nearly all his knowledge of the language from his Jewish teachers, and the grammar contained in his epoch-making "Rudimenta Linguæ Hebraicæ" (1506) was based chiefly on David Ḳimḥi. His friend and (in these matters) his disciple, Martin Luther, was the first great Christian exegete: his University of Wittenberg had been founded in 1502 partly for the purpose of promoting the new learning.

What distinguished Luther, Melanchthon, Calvin, and the other reformed expositors was their fundamental exegetical principle that Scripture is to be taken in its literal sense. Thus, Luther's "Observationes in Psalmos" (1519) has, on this ground, been called the first scientifically exegetical book of the Reformation. In his comments on Gen. iii., xv., and xxx. he deals severely with the time-honored allegorizing method. In Calvin's commentaries on Isaiah (1551) and the Psalms (1564) the high-water mark of the exegesis of the sixteenth century is reached; the advance being shown chiefly in an increased regard for philological accuracy and for the historical setting of the sacred writings. Thus, though the Reformers were themselves no great Hebraists, their expositions are the most enduring mark of the revival of Hebrew and Biblical learning in their time.

Exegetical Merits of the Reformers.

A surer grammatical and historical exegesis was made possible in this age by the publication of the original texts of Scripture. From the earliest days of the art of printing the text of the Old Testament had been circulated under Jewish auspices; and soon the current Vulgate version was compared with the original, the first simple step in that process of textual criticism which has been the surest foundation of modern interpretation. Two great undertakings are the monuments of this era of text publication. One was the Complutensian Polyglot of Cardinal Ximenes (1514–17) in six volumes, four of them devoted to the Old Testament, the Septuagint, the Targums, and the Vulgate appearing side by side with the original. The other was the Hebrew and Rabbinical Bibles of Bomberg (Venice, 1518–26), in which the chief help was given by R. Jacob ben

Ḥayyim of Tunis. Finally, the publication of texts facilitated the translation of the Bible into the vernaculars of the various countries of western Europe, upon the basis of the Hebrew and not of the long dominant Latin Vulgate—a process which was itself an exercise in the exegetical art.

2. Period of Confessionalism or Dogmatism: It can not be said that any great advance was made in the understanding of the Bible during the following century and a half. It is true that neither the study of Hebrew nor that of the sacred text was neglected; but the ends sought were mainly theological, or rather confessional, in the narrowest sense. There is only here and there a trace of any desire to find out the inner connection of the parts of Scripture and the progress of its teaching from step to step in the development of revelation. In Germany, especially, little advance is to be noted until the middle of the eighteenth century. There theological controversy and the framing of sectarian symbols were most assiduously practised; and it is a melancholy indication of the barrenness of such pursuits that there is no evidence in the whole history of exegesis that the larger understanding of the Bible has ever been promoted by dogmatic discussion.

Effect of Dogmatics.

Probably the most valuable work of these later "Middle Ages" of Christianity was the labor that went to the making of the great polyglots. That of Cardinal Ximenes, referred to above, had already in the sixteenth century been followed by the Antwerp Polyglot (1569–72), four of whose eight volumes were devoted to the Old Testament. This work, executed under the auspices of Philip II. of Spain, was superintended by the learned Spaniard Arias Montanus. Its improvement upon the Complutensian is shown partly in its greater accuracy and partly in its fuller reproduction of the Targums.

An essential advance is shown in the Paris Polyglot (1629–45), published under the auspices of the advocate Le Jay, in which were given the Syriac and Arabic versions and the Samaritan Pentateuch and Targum. The London Polyglot (1654–57) was further enriched by the Ethiopic version and valuable prolegomena by the chief editor, Brian Walton.

The Polyglots.

Many of the contributors to these monumental works were among the foremost scholars of their time. Thus, Edmund Castell (Castellus), who wrote the "Lexicon Heptaglotton" (1669), was the chief linguistic authority in the making of the last-named polyglot, and his dictionary has scarcely ever been surpassed as an effort of independent scholarship. It served as the basis of most of the lexicons of the individual languages until the nineteenth century. The Buxtorfs, father and son (died 1629 and 1664, respectively), in Basel, by their lexicons and handbooks, were largely instrumental in bringing the treasures of rabbinical and Talmudical literature within the reach of the Christian world. It was also no slight service that was performed by the Arabists of the seventeenth and eighteenth centuries. Edward Pocock (1604–91), another contributor to the London Polyglot, and Albert Schultens (1686–1750) employed their Arabic erudition in the work of Scripture exposition and illustration. Nor must the achievements of Job Ludolf (1624–1704) in the more remote sphere of the Ethiopic be overlooked. All study of the Semitic languages and literatures in the days before the rise of comparative linguistic and historical science was made directly in the interest of the Bible and Biblical literature.

Semitic Scholars and Archeologists.

Help scarcely less important was afforded by those scholars who devoted themselves to Biblical and Oriental archeology. The works of Samuel Bochart (1599–1667) on sacred geography and zoology ("Phaleg et Canaan," 1646, and "Hierozoicon," 1675) are replete with knowledge not yet antiquated. John Selden (1584–1654), "the Coryphæus of antiquaries," left in his "Syntagmata de Dis Syris" (1617) a work of enduring value, as did John Spencer of Cambridge in his great work, "De Legibus Hebræorum Ritualibus" (1685), and Adrian Reland also in his "Palestina" (1716). These proved to be basic works in their respective spheres of research.

But in the more specific work of interpreting the sacred text in detail the Christian Church, taken as a whole, had forgotten the spirit and maxims of Luther and Calvin, and was hopelessly fettered by the dogma of the plenary inspiration of the Scriptures. Inasmuch as this doctrine necessarily implies the absence of any inner development in the Bible, it paralyzed the search for historic truth. Stagnation reached its climax when the "Formula Ecclesiarum Helveticarum" (1675) declared, as the doctrine of the Church, that the Masoretic vowel-points and accents were divinely inspired. Elias Levita (1472–1549) had made it plain to intelligent Jews and Christians alike that the points were introduced about the sixth century of the common era; and when Louis Cappel (Cappellus), "Reformed" professor at Saumur (1585–1658), vindicated the same opinion in his "Critica Sacra" (1650), the orthodoxy of the time was left without excuse or defense, and the error gradually died out of itself. This book was the real beginning of textual criticism in the Christian Church. Moreover, the mysticism of Böhme (1575–1624) and the pietism of Spener (1635–1705) had an effect far beyond the spheres of religious sentiment and of philosophy, in liberating the minds of many from the tyranny of formalism.

Obstructive Dogmatism.

Also, the original and independent John Koch (Coccеius, 1603–69), in pointing out the progressiveness of the divine revelation, gave, notwithstanding his extravagances as a typologist, a lasting impulse to earnest inquiry into the essential meaning of the Bible. His legitimate successor was Vitringa (1659–1722), the famous commentator on Isaiah, a striking combination of the grammarian and the allegorist, whose diligence in seeking first of all the primary sense of the text was stimulated by the example of the common-sense literalist Grotius (1583–1645) and of the ingenious but cautious philologist De Dieu (1590–1642). All of these were of

Harbingers of Progress.

the Reformed Church in Holland, where almost the only great commentators of the seventeenth and eighteenth centuries were trained and labored.

3. Period of Criticism: The ideas that were most germinal and potential in interpretation came, however, not from Holland (concerning Spinoza, see later on), but from England and, above all, from Germany. They can be traced succinctly along the lines of esthetic appreciation, literary criticism, philological research, and philosophical constructiveness. It is with the middle of the eighteenth century that the unbroken advance begins. Up to that time the theologians, by their unsympathetic treatment, had done their best to consign the Bible to the rubbish-heap of creeds and confessions; and they seem to have almost succeeded.

Esthetic Appreciation.

The first essential to a correct estimate was to observe the form and structure of the sacred writings. Robert Lowth (1710–87), an Englishman, has the distinction of having pointed this out. His "De Sacra Poesi Hebræorum" (1753) and his translation of Isaiah (1778) set forth and illustrated the several forms of PARALLELISM in Hebrew poetry, and showed how they could be traced out in the original, and how they could be reproduced in any properly made version. In this exposition he rightly professes to have applied largely the principles of Azariah dei Rossi (1513–77). This was the opening of a new world to Christian readers, who were now enabled to discern the poetic structure of a large part of the Old Testament.

Lowth and Herder.

Lowth's esthetic taste and spirit were more than matched by the German HERDER (1744–1803), whose enthusiasm for Oriental antiquity had been in large measure kindled by Hamann (1730–88). Herder's "Geist der Hebräischen Poesie" (1782) did most to imbue his age with admiration for Hebrew literature. But the Bible was the main inspiration of his literary and philosophical writings, in all of which he strove mightily for the uplifting and enlarging of the spirit of humanity. What has been gained since Herder's time in the literary appreciation of the Bible is due in the main to a more accurate knowledge of details.

Bible exegesis came to its rights when scientific literary criticism was combined with accurate philological methods and more complete historical and archeological knowledge. The year 1753 is the natal year of what, in distinction from textual criticism, is called "higher criticism." Then appeared along with Lowth's "Sacred Poetry of the Hebrews" a still more epoch-making book by Jean Astruc (1684–1766), physician to Louis XIV. of France, entitled "Conjectures sur les Mémoires Originaux dont il Paroît que Moyse s'est Servi pour Composer le Livre de la Génèse." The book was published with an apologetic aim—to save the consistency of the sacred writers—and nobly has this purpose been justified in the final result of the critical inquiry thus begun. It had long been maintained by some of the more daring spirits, as by Abraham ibn Ezra (1093–1168) and the philosophers Hobbes (1588–1679) and Spinoza (1632–77), that there were many portions of the Pentateuch which could not have been written by Moses, on the ground that their statements refer to events which occurred after his time. Of these Spinoza advanced furthest, following up the dicta of Ibn Ezra and Isaac de la Peyrère (1592–1676). In his "Tractatus Theologico-Politicus" (1670) Spinoza not only disputed the Mosaic origin of the Pentateuch, but asserted that in the historical books as far as Kings much of the contents pointed to a late authorship. His sagacity was further shown by his putting Chronicles long after the time of Ezra and in perceiving the composite character of several of the prophetical books. Richard SIMON, a father of the Oratory in Paris (1638–1712), the most acute critic of his day, while denying that the Pentateuch in its final form could have come from Moses, propounded the theory that the Old Testament was compiled with considerable freedom from the works of inspired historiographers.

Beginnings of Higher Criticism.

Precursors of the Higher Criticism.

Astruc made the beginning of progressive criticism by observing the distinction in usage of the two names for God, Elohim and YHWH. It had already been conjectured by Vitringa and others that Moses made use of earlier documents. Astruc hit upon the thought that these two names, running through separate sections of Genesis, marked a distinction of authorship. He assumed also nine smaller documents distinguished by other marks. J. G. Eichhorn, along with other hypotheses, showed in 1779 that this distinction was further justified by peculiarities of linguistic usage. In 1798 K. D. Ilgen declared his belief that the Elohim sections in Genesis were not the productions of a single author. De Wette demonstrated in 1805 that Deuteronomy differed in essential character from the other books of the Pentateuch. Friedrich Bleek in 1822 pointed out that the Book of Joshua was a direct continuation of the Pentateuchal narrative, and therefore must have been included in the same historical framework now known as the Hexateuch, including the Pentateuch and Joshua. Ewald in 1831 showed that the Elohim document and the Jehovah document were separately traceable throughout the Pentateuch. In 1853 Hupfeld developed the happy conjecture of Ilgen, made more than half a century before, into a demonstration that there were two independent Elohistic sources, one of which was very closely related to the Jahvistic.

Chief Points in the Line of Progress.

Thus, in a round century after 1753, the fundamental analysis of the first six books of the Old Testament was completed. The few facts just given indicate merely the general line of assured progress, leading to the establishment of the hypothesis that the Hexateuch was made up of a series of independent documents. Other theories, such as that the Pentateuch was a late composition made up of a collection of fragments (the "Fragmentary" hypothesis), or that it consisted of one fundamental (Elohistic) work, others having been attached for the purpose of completing it (the "Supplementary" hypothesis), grew out of the original impulse toward

Summary of Theories.

analysis and construction. They were long defended by able scholars, but have now practically disappeared from the arena of discussion.

Meanwhile a great awakening of what may be summarily called the historic interest had taken place in the world of criticism, and Bible study has been perhaps the principal gainer by the whole movement to which that awakening has given vitality and permanence. The dominant influences are, moreover, still operative a century and a half after the date of Lowth and Astruc.

Comparative Philology.

Comparative philology has been influential in two main directions. It has called attention to the contrasts as well as to the resemblances of distinct families of mankind, and has compelled men to find out characteristic types of thought and modes of expression in their literary monuments. It has also provoked a rational and scientific study of words and sentences, so that the modifications of their usages from age to age are made a key to unlock the meaning, or shades of meaning, which they have expressed. Hence, on the one hand, the impulse to the literary study of the Bible given by Lowth and Herder was continued by highly endowed men of various schools, of whom it may suffice to name Eichhorn, De Wette, Goethe, Ewald, Coleridge, and Matthew Arnold. On the other hand, the grammatical and lexical study of Hebrew was placed upon a new and ascending grade. Witness the successive productions of Gesenius (whose practical linguistic work is the most vital and persistent known to modern times), Ewald, Olshausen, Stade, and Koenig.

Textual Emendation.

To the demand for verbal accuracy, as well as to the search after the form of the original text, are due the many attempts that have been made to amend the Masoretic text. That emendation is often needed was long ago felt by independent inquirers. But no great advance was made in method from the days of Cappellus and Lowth to those of Ewald and Hitzig, except in connection with a critical study of the ancient versions and a wider collation of manuscripts. This was resumed with better efforts in the monumental works of Holmes and Parsons, of Field and Lagarde, who enforced stricter principles of textual correction.

New Vitalizing Conceptions.

But all these influences combined will not account for the tremendous revolution which Bible criticism and exegesis have undergone since the middle of the eighteenth century. Two new forces have been applied to Biblical study which may fairly be called vitalizing and regenerative. The one has come from the now ruling conceptions of the history of human thought and experience; the other, from the prevalent views as to the actual growth of human society. The one is chiefly philosophical; the other, mainly empirical. The practical result of the cooperant workings of the two conceptions is a rearrangement of the Old Testament books in the order of the natural development of their ideas, and in accordance with the growing capacity of ancient Israel for apprehending or receiving them

Results of the New Exegesis.

The chief points on which the representatives of modern Biblical exegesis are agreed are:

1. In the Hexateuch four authors at least were concerned, besides a redactor or redactors. Of these Moses is not one, though it is not proved that he contributed no materials. One of the sources appears in Deuteronomy (D); another (P) in Leviticus and in large portions of the other books; while two others (J and E) often inseparably combined (J E) form the remainder. J (Jahvist) and E (formerly called the second Elohist) give a sort of historical résumé of the early history of Israel from the standpoints of southern and northern Israel respectively, and are dominated by the prophetic movement. They were completed in the ninth and eighth centuries B.C. The groundwork of D was the "Book of Instructions" found by Hilkiah in the Temple in 621 B.C. It ministered both to the prophetic spirit and to the cultus, and served as directive for the reformation of Josiah. P was composed for the promotion of the ceremonial code which it contains, and treats besides of the early history from the point of view of the priesthood. While including earlier elements, it was essentially the work of writers that were concerned with the ritual of the Second Temple, being substantially the law-book of Ezra. J E therefore precedes D, and D precedes P. The mode and time of the redaction are not so clear.

2. The aims or tendencies of these several productions—prophetic, deuteronomic, and priestly—do not stop with the Book of Joshua, but run through all the historical literature. In brief, while Judges, Samuel, and Kings are mostly of the prophetic or deuteronomic spirit, Chronicles, Ezra, and Nehemiah, all of which three came from one hand near the close of the canon, are controlled by the priestly tendency, so prominent in P of the Hexateuch.

3. The prophetical books have also been rearranged and readjusted in accordance with their ascertained historical order. Moreover, many of them have been found to contain prophecies which did not proceed from the principal authors. The portions thus separated are usually later than the genuine prophecies. Isaiah and Zechariah, for example, have each been credited with more than one important work in addition to their own proper utterances.

4. The titles of the Psalms are not original or reliable. Psalm-composition with a high spiritual intent and content began after the time of David, and, like hymn-writing in every age, flourished chiefly in times of religious and social stress and trial.

5. The writings ascribed to Solomon are, in their present form, of very late date. Ecclesiastes is wholly, and Proverbs largely, the product of the Persian or Grecian period. The Book of Daniel belongs to the time of the Maccabees.

6. Not only have the history of Israel and its historical records been arranged anew, but the whole career of Israel in Palestine now appears, in the light of the archeological disclosures of the last half-century, to have been, in its external incidents, but an incident in North-semitic history, which began several thousand years before the Hebrews became a nation.

7. The development of the religious conceptions and institutions of ancient Israel can be traced in a rational order and illustrated by similar phenomena elsewhere.

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BIBLE INSPIRATION. See Inspiration.

BIBLE MANUSCRIPTS: By this term are designated handwritten copies and codices of the Hebrew Bible as a whole, or of several books arranged in groups according to a certain order (see Bible Canon), or of single books. Sometimes, though not often, they contain collections of detached prophetic selections (see Haftarah), generally in connection with the Pentateuch (see Strack, "Zeitschrift für die Gesammte Lutherische Theologie und Kirche," 1875, p. 594). A distinction is made between manuscripts intended for use in the synagogue and in public reading and those for private purposes. Originally both the sacred or public copies and the private or profane were in the shape of scrolls, this being the only style of book-making known to antiquity. After the leaved form of books came into vogue (from the fourth century of the common era), adherence to the ancestral model was insisted on in the case of those reserved for holy uses at public worship. While demanded only for the Pentateuch and the Book of Esther, this conformity must, as the name indicates, have been at one time exacted also for the four remaining Megillot, read as lessons on certain festivals. Why they and the collections of the Haftarot ceased to conform to the historical model can not be ascertained.

The Pentateuch and Esther, when designated for synagogal use, are required to be written with scrupulous attention to rules laid down in the Law (see Soferim). They must be written in square characters (כתב מרבע, also known as כתב אשורי; see Alphabet), without vowel-points and accents, on parchment made from the hides of "clean" animals, which, when duly prepared, are sewn together by threads of the same origin. If four mistakes are found in one column, or a single error is discovered in the "open" and "closed" sections of the Law, or in the arrangements of the metrical portions, the whole copy is rendered unfit for use (פסול) and must be buried. Great age—through long use, and exposure to climatic and other influences involving decay and other imperfections—is among the causes which render a copy unserviceable; and this circumstance explains why very old copies are not found.

Rules for Writing.

The manuscripts intended for private use vary considerably in size, material, and character. They are in rolls, and in book form—folio, quarto, octavo, and duodecimo. Some are written on parchment, some on leather, others on paper; some in square characters, others in rabbinical (the latter only in modern times). They are usually provided with vowel-points, written in a different color from the consonants, which are always in black. Initial words or letters are often in gold and silver; some, indeed, are artistically illuminated. Sometimes on the inner margins of the columns are given Masoretic notes; the outer ones are reserved for scholia and, in more modern manuscripts, for rabbinical commentaries. Yemenite manuscripts have usually no columns; and each verse is accompanied by the corresponding verse from the Targum Onkelos and the Arabic translation by Saadia. The space at the bottom of the pages is sometimes occupied by the commentary of Rashi.

Generally, the manuscripts are provided with inscriptions giving the name of the copyist and the dates of writing. Several eras are used in the computation of these dates: that of the creation of the world; that of the Seleucids; that of the destruction of the Temple; and, finally, that of the Babylonian exile (see Era). The age of undated manuscripts is approximatively determined by the ink, the quality of the parchment, the presence or absence of Masoretic notes, and by paleographic signs (see Paleography).

Colophons and Inscriptions.

As indicated above, extant manuscripts are not of very great antiquity. In addition to the explanation already given, this phenomenon, all the more curious because, according to Jewish law, every Jew ought to have at least one copy in his house, is very plausibly accounted for on the theory advanced by Brian Walton; namely, that with the definitive settlement of the Masorah in the seventh century, many copies must have been discarded because of their infractions of the established Masoretic rules.

If Talmud Yerushalmi (Ta'anit lxviii. 1) is to be credited, while the Temple was still standing, standard codices of the Pentateuch were officially recognized. These were deposited in the court of the Temple and served as models for accuracy. According to the passage quoted, three were known by the following names respectively: "Sefer Me'on," so called on account of its reading מעון instead of מעונה (Deut. xxxiii. 27); "Sefer Za'aṭuṭe," because of its reading זעטוטי instead of נערי (Ex. xxiv. 5); and "Sefer Hi," because of its reading היא with a yod in nine passages instead of eleven. The Masorites, too, seem to have consulted standard manuscripts celebrated for their accuracy in the redaction of the text and in the compilation of the Masoretic glosses. Though none of these has been preserved, the following are referred to as authorities in almost every manuscript of importance:

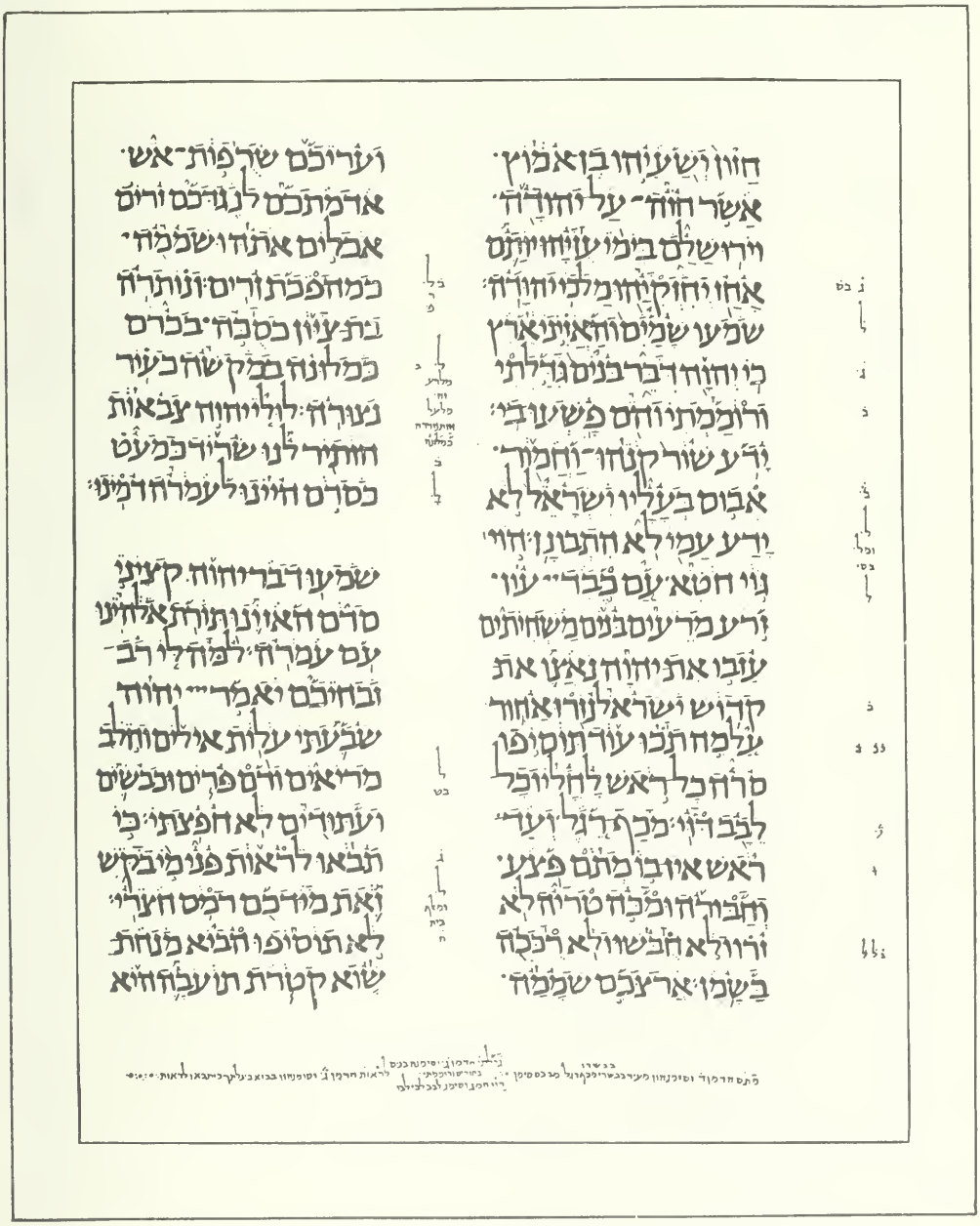
Codex Muggeh, *i.e.*, the corrected Codex: Quoted by the Masorites either by its full title (בספר מוגה) or simply as "Muggeh" (מוגה).

Codex Hilleli (ספר הללי): The origin of its name

is not known. According to Zacuto, this codex was written by a certain Hillel at about 600 of the common era. In his Chronicle, compiled about 1500, Zacuto expresses himself as follows:

"In the year 4957, on the twenty-eighth of Ab (Aug. 14, 1197), there was a great persecution of the Jews in the kingdom of Leon at the hand of the two kingdoms that came to besiege it. At that time they removed thence the twenty-four sacred books which were written about 600 years before. They were written by R. Hillel ben Moses ben Hillel, and hence his name was given to the codex, which was called 'Hilleli.' It was exceedingly correct; and all other codices were revised after it. I saw the remaining two parts of it, containing the Former and Latter Prophets, written in large and beautiful characters; these had been brought by the exiles to Portugal and sold at Bugia in Africa, where they still are, having been written about 900 years ago. Kimḥi in his grammar on Num. x. 4 says that the Pentateuch of the Hillel Codex was extant in Toledo."

Codex Sanbuki: Frequently quoted in the Masorah Parva, and highly praised for its accuracy by Menahem de Lonzano in his "Or Torah." According to Christian D. Ginsburg, the name of this codex is derived from "Zambuki" on the Tigris, to which community it belonged.



PAGE OF THE HEBREW BIBLE, WITH SUPERLINEAR PUNCTUATION, FROM THE ST. PETERSBURG CODEX.

Codex Yerushalmi: As attested by Kimḥi ("Miklol," ed. Fürth, 1793, p. 184b), the codex was for many years in Saragossa, and was extensively used by the grammarian and lexicographer Ibn Janaḥ. It is often quoted in the Masorah as exhibiting a different orthography from that of the Codex Hilleli.

Codex Jericho, also called **Jericho Pentateuch** (חומש יריחו): The name seems to imply that the manuscript embraced only the Pentateuch. It is mentioned by Elijah Levita, in "Shibre Luḥot," as most reliable for the accents.

Codex Sinai (ספר סיני): Many opinions exist as to the derivation of its name. The most plausible is that it was derived from "Mount Sinai," just as the codices Jericho and Yerushalmi denote the places of their origin. It is mentioned in the Masorah, and is also cited by Elijah Levita in his work quoted above.

Codex Great Maḥzor (מחזורא רבה): This probably contained the annual or triennial cycle ("Maḥzor") of lessons to be read on week-days, Sabbaths, feasts, and fasts; hence its name.

Codex Ezra: Quoted in the Masorah Parva. A manuscript professing to be a copy of this codex is in the possession of Christian D. Ginsburg.

Codex Babylon (ספר בבלי): Differences (חלופים, "ḥillufin") existed between the Western schools (מערבאי), the chief seat of which was Tiberias, and the Eastern (מדינחאי), the principal centers of which were Nehardea and Sura, in the reading of many passages; this codex gives the Eastern recension (see Masorah).

Another standard codex which served as a model at the time of Maimonides was that written in the tenth century by the renowned Masorite Aaron ben Moses ben Asher of Tiberias (compare Maimonides, "Yad," Sefer Torah, viii. 4). This codex was for a long time believed to be identical with that preserved in the synagogue at Aleppo (Jacob Saphir, אבן ספיר, i. 12b; Grätz in "Monatsschrift," 1871, p. 6; 1887, p. 30; Strack, "Prolegomena Critica," pp. 44–46). [E. N. Adler ("Kaufmann Gedenkbuch," p. 130) argues that the Aleppo Codex is a copy, not the original; but Wickes ("Hebrew Accentuation," Preface, p. vii., Oxford, 1887) makes it clear that "the statement assigning the codex to (Aaron ben Moses) Ben-Asher is a fabrication."—G. G. H.]

Two celebrated manuscripts *believed* to be very ancient are still extant in Syria. One of these, the Damascus Codex, which, according to the inscription on its title-page (added, however, by a later hand), was written in the third century of the common era, belongs to a Jewish family of Damascus named Parḥi, and is exhibited to the inhabitants on feast-days. The other is kept in a grotto by the inhabitants of Jobar, near Damascus.

Number of MSS.

The number of Hebrew Bible manuscripts found in European libraries is considerable. The oldest collection is that in the Imperial Library, St. Petersburg, formerly in the Odessa Biblical Society's library. A description of some of these manuscripts was given by Ephraim Moses Pinner in a pamphlet entitled "Prospectus der Alten Hebräischen und Rabbinischen Manuscripte," etc., Odessa, 1845. A full description by Strack and Harkavy is given in their catalogue. The oldest manuscript of this valuable collection is a Pentateuch brought from Derbend (Daghestan), written before 604 of the common era. It consists of forty-five skins having 226 columns, and is composed of six pieces: (1) Gen. i. xlvi. 25, end (9 skins, 52 columns, 51 lines; Taggin by a later hand). (2) Gen. xlvi. 26–Numbers (24 skins, 134 columns, 50 lines, without Taggin). (3) Deut. i.–xvii. (4 skins, 21 columns, 51 lines, without Taggin). (4) Deut. xvii.–xxi. 4 (1 skin, 3 columns, 51 lines). (5) Deut. xxi. 5–xxiii. 23 (1 skin, 3 columns, 51 lines). (6) Deut. xxiii. 24–end of Deut. (4 skins, 13 columns, 51 lines).

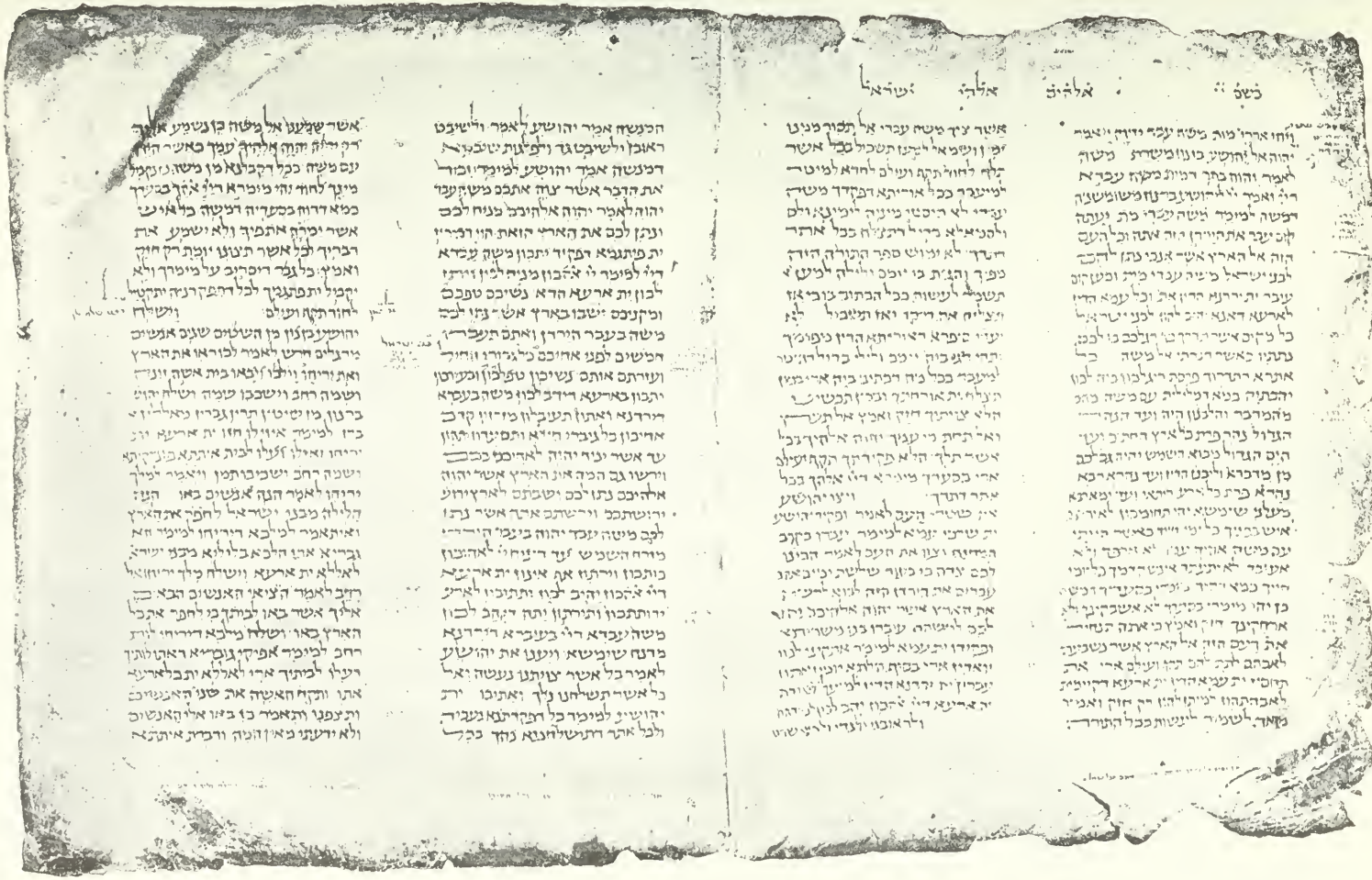
The oldest manuscript in book form at the library of St. Petersburg dates from 916. It consists of 225 folios, each folio divided lengthwise into two columns with 21 lines to the column, with the exception of folio 1a and folio 224a–b, which exhibit epigraphs. It contains the Latter Prophets. Two lines of Masorah Magna appear in the lower margin of each page; while the Masorah Parva occupies the center space between the columns. The vowel points are superlinear in the so-called Babylonian system. The total number of the Bible manuscripts in the St. Petersburg library is 146.

In Libraries.

The British Museum possesses 165 Bible manuscripts, the oldest of which is the Masoretic Bible written about 820–850. This contains the Pentateuch and consists of 186 folios, 55 of which were at one time missing, but have been added by a later hand. The Bodleian Library, Oxford, possesses 146 Bible manuscripts, the oldest of which dates from 1104. Cambridge counts 32, the oldest believed to be of the tenth century. Bible manuscripts in goodly numbers are also to be found in private libraries in England, the most important collection being that of E. N. Adler. This contains about 100 codices, the oldest dating from the ninth century. The Bibliothèque Nationale, Paris, has 132 Bible manuscripts, the oldest with the date 1286. The number of Bible manuscripts in the Vienna Library is 21. The oldest (given by Kennicott under No. 126) contains the Latter Prophets and the Hagiographa, written in the tenth century. Steinschneider describes 14 Bible manuscripts in the Royal library of Berlin; none of them is very old. De Rossi describes 848 manuscripts (now at Parma), the oldest of which is No. 634, containing Lev. xxi. 19–Num. i. 50, written in the eighth century. The Vatican Library possesses 39 Bible manuscripts, which have been described by Joseph Simon Assemani and Stephen Ephodius Assemani. Several Bible manuscripts are in the libraries of Leipsic, Munich, and Leyden.

Some Bible manuscripts have been brought from China. They are partly synagogue rolls, partly private copies, whose text does not differ from the Masoretic Bibles. A Pentateuch of the Malabar Jews is now in England. It resembles, on the whole, the usual synagogue rolls, except that it is written on red skin.

Samaritan manuscripts of the Pentateuch are to be found in the British Museum, the Bodleian, St. Petersburg, Parma, and the Vatican libraries; for a



From the Erfurt Manuscript of the Hebrew Bible (Joshua i.–ii. 5), showing Targum in alternate verses; formerly the property of Johann Reuchlin.

description of them, the respective catalogues may be consulted.

As curiosities may be mentioned a Hebrew Pentateuch in Arabic characters, now in the British Museum; the Pentateuch in Latin characters in the Bodleian Library; and, finally, the fragments of the Pentateuch written in inverted alphabet discovered lately in the Cairo genizah.

Bibliography: Kennicott, *Dissertatio Generalis*; Walton, *Prolegomena to the Polyglot*; S. Davidson, *Treatise on Biblical Criticism*; Strack, *Prolegomena Critica in Vetus Testamentum Hebraicum*; Christian D. Ginsburg, *Introduction to the Masoretico-Critical Edition of the Hebrew Bible*, pp. 421 *et seq.*

E. G. H. I. Br.

BIBLE IN MOHAMMEDAN LITERATURE: Through intercourse at Mecca, at Medina, and on his various journeys in the seething, germinant Arabia of his day, Mohammed learned to distinguish between idol-worshipers and such people as he termed "the People of the Book": holders and followers of a written revelation. Most prominent among these were the Jews and Christians; thrice mention is made in the Koran of the Sabeans as being in the same class as, and once of, the Magi. As to the nature and contents of their books, Mohammed had only one fixed idea: These taught the same doctrine exactly as he taught; could, in fact, teach no other, as all doctrines came from the one Lord.

Mohammed's View of Jewish Scriptures.

There are vague references to certain "leaves" being delivered to Abraham; but what eventually became of them Mohammed does not say. The later Moslem theory is that they were taken back into heaven, and that whatever light the Sabeans and Magi enjoy is derived from them. One practical result is that Islam does not reckon Zoroastrians and worshipers of the host of heaven as idolaters, but consents to enter into treaty with them. But the books of the Jews and Christians were clearly there; they had remained unto Mohammed's day. To Moses, the "Tawrat" had been revealed; to David, the "Zubur" (Psalms); and to Jesus, the "Injil" (Evangelium). Thus, the Torah, the Psalms, and the "Gospel" represented for Mohammed the Scriptures of the Old and New Testaments. How vague his idea was and how both Jews and Christians must for him have melted together into one is evident from his belief that Miriam, the sister of Moses, was the same as Mary, the mother of Jesus.

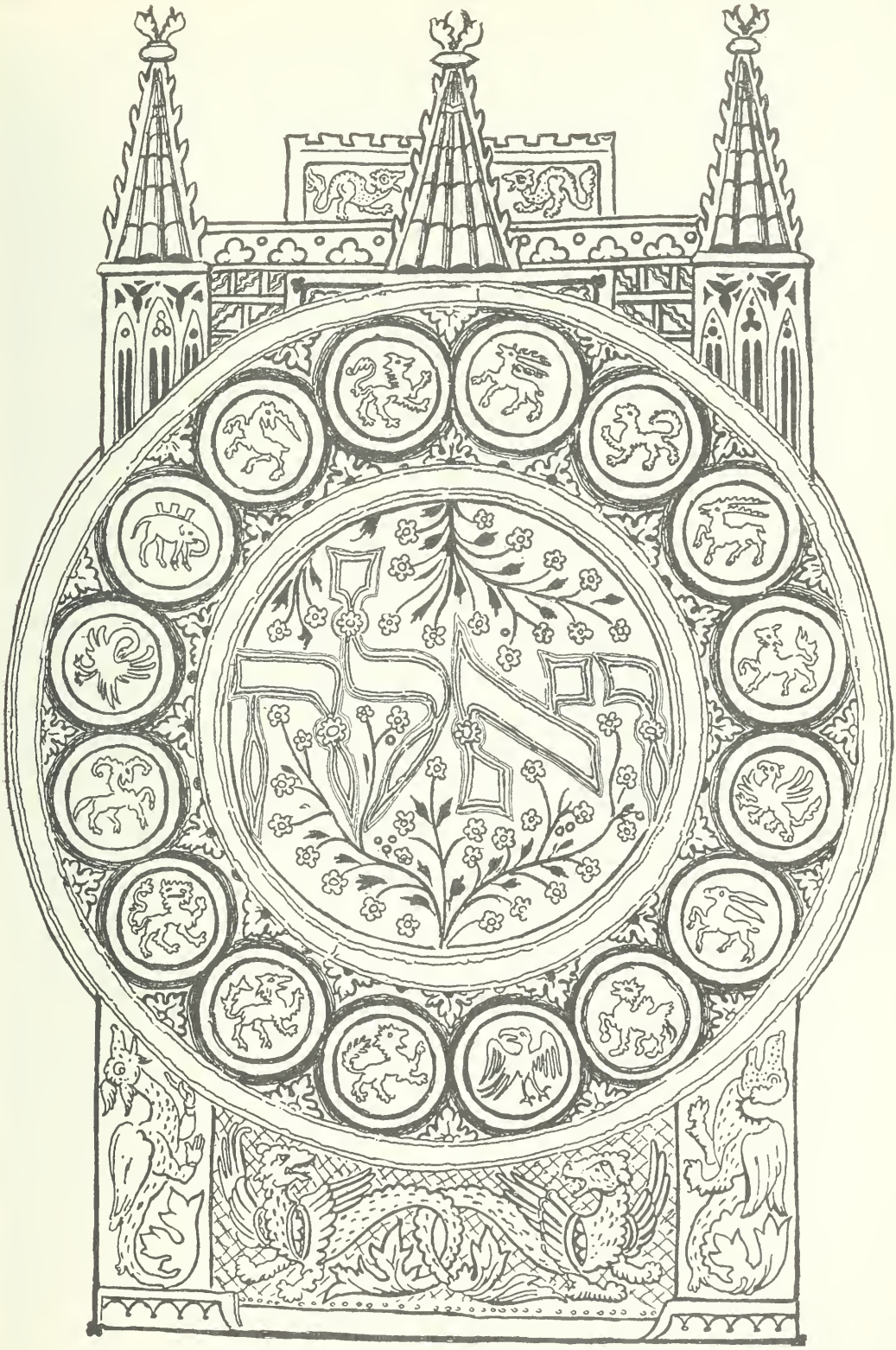
To the series of prophets involved in this scheme of religious history Mohammed claimed to be heir. In the providence of God the time had now come when the Arabs, in their turn, were to have a prophet sent to them, speaking in their tongue, sprung from their blood, and calling them to repentance and to the acceptance of the one God and His doctrine as the other prophets had done with their respective peoples. Mohammed seems to have been quite satisfied that what he taught stood clearly written already in the Tawrat, the Zubur, and the Injil. The Jews and Christians, he felt, must recognize that he was exactly such a prophet as those who had come before; that he fulfilled all the conditions called for in the Books. This, evidently, was rooted in his self-consciousness, and, with his scheme of religious policy, was all the basis he had. Of direct knowledge of the sacred books, as then in the hands of the Jews and Christians, he appears to have had none. He felt no need of it. When, therefore, the Jews and Christians refused to recognize his doctrine and to accept his prophethood, he could only ascribe their conduct to perverse obstinacy. They concealed passages in their books; they misinterpreted others, "twisting their tongues in them" (Koran iii. 72).

The God of Islam and Yhwh Identical.

In time he gave up the attempt to secure such support, and fell back on the simple weight of his own authority. Traditions, which may have taken form later, indicate, in their substance at least, the attitude to which he came. "Have nothing to do," he is reported to have said, "with the People of the Book and their books; say unto them, 'We believe in that which has been revealed to both of us; your God and our God is the same.'" Essentially he meant, "My revelation is the same as that which stands in your books. You misinterpret, conceal, and pervert; my revelation is certain and is enough." Such, apparently, was the attitude of Mohammed himself to the Scriptures. In illustration, reference may be made to the following passages in the Koran, suras ii. 85, 129, 209; iii. 60, 72, 179, 184; iv. 161, 169; v. 47, 85, 109; xix. 28; xxvi. 192; xxix. 45; xlii. 11; lvii. 25; lxi. 6; lxii. 5; lxvi. 10.

But such a position could only be maintained by Mohammed himself with his intense consciousness of the truth of his mission. After his death came rapid changes which were natural in themselves, but the definite origin of which is mostly obscure to us. The only means of access which the earliest Moslems had to the sacred books of the Jews and Christians was through proselytes; and these proselytes, from a variety of causes, misled much more than they instructed their new coreligionists. For one thing, the Moslems regarded them as authorities on the history of the past. They asked innumerable questions, and expected answers. The more marvelous the answer, the better they seem to have been pleased. Only on one point these converts had to be wary: Their replies must square generally with the Moslem scheme of thought and theology; otherwise their heads were in danger. Under these conditions of risk, marvelous tales sprouted freely. The Midrashimun doubtedly helped; but the imaginations of the converts, thus stimulated, probably accomplished more. Of the latter, two names are worthy of mention as romancers of quite astonishing capacity; viz., Wahb ibn Munabbih (d. 728) and Ka'ab al-Aḥbar (d. 652).

To the labors of these men, then, to the Oriental horror of a vacuum, and to the Oriental indifference as to how a vacuum is filled, is due the overwhelming mass of misinformation on the Old and New Testaments that still oppresses the Moslem world. First, the Torah is confused with the Tables of the Law, and the latter are increased in number. Again, the Torah is enormously increased in bulk: it is alleged to contain a varying number of parts, up to 1,000, and to make seventy camel-loads. Each single part takes a year to read through. Only four



First Page of Exodus.
(From an illuminated manuscript, formerly in the possession of the Duke of Sussex.)

men—Moses, Joshua, Ezra, and Jesus—have studied it all. Clear statements, all imaginative, are given as to how it begins and ends. Quotations of the wildest character are introduced as from it; and the quoter will say calmly, "I have read them in the Torah." The same exactly holds good in regard to the Gospel and the Psalter. As to the Psalter, there exists in Arabic one of one hundred and fifty chapters, only the first two of which agree with the Psalms; the rest being a free imitation of the Koran. Possibly the Torah and the Gospel may at one time have been similarly perverted, but of such corruptions no traces now exist. The Torah was said to begin like sura vi. of the Koran and to end like sura xi. In it was an exact description of Mohammed and of some other persons associated with the beginning of Islam. For the Gospel, the following statement by an early authority will probably suffice: "I found in the Gospel that the keys of the treasure of Ḳarun [Korah] were a load for sixty mules; no one of them was larger than a finger, and each key served for a separate treasury."

False Citations from Torah.

Besides these three books which Mohammed recognized, there are also given references to the Wisdom literature; and in this case a much closer approximation is made to the truth. There are quotations from the Wisdom of Solomon, the Testament of Solomon (apparently part of Proverbs), and the Wisdom of the Family of David, and these have usually at least a possible source. Further, it must not be thought that all this characterized only the earliest times and the most ignorant and careless minds. Al-Gazzali (d. 1111), the greatest theologian of Islam, and a man of the intellectual rank of Augustine or Thomas Aquinas, quotes almost as credulously and rashly as any. Nor does he ever dream of verifying a quotation. Fakhr al-Din al-Razi (d. 1209), another theologian of eminence, boasted that he knew the Torah and the Gospel by heart; and yet in his commentary on the Koran the most incredible things are cited as being contained in these. The best we can say for him is that either there were a pseudo-Torah and a pseudo-Gospel, which deceived him, or else that he lied. Such were the results of the mendacity of the early proselytes to Islam and of the credulity and carelessness of the Moslems. As some excuse for the last may serve the feeling which grew up that there was sin as well as danger in reading the books of Jews or Christians. Even Ibn Khaldun (d. 1405), the first philosophical historian of Islam, disapproved of such study: Mohammedans had certainty in the Koran, he held, and should be content with that.

Among the various general statements in the Koran that Mohammed had been foretold in the earlier books, only one gives the impression that Mohammed had had a specific passage in mind. It is in sura lxi. 6, where Jesus says, "O Sons of Israel, lo, I am a messenger of God to you . . . giving you good tidings of a messenger who will come after me, whose name will be Aḥmad." This seems a tolerably clear reference to the promise of the paraclete in John's Gospel, ch. xiv. *et seq.*, and a very early Moslem tradition so takes it, quoting an Arabized form of the Greek παράκλητος. Another passage is Deut. xviii. 18 *et seq.*: "I will raise them up a Prophet from among their brethren, like unto thee." This, it is explained, could only refer to a prophet of the line of Ishmael; for he was the brother of Isaac, and there was no prophet of the line of Esau; and "their brethren" excludes the line of Jacob. In Isa. xxi. 6–9 the rider on the ass is Jesus and the rider on the camel is Mohammed. The details in Isa. lx. 4–7 are regarded as applying very exactly to Mohammed. Also, in Deut. xxxiii. 2 "Sinai" refers to the Mosaic revelation; "Seir" is a mountain in Syria where Jesus served his Lord; and "Paran" is either a mountain of the Banu Hashim, where Mohammed similarly worshiped, or Mecca itself. These are accepted as good proofs by the great scientist Al-Beruni (d. 1048).

But meanwhile, and alongside of this mass of traditional ignorance, a beginning had been made in Islam of the direct study of the older sacred books. It belonged to the brief period of scientific life and liberty under the first Abbassids and especially under Al-Mamun. Through the Persian Aristotelians and physicians, the Syrian monasteries, and the heathen of Harran, Greek civilization and its methods began to affect Islam. So the historians of the time show a commendable desire to go back to original sources and to test and examine for themselves. Ibn Waḍah, who wrote about 880, had an excellent knowledge of the Scriptures, as also, of parts at least, had Ibn Ḳutaibah, who died in 889. Yet in the works of both of these writers are included wild legends that had come down from the earlier times, which the Moslem "ḳuṣṣaṣ" or story-tellers had delighted to retouch and expand, side by side with sober translations from the Hebrew and Greek. And, just as the flourishing time of science under the Abbassids was short, so, too, with this branch of it. Ṭabari (d. 921) is already less affected by it; and Mas'udi (d. 957), although a free-thinking theologian, seems to have gone back to traditionalism. The result was simply that another set of assertions, much more trustworthy, was added to the contradictory jumble which was being passed on from writer to writer.

Islamic Study of Original Sources.

With Ibn Ḥazm, the Zahirite (d. 1064), however, a new development was reached, with results lasting to the present day. Ibn Ḥazm is distinguished in Moslem history for having applied to theology the principles of literal interpretation already used by the Zahirites in canon law, and for the remorseless vigor and rigor with which he carried on his polemics. He now marked a similar era in treating the doctrine of the older Scriptures, declaring them to be forgeries. Modern education in India and elsewhere has spread a more exact knowledge of the Jewish and Christian Scriptures.

For the present-day position of more orthodox Islam, reference may be made to Pfander's "Mizan al-Ḥaḳ," a translation of which appeared in London in 1867, and to the reply to it by Raḥmat Allah, "Iẓhar al-Ḥaḳ," a translation of which by Carletti was published in Paris in 1880.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, pp. 61, 211, 433, 439, 629, and elsewhere; this must, however, be used with

caution. The principal monograph is by Goldziher, in *Z. D. M. G.* xxxii. 341 *et seq.*; Steinschneider, *Polemische und Apologetische Litteratur in Arabischer Sprache*, 1877; Schreiner, in *Z. D. M. G.* xlii. 591 *et seq.*; Goldziher, in Stade's *Zeitschrift*, xiii. 35 *et seq.*; Brockelmann, *ibid.* xv. 138, 312; Bacher, *ibid.* xv. 309; *idem*, in Kobak's *Jeschurun*, viii. 1–29 *et seq.*; Hirschfeld, in *Jew. Quart. Rev.* Jan. 1901; a Moslem controversial treatise (in Arabic) has been poorly edited by Van der Dam, under the title *Disputatio pro Religione Mohammedanorum*, Leyden, 1890.

K. D. B. M.

BIBLE, POLYGLOT. See Bible Editions.

BIBLE TEXTS. See Masorah.

BIBLE TRANSLATIONS: Jewish translations of the Old Testament were made from time to time by Jews, in order to satisfy the needs, both in public service and in private life, of those that had gradually lost the knowledge of the ancient national tongue. In Palestine itself, Hebrew was driven out first by Aramaic, then by Greek, and finally by Arabic. Portions of the Bible itself (in Daniel and Ezra) are written in Aramaic; and there is no consensus of opinion among scholars as to whether these parts were originally written in that tongue or were translated from the Hebrew. Though Hebrew remained the sacred and the literary language, the knowledge of it must have faded to such a degree in the second century preceding the common era that it became necessary for a "meturgeman" to translate the weekly Pentateuch and prophetic lessons as read in the synagogue (Berliner, "Onkelos," p. 7; Friedmann, "Akylos und Onkelos," p. 58). The assertion made by the two scholars just cited, that the Targums date from the time of Ezra, is unwarranted; since they are written in a West-Aramaic dialect. The authorities of the synagogue did not willingly allow such translations to be written down. They felt that this would be putting a premium upon ignorance of the text, and that the Biblical word would be in danger of being badly interpreted or even misunderstood. They sought to minimize the danger by permitting only one verse to be read and translated at a time in the case of the Law, and three in the case of the Prophets (Meg. iv. 4). Certain passages were never to be translated publicly; *e.g.*, Gen. xxxv. 22; Ex. xxxii. 21–25; Num. vi. 23–26; Lev. xviii. 21 (Meg. iv. 10; see Berliner, *l.c.* p. 217; Ginsburger, "Monatsschrift," xliv. 1).

The Targums.

These passages are to be found in Pseudo-Jonathan and in the Midrashim for private use. It is distinctly stated that no written copy of the Targum was to be used in the public service (Yer. Meg. iv. 1); though for private purposes copies were allowed to be made. The Talmud, it is true, mentions a written Targum to the Book of Job which was in the possession of Rabban Gamaliel I. during the Second Temple, about 20–40 C. E. (Tosef., Shab. xiv. 2; Bab. Shab. 115a; Soferim xv. 2; compare Berliner, *l.c.* p. 90), and which was then buried by order of Gamaliel. In Yer. Shab. xvi. 1 a variant tradition tells of such a Targum having been in the hands of both the elder and the younger Gamaliel. Though this tradition is accepted even by Bacher (see Aramaic Language), there are no means of verifying this statement, the existing Targum to that book being of a much later date. The tradition certainly can not refer to a Greek translation, as Grätz ("Monatsschrift," xxvi. 87) holds. According to Blau ("Einleitung," p. 79) the reference is to a copy written in the Old Hebrew script. The Targum is largely a paraphrase, reproducing the rabbinical tradition as regards the meaning of the text. For a history of this Targum see Targums.

In passing a word should be said about the Samaritan version of the Pentateuch in the West-Aramaic dialect, which the Samaritans at one time spoke. It is as yet not possible to say in which century this version was made. Even though the citations under the caption τὸ Σαμαρειτικόν, which are found in the scholia to Origen's Hexapla, refer to it, Kohn believes that they are drawn from a Greek translation of the Samaritan made in Egypt. The text has been edited in Samaritan characters by H. Petermann and K. Vollers (Berlin, 1872–91), and in Hebrew characters by A. Brüll (1873–75), from the London Polyglot. M. Heidenheim's edition in Hebrew characters, of which Genesis only has appeared ("Bibliotheca Samaritana," i., Leipsic, 1884), has been very severely criticized (see Nestle, "Uebersetzungen der Bibel," p. 205).

The settlement of large numbers of Jews in various parts of the Greek world, the Hellenization of Palestine, and the presence in Jerusalem of Jews from all countries, especially from those under Greek influence, in course of time forced the Rabbis to treat the question more liberally. According to Meg. ii. 1, it was forbidden to read the Megillah in Aramaic or in any other non-Hebrew language, except for the foreign Jews (לעוזות) in Jerusalem (compare the Baraita in Bab. Meg. 18a; Shab. 115b); and that such foreign Jews were in the city in large numbers is seen from Acts ii. 5–11. So, also, it is found, according to another tradition (Meg. i. 8), that it was permitted to write the Biblical books in any language (לישן); though R. Simon ben Gamaliel would restrict this permission to Greek (Yer. Meg. i. 1): "After careful examination it was found that the Pentateuch could be adequately translated only into Greek"). Evidence exists of the fact that in the synagogue of the לעוזות Greek was freely used (Tosef., Meg. iv. 13). There is even a tradition that Greek letters were engraven upon the chest in the Temple in which the shekels were kept (Shek. iii. 2); and there is also Christian testimony to this effect (Justin, "Cohortatio ad Græcos," xiii.; Tertullian, "Apologia," xviii.; Frankel, "Vorstudien," p. 56). It is reported that in Asia Minor R. Meïr was unable to find a Megillah written in Hebrew (Tosef., Meg. ii. 4); and the weekly lessons both from the Law and the Prophets were at an early date read in Greek in Alexandria ("Jew. Quart. Rev." ix. 730). This makes comprehensible the statement that "the Law can be read in any language" (Soṭah 33a; Meg. 17b). The well-known passage in the Mishnah (Yad. iv. 5) which mentions the Levitical impurity occasioned by touching Biblical books, and which especially excepts the Targum from these provisions, has been very properly explained by Blau as referring to different degrees of sanctity only: no translation could, of course, be put upon the same level with the original Hebrew.

Influence of Hellenism.

At a later time—perhaps in the second century of

the present era—a different view seems to have prevailed; and it was said that the day on which the Law was translated into Greek was as unfortunate for the Jews as that on which the Golden Calf was made (Soferim i. 8, 9). Even to teach children Greek was forbidden (Soṭah ix. 14); though it was still permitted to teach a girl Greek, as a knowledge of that language was considered to be an accomplishment. Evidently this change of view was occasioned by the rise of the Christian Church, which used the Bible only in the Septuagint Version. It will be seen that in the Middle Ages the desire to please the women during the service and to instruct them led to the introduction of the vernacular, especially for the prophetical lessons. The treatise Soferim even makes it a duty "to translate, for the women, the weekly readings from the Pentateuch and the Prophets before the close of the service. The translation was not read verse by verse after the Hebrew, but as one continuous passage" (Abrahams, "Jewish Life in the Middle Ages," p. 345).

The oldest and most important of all the versions made by Jews is that called "The Septuagint" ("Interpretatio septuaginta virorum" or "seniorum"). It is a monument of the Greek spoken by the large and important Jewish community of Alexandria; not of classic Greek, nor even of the Hellenistic style affected by Alexandrian writers. If the account given by Aristeas be true, some traces of Palestinian influence should be found; but a study of the Egyptian papyri, which are abundant for this particular period, is said by both Mahaffy and Deissmann to show a very close similarity between the language they represent and that of the Septuagint, not to mention the Egyptian words already recognized by both Hody and Eichhorn. These papyri have in a measure reinstated Aristeas (about 200 B.C.) in the opinion of scholars. Upon his "Letter to Philocrates" the tradition as to the origin of the Septuagint rests. It is now believed that even though he may have been mistaken in some points, his facts in general are worthy of credence (Abrahams, in "Jew. Quart. Rev." xiv. 321). According to Aristeas, the Pentateuch was translated at the time of Philadelphus, the second Ptolemy (285–247 B.C.), which translation was encouraged by the king and welcomed by the Jews of Alexandria. Grätz ("Gesch. der Juden," 3d ed., iii. 615) stands alone in assigning it to the reign of Philometor (181–146 B.C.). Whatever share the king may have had in the work, it evidently satisfied a pressing need felt by the Jewish community, among whom a knowledge of Hebrew was rapidly waning before the demands of every-day life.

The Septuagint.

It is not known when the other books of the Bible were rendered into Greek. The grandson of Ben Sira (132 B.C.), in the prologue to his translation of his grandfather's work, speaks of the "Law, Prophets, and the rest of the books" as being already current in his day. A Greek Chronicles is mentioned by Eupolemus (middle of second century B.C.); Aristeas, the historian, quotes Job; a foot-note to the Greek Esther seems to show that that book was in circulation before the end of the second century B.C.; and the Septuagint Psalter is quoted in I Macc. vii. 17. It is therefore more than probable that the whole of the Bible was translated into Greek before the beginning of the Christian era (Swete, "An Introduction to the O. T. in Greek," ch. i.). The large number of Greek-speaking Jewish communities in Palestine, Syria, Mesopotamia, Asia Minor, and northern Africa must have facilitated its spread in all these regions. The quotations from the Old Testament found in the New are in the main taken from the Septuagint; and even where the citation is indirect the influence of this version is clearly seen. This will also explain in a measure the undoubted influence of the Septuagint upon the Syriac translation called the "Peshiṭta."

Being a composite work, the translation varies in the different books. In the Pentateuch, naturally, it adheres most closely to the original; in Job it varies therefrom most widely. In some books (*e.g.*, Daniel) the influence of the Jewish Midrash is more apparent than in others. Where it is literal it is "intolerable as a literary work" (Swete, *ib.* p. 22). The translation, which shows at times a peculiar ignorance of Hebrew usage, was evidently made from a codex which differed widely in places from the text crystallized by the Masorah. Its influence upon the Greek-speaking Jews must have been great. In course of time it came to be the canonical Greek Bible, as Luther's translation became the German, and the Authorized Version the English. It is the version used by the Jewish Hellenistic writers, Demetrius, Eupolemus, Artabanus, Aristeas, Ezekiel, and Aristobulus, as well as in the Book of Wisdom, the translation of Ben Sira, and the Jewish Sibyllines. Hornemann, Siegfried, and Ryle have shown that Philo bases his citations from the Bible on the Septuagint Version, though he has no scruple about modifying them or citing them with much freedom. Josephus follows this translation closely (Freudenthal, "Hellenistische Studien," ii. 171; Siegfried, in Stade's "Zeitschrift," iii. 32). It became part of the Bible of the Christian Church.

Two things, however, rendered the Septuagint unwelcome in the long run to the Jews. Its divergence from the accepted text (afterward called the Masoretic) was too evident; and it therefore could not serve as a basis for theological discussion or for homiletic interpretation. This distrust was accentuated by the fact that it had been adopted as Sacred Scripture by the new faith. A revision in the sense of the canonical Jewish text was necessary. This revision was made by a proselyte, AQUILA, who lived during the reign of Hadrian (117–138). He is reported to have been a pupil of R. Akiba and to have embodied in his revision the principles of the strictest literal interpretation of the text; certainly his translation is pedantic, and its Greek is uncouth. It strove only to reproduce the text word for word, and for this reason it grew rapidly in favor in strictly Jewish circles where Hebrew was yet understood. Not only in the days of Origen was it thus popular, but, according to the testimony of Jerome and Augustine, down to the fourth and fifth centuries. Of this translation a few fragments have come down to us, together with many citations made by Christian writers from Origen's Hexapla. In the middle of

Aquila.

the sixth century a certain section of the Jews in Byzantium wished to read the Sabbath lections in Greek as well as in Hebrew; but the Rabbis and authorities desired that only Hebrew should be read. The discussion came before the emperor, Justinian, who in the year 553 issued a novella in which it was expressly stated that "the Hebrews are allowed to read the Holy Writ in their synagogues in the Greek language"; and the emperor advised them to use words. Strange to say, his version of Daniel entirely displaced that of the Septuagint; and in other portions his translations are occasionally found in ordinary Septuagint manuscripts. For this fact no sufficient reason has yet been given. Fragments of his work are also found in the remains of Origen's Hexapla. A third translator, Symmachus, whose date is not known, tried to smooth down Aquila's un-Grecian Greek by the use of both the Septuagint

Page from the Vatican Manuscript of the Septuagint Version of Exodus xix. 14–xx. 17.

either the Septuagint or the version of Aquila (Grätz, "Gesch. der Juden," v. 435).

A second revision of the Septuagint was made by one Theodotion, perhaps a native of Ephesus, who may have lived toward the end of the second century. He is sometimes said to have been a convert to Judaism. His revision, also, is in the nature of a recurrence to the Hebrew text, but he avoids entirely the pedantry of Aquila, and his Greek gives a readable text; the only evidences of pedantry are his transliterations of a number of Hebrew and Theodotion. He seems to be the best stylist of all. According to Epiphanius, he was a Samaritan convert to Judaism; but Eusebius and Jerome make him out an Ebionite. Of the three other fragmentary translations into Greek used by Origen in compiling his Hexapla, very little is known. It is not even certain that they are the work of Jews.

Theodotion and Symmachus.

Toward the end of the fourteenth century or at the beginning of the fifteenth another translation of

the Bible into Greek was made, of which the portion covering the Pentateuch, Ruth, Proverbs, Canticles, Ecclesiastes, Lamentations, and Daniel is still preserved in manuscript (MS. Gr., No. vii.) in the library of St. Mark's, Venice. It has been edited in a final form by Oscar von Gebhardt ("Græcus Venetus," Leipsic, 1875), with a preface by Franz Delitzsch. According to Von Gebhardt, Delitzsch, and Freudenthal ("Hellenistische Studien," p. 129), the author was a Jew, who for some reason or other preferred the commentary of David Kimḥi to that of Rashi. The author has also used the former Greek versions. The body of the work is done into Attic Greek; the Aramaic portions of Daniel are rendered into Doric. Delitzsch has tried to identify the author with a certain Eliseus, a learned Jew at the court of Murad I. (see "Theol. Lit. Zeit." i. 107; Swete, *l.c.* p. 56; Nestle, *l.c.* p. 84). On the other hand, P. Frankl has tried to show that the translator was a Christian and not a Jew ("Monatsschrift," xxiv. 372). According to Grätz ("Gesch. der Juden," vii. 318), Shemariah of Negroponte (1328–46) rendered the Book of Genesis into Greek, in an attempt to bridge over the cleft separating Karaites from Rabbinites. But Shemariah's work was a commentary and not a translation (Steinschneider, "Hebr. Bibl." xv. 39). On translations of the Haftarot into Greek see "Magazin," ii. 5.

Modern Greek.

The first attempt to translate the Bible into modern Greek was made by a monk of the island of Crete, Agapiou by name. In 1543 he published a rendering of the Psalms which followed closely the Septuagint translation. This preceded the first Jewish translation by only a few years. One column of the Polyglot Pentateuch (Constantinople, 1547) contained a Neo-Greek version in Hebrew characters. The dialect used is that of Epirus; and no single word of Turkish is to be found in it. Though full of Hebraisms, it is said to be of importance for the study of Greek linguistics. The few copies of this edition which are now known to exist do not agree; and it has been suggested that corrections were made in the text during printing. In the "Revue des Etudes Grecques" (iii. 288 *et seq.*) Belleli has reprinted the first four chapters of Genesis; and a facsimile of the whole has been published by D. C. Hesseling, "Les Cinq Livres de la Loi" (Leyden, 1897; compare the discussion in "Rev. Etudes Juives," xxxv. 132, 314). A translation of Jonah into modern Greek is found in a manuscript volume of prayers in the library of the University of Bologna; and it is known, from R. Meïr Katzenellenbogen, that in his day (1470–1565) it was customary in Padua to read the Haftarah of the Atonement Day in the vernacular; this was also the case in Candia (Kapsali, ed. Lattes, p. 22). L. Modena has shown ("Cataloghi dei Codici Orientali," p. 335, Florence, 1876) that this thirteenth-century manuscript, which came originally from Canea, is similar to MS. No. 1144 in the Bodleian collection (Neubauer, "Cat. Bodl. Hebr. MSS." col. 333; "Rev. Etudes Juives," xxiii. 135). In 1576 Moses ben Elijah Phobian, or Popian, published at Constantinople a Neo-Greek translation of Job for the express purpose of facilitating the teaching of Hebrew (Belleli, in "Rev. Etudes Juives," xxii. 250; compare *ib.* xxiii. 136, xxiv. 160, and Güdemann, "Quellen" pp. 239–289).

The Peshiṭta.

The Syriac translation of the Old Testament was undoubtedly made directly from the Hebrew; though at Antioch, during the third century of the present era and at later periods, it was revised so as to make it conform to the Septuagint. The history of its origin is obscure; but it was probably made in Mesopotamia during the first century. As with most of the older translations, various hands have been at work here. Perles ("Meletemata Peschittoniana," Breslau, 1859), Prager ("De Veteris Testamenti Versione Peschitto," Göttingen, 1875), and Bacher (see ARAMAIC LANGUAGE) believe it is the work of Jews: but this has not yet been proved; and the view of Dathe, Eichhorn, Hitzig, Nöldeke, and Renan, that it owes its origin to Judæo-Christians, seems more probable. Perles, however, has shown that there are unmistakable evidences in the Peshiṭta of the influence of the Targum, especially in Genesis. This has been confirmed for Ezekiel by Cornill ("Das Buch Ezekiel," p. 154), for Chronicles by S. Fränkel (in "Jahrb. für Protestantische Theologie," 1879), and for Job by Stenig ("De Syriaca Libri Jobi Interp." Helsingfors, 1887), Mandl ("Peschitto zu Hiob," Leipsic, 1892), and Hauman (in Stade's "Zeitschrift," xix. 29). The closest agreement between the two versions is found in the Book of Proverbs; but it is now generally held that in this case the Targum reflects the Peshiṭta and not vice versa, as Maybaum contends (Merx, "Archiv," vol. ii.). This view is upheld by a consideration of the general character of the translation (Pinkuss, in Stade's "Zeitschrift," xiv. 101; see also Duval, "Littérature Syriaque," 1899, pp. 31 *et seq.*).

Arabic Versions.

It is impossible to tell at how early a time the Jews commenced to translate the Bible into Arabic. After the early victories of the Mohammedans, Arabic civilization and Arabic surroundings brought the Jews into very close connection with the Arabic language. Even where Hebrew was still kept up, the Hebrew alphabet must at times have gone out of fashion; for there exist some Karaite manuscripts of the tenth century, giving the Hebrew text in Arabic characters and with the letters used as vowel-signs (R. Hörning, "British Museum Karaite MSS." London, 1889; Margoliouth, "Cat. Hebr. and Samaritan MSS. Brit. Mus." i., Nos. 103, 104). That the Jews had little scruple in reading the Bible in Arabic may be seen from Judah ibn Tibbon's advice to his son to read the Sabbath lections in that tongue ("Jew. Quart. Rev." xii. 484). There are no facts, however, which prove that the early Jews of Arabia possessed any Arabic translation of the Bible. There is a tradition, going back to Abu Ḥuraya, a contemporary of Mohammed, that "The People of the Book used to read the Taurah [Torah] in Hebrew and interpret it in Arabic to the followers of Islam"; which tradition is the basis of the polemics of Abu Mohammed ibn Ḥazm (d. 1064). Another tradition says that "Ka'ab the rabbi brought a book ["sifr"] to Omar the calif and said, 'Here is the Torah, read it'" (Goldziher, in "Z. D. M. G." xxxii. 344). The evidence is insufficient; and there

is even less warrant for Sprenger's idea that apocryphal writings were current in Arabia during Mohammed's days (see Kuenen, "Volksreligion," p. 297). At a later time, however, such translations must have existed, even though little credence can be placed upon the assurances of the polemical writers that they had "read this in the Torah" or "in the Zabur [Psalms]" (*ib.* p. 351; compare Stade's "Zeitschrift," xiii. 315). The Fihrist (ed. Flügel, i. 22) of Al-Nadim mentions an Aḥmad ibn Abd Allah ibn Salam who translated the Bible into Arabic, at the time of Harun al-Rashid. Fahr al-Din al-Razi mentions a translation of Habbakuk by the son of Rabban al-Ṭabari ("Z. D. M. G." xlii. 645). Many of the Arabic historians, as Al-Ṭabari, Mas'udi, Ḥamza, and Biruni, cite passages and recount the early history of the Jews in a most circumstantial manner. Ibn Ḳutaibah, the historian (d. 889), says that he read the Bible; and he even made a collection of Biblical passages in a work which has been preserved by Ibn Jauzi of the twelfth century (see Haupt and Delitzsch, "Beiträge zur Assyriologie," iii. 46; Stade's "Zeitschrift," xv. 138).

The first important Arabic translation is that of Saadia Gaon (892–942). The influence of this translation was in its way as great as that of the gaon's philosophical work. It has remained to this day *the* version for the Jews in Arabic-speaking countries: it is dignified by the name "Targum"; and in many of the South Arabian Bible manuscripts it follows the Aramaic verse by verse, as the Aramaic follows the Hebrew. Saadia in the main takes the Targum as his guide, especially in doing away with all anthropomorphisms. His chief thought, however, is to produce a readable and intelligible translation. In this sense his translation may be called free; he was evidently working for a general reading public, both Jewish and Mohammedan, and not for scholars. Ibn Ezra blames him for the apparent ease with which he passes over difficulties. But, in calling this translation a "tafsir" (explanation), he meant to indicate that he aimed to present the simple sense ("basiṭ"="peshaṭ") of the Biblical text; and Abu al-Walid looks upon him as the chief representative of this method. His fervent belief in the verbal inspiration of the Biblical text kept him free, on the one hand, from the influence of his rationalistic philosophy and, on the other, from the allegorical method of the Talmud (Editio Derenbourg, v. x.; Bacher in Winter and Wünsche, "Jüdische Litteratur," iii. 244). When no word in Arabic will exactly express his meaning, he uses the Hebrew word or adopts the Hebrew construction. In addition, he attempts to reproduce Hebrew words by Arabic words with a similar sound (Munk, in Cahen's "Bible," ix. 127). Saadia, in the introduction to the commentary on the Pentateuch, states that he translated it twice: once with a diffuse commentary; the second time without the commentary. Of the first translation only a few fragments and citations by Abraham ibn Ezra, Baḥya ben Asher, Abraham Maimonides, etc., have been preserved (Derenbourg's ed. of the Pentateuch, Hebrew part, p. vii.; "Monatsschrift," xli. 205; "Jew. Quart. Rev." xii. 536). Of this work, at one time complete, only the Pentateuch, Isaiah, Minor Prophets, portions of Judges, Psalms, Job, Proverbs, and Daniel are now extant.

Saadia Gaon.

Saadia's translation was first printed in the Polyglot Pentateuch, Constantinople, 1546. It was reproduced in Arabic characters in the Paris and London Polyglots (1645–57). From time to time more or less critical editions of various portions have been published; a complete list of these editions as well as of the extant manuscripts is given by Steinschneider in the "Kaufmann Gedenkbuch," pp. 153 *et seq.* (see also "Monatsschrift," xli. 124, and Engelkemper, "De Saadiæ Gaonis Vita, Bibliorum Versione, etc.," Münster, 1897). A definite edition of the translation and commentaries was commenced by the late Joseph Derenbourg, "Œuvres Complètes de R. Saadia," Paris, 1893 *et seq.*, and is being carried on by Hartwig Derenbourg and Mayer Lambert; the Pentateuch, Isaiah, Proverbs, and Job have appeared (1902).

A number of other translations into Arabic must have existed. Abu al-Walid mentions some of them, though it can hardly be determined to-day to which translations he refers (Bacher, "Leben und Werke des Abulwalid," p. 99). Some of them, though bearing no direct relation to that of Saadia, show evident traces of his influence. This is true at least of a translation of the Minor Prophets, Isaiah, Jeremiah, and Ezekiel, found in Codex Huntington (No. 206 in the Bodleian Library, Oxford). From this manuscript Hosea was published by R. Schröter in Merx, "Archiv," i. 28 *et seq.* M. Peritz has edited "Zwei Alte Uebersetzungen des Buches Ruth," Berlin, 1900 ("Monatsschrift," 1899, pp. 49 *et seq.*). The second of these, from a manuscript in the British Museum, though it shows most of the peculiarities of Saadia's translation, is not by him (see also Poznanski, in "Zeit. für Hebr. Bibl." iv. 167). Nothing is known of the fragments of the Arabic version of the Pentateuch found in the twelfth-century manuscript, St. Petersburg, Nos. 137 and 138 (Harkavy-Strack, "Catalog," p. 164). Another translation of the Five Scrolls is found in British Museum MSS., Nos. 116, 117 (Poznanski, in "Rev. Etudes Juives," xli. 302). A rimed version of the Psalms was made by one Hafẓ al-Kuṭi (tenth century), which is contained in a manuscript of the Ambrosian Library in Milan (Hammer-Purgstall in "Bibl. Ital. di Letteratura," civ. 36), copied in 1625 from a manuscript in the Escurial, which has since been lost. It is cited by Moses ibn Ezra in his "Poetics"; but it is evident that this translation was made by one who was not even, as has been supposed, a baptized Jew ("Hebr. Bibl." x. 26). Neubauer has pointed out ("Rev. Etudes Juives," xxx. 65) that it contains Christian quotations; and the term "the Goth" (*ib.* p. 318) would sufficiently indicate that the author was a Christian. A version of Ecclesiastes by Judah ibn Ghayyat has been published by J. Löwy, Leyden, 1884 (see Rahmer's "Jüdisches Litteratur-Blatt," May 29, 1884, p. 88). In the thirteenth century a translation of the Pentateuch was made by an African Jew, who also based his work on that of Saadia. It is known as the "Arabs Erpenii" ("Pent. Mosis Arabice," Lug.-Bat. MS., No. 1622). (On a supposed translation of

Other Arabic Versions.

the Psalms by Saadia ben Levi Azankot see Steinschneider, "Cat. Bodl." col. 2227.) In modern times several Arabic translations of the Bible have been published in India; *e.g.*, by Ezekiel Shem-Ṭob David, Bombay, 1889, and the Apocrypha by Joseph David, Bombay, 1895.

Karaite Versions.

It was natural that the Karaites should refuse to make use of the version in Arabic made by their arch-enemy, Saadia. Only two or three of their attempts to replace it have come down; and even these have been preserved in a most fragmentary form only. One of the earliest of these attempts was that made by Joshua b. Ari, or, to give him the name by which he is better known, Abu al-Faraj Furḳan ibn Asad, a learned Jerusalem Karaite of the middle of the eleventh century. A portion of his Arabic translation of the Pentateuch is to be found in MS. Or. 2491 of the British Museum. It shows occasionally a decided rationalistic tendency, explanatory glosses being introduced here and there into the text (G. Margoliouth, in "Jew. Quart. Rev." xi. 190). Whether Japheth ha-Levi (Ibn Ali al-Baṣri) really translated any parts of the Bible (Margoliouth, "Descriptive List," pp. 25 *et seq.*), is undetermined; but it is known that he had the ambitious desire to write an extensive commentary upon the whole Bible (Steinschneider, "Hebr. Uebers." p. 941). According to Margoliouth ("Cat. Hebr. and Samaritan MSS. Brit. Mus." p. 71), MS. Brit. Mus. 101 (Or. 2481) contains an Arabic translation of the Pentateuch based upon that of Japheth.

The translation of Saadia, as is said above, had become a standard work in Egypt, Palestine, and Syria. But to the Samaritans it was as distasteful (Harkavy, "Ḥadashim," No. 7, p. 22) as it no doubt had been to the Karaites, because of the rabbinical interpretations which it represented.

Samaritan Revision of Saadia.

At some time, perhaps during the thirteenth century, it was revised by a Samaritan with the express purpose of adapting it to the use of his coreligionists. This revision is usually held to have been made by Abu Sa'id ibn abu al-Ḥusain ibn abu Sa'id, and has claimed the attention of European scholars such as De Sacy ("Mémoires de l'Académie," 1808, xlix. 1 *et seq.*), Gesenius ("De Pentateuchi Samaritani Origine, Indole et Auctoritate," p. 120, Halle, 1815), and Juynboll ("Commentatio de Versione Arabico-Samaritana," Amsterdam, 1846). Of it Genesis, Exodus, and Leviticus have been edited by A. Kuenen (Leyden, 1851–54; see Kohn, "Zur Sprache der Samaritaner," p. 134; Nestle, *l.c.* p. 153). Abu Sa'id was supposed to have lived about the year 1070; but Wreschner ("Samaritanische Tradition," 1888, p. xix.) has shown that he flourished in the thirteenth century. According to Joseph Bloch, "Die Samaritanisch-Arabische Pentateuch Uebersetzung," p. 16, Berlin, 1901, the real translator is perhaps the Tyrian, Abu al-Ḥasan, and Abu Sa'id is only a scholiast. If this be true, it was not the first translation; for one was made in the twelfth century by Ṣadaḳa ibn Munajja of Damascus, a physician in the service of Sultan Malik al-Ashraf (Haji Khalifah, ii. 402; Neubauer, "Chronique Samaritaine," p. 112).

Persian Versions.

It is not known at what time the first translations of the Bible were made into Persian. From quotations in the "Dinkard" and the "Shikand Gumanik Viyar" (theological works of the Sassanian period), James Darmesteter has supposed that one existed in Pahlavi ("Rev. Etudes Juives," xviii. 5); but the supposition is unsupported by any real evidence. Blau also ("Einleitung," p. 95) seems to incline to this opinion, because Bab. Meg. 18a speaks of a scroll of Esther in the Elamite and Median languages. According to Maimonides, the Pentateuch was translated into Persian many hundred years previous to Mohammed (Zunz, "G. V." 2d ed., p. 9). This statement also can not be further substantiated. The earliest version of which we have any knowledge is that made by Jacob ben Joseph Tawus, and printed in Hebrew characters in the Polyglot Pentateuch, Constantinople, 1546. This was transcribed into Persian characters and translated into Latin by Thomas Hyde, in which form it was published in the London Polyglot. Kohut ("Beleuchtung der Persischen Pentateuch-Uebersetzung," 1871) places Tawus in the first half of the sixteenth century (compare also Zunz, "G. S." iii. 136). According to Steinschneider ("Jewish Literature," p. 321), Tawus made use of an earlier translation made in the thirteenth century (see Munk, in Cahen's "Bible," vol. ix.), which followed the Targum and the commentary of David Ḳimḥi. A number of translations into Persian are to be found in the various collections of manuscript, of which the following is a partial list:

Pentateuch: Vatican MS. 61 (Guidi, in "Rendiconti . . . dei Lincei," 1885, p. 347).
Codex Adler B. 63, written in 1776 ("Jew. Quart. Rev." x. 596).
Codex St. Petersburg 141 (not by Tawus; Harkavy-Strack, "Cat." p. 166).
Psalms: Vatican MS. 37; Bodleian MS. 1830.
Vatican MS. 42; Bodleian MS. 1827 (Jewish? Horn, in "Z. D. M. G." li. 7).
Codex Adler B. 27 ("Jew. Quart. Rev." x. 592).
Brit. Mus. MSS. 159, 160 (transl. about 1470 by Baba b. Muriel of Ispahan; Margoliouth, "Cat. of Hebr. and Samaritan MSS. Brit. Mus." p. 120).
Brit. Mus. MS. Or. 4729 (dated 1822; "Jew. Quart. Rev." vii. 119).
Proverbs, Canticles, Ruth, Ecclesiastes: Paris MS. 116 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs, Canticles, Ecclesiastes: Codex Adler B. 46 ("Jew. Quart. Rev." x. 595).
Paris MS. 117 ("Cat. des MSS. Héb. de la Bibl. Nat.").
Proverbs: On a translation now lost, see Lagarde, "Symmicta," ii. 14.
Job and Lamentations: Codex de Rossi 1093 (Zunz, "G. S." iii. 135).
Paris MS. 118 ("Cat. des MSS. Hébreux de la Bibl. Nat.").
Job: Codex St. Petersburg 142 (Harkavy-Strack, p. 167).
Paris MSS. 120, 121 ("Catalogue," etc.).
Song of Songs: Codex Adler B. 12 ("Jew. Quart. Rev." x. 589).
Daniel: Paris MSS. 128, 129 ("Catalogue," etc.).
Esther: Codex Adler T. 16 and 27 ("Jew. Quart. Rev." x. 598, 599).
Paris MS. 127 ("Catalogue," etc.).
Tobit, Judith, Bel and Dragon, Antiochus: Codex Bodleian 130.
Minor Prophets: Codex St. Petersburg 139 and Codex B. 18 (Harkavy-Strack, pp. 165, 262).
Haftarot: Codex St. Petersburg 140 (Harkavy-Strack, p. 166).

There are also some quite modern translations into Persian, as תהלים עם תרגום פרסי, Vienna, 1883 (transl. by Benjamin Cohen of Bokhara; see "Lit.-Blatt für Or. Phil." i. 186); משלי עם תרגום

פארסי יהודית, Jerusalem, 1885; Job, *ib.*; the latter two also translated by Benjamin Cohen.

Tatar Version.

For the use of the Karaites in the Crimea and Turkey, a translation has been made into the Tshagatai-Tatar dialect. The Pentateuch was printed (text and Tshagatai in Hebrew characters) by 'Irab Ozlu & Sons, Constantinople, 1836, with the title ספר בראישית עם פרוש המלות בלשון ישמעאל וגו'; on the margin are the מנין המצות; and acrostic poems are added by Abraham ben Samuel, Simḥah ben Joseph אגין (Chages?), Isaac Cohen, and Isaac ben Samuel Cohen of Jerusalem. The whole Bible was printed in Tshagatai by Mordecai Trishkin (4 vols., Goslov, 1841–42; see "Jew. Quart. Rev." xii. 686). Extracts are also to be found in the זכר רב of Musafia, printed at Ortaköi (Constantinople), 1825, and published by the same firm that edited the Pentateuch of 1836 ("Jew. Quart. Rev." xiii. 549). Manuscripts of such translations exist also in the Imperial Library at St. Petersburg (Nos. 143–146; Harkavy-Strack, "Cat." pp. 167–170).

Coptic and Hungarian.

Talmud tradition expressly speaks of a Coptic translation of the Bible (Meg. 18a; Shabbat 115a). Cornill, in his examination of the Coptic text of Ezekiel, finds the one published by Tattam to be of composite character and not simply a translation of the Septuagint. Blau believes that it was made directly from the Hebrew text ("Einleitung," p. 91; "Jew. Quart. Rev." ix. 728).

No Jewish translation into Hungarian was made until quite recently, the Jews of Hungary making use of the Catholic and Protestant versions of the sixteenth and seventeenth centuries. About the middle of the nineteenth century M. Bloch (Ballaghi) attempted such a rendering; but he was not successful. His plan has recently (1902) been carried out; and the Pentateuch (by M. Bernstein and M. Blau), Joshua, Judges, Samuel, and Kings (by Julius Fischer, Bánóczi, Bacher, and Krauss) have appeared (see "Rev. Etudes Juives," xliii. 158).

Judæo-German.

The translation of the Bible into the German dialect spoken by the Jews of middle Europe was commenced at an early date. A manuscript in the collection of De Rossi, dated Mantua, 1421, contains a Judæo-German translation of Joshua, Judges, Jonah, and four of the Megillot. De Rossi supposed them to be written in Polish because they were brought to Italy by Polish Jews (Neubauer, in "Jew. Quart. Rev." iv. 703). Such translations were technically known as "Teutsch-Ḥummash." A printer had innocently placed the words צאינה וראינה (Cant. iii. 11) on the title-page of such a translation made by Jacob ben Isaac of Janow (Lublin, 17th century?), from which they became familiarly called "Ze'enah U-re'ennah"; and down to the time of Mendelssohn's translation they were popular reading-books, especially for women on Saturdays. They were embellished with all manner of explanations, legends, and moral sayings, which were inserted into the text (Steinschneider, "Volkslitteratur der Juden," p. 17). The first rendering of this kind was made by a convert, Michael Adam, the translator of Yosippon into Judæo-German. It was published by Paulus Fagius, Constance, 1543–44 (Steinschneider, "Cat. Bodl." Nos. 1187, 4333; Perles, in "Monatsschrift," xxv. 361; *id.* "Aramäische Studien," p. 167; "Rev. Etudes Juives," v. 143, 315), and was reprinted at Basel in 1583 and 1607. It has nothing in common with Luther's translation, as Wolf ("Bibl. Hebr." iv. 198) supposes. This Pentateuch was reprinted at Cremona, 1560 (ed. Judah ben Moses Naphtali); Basel, 1583; *ib.* 1603; Prague, 1608, 1610; Frankfort-on-the-Main, 1687. A rimed version of it appeared at Fürth, 1692, and Wilmersdorf, 1718; and a second rimed version of Genesis was made by a certain Aaron of Prague during the seventeenth century. In 1543–44 Paulus Æmilius published a similar translation of the Pentateuch (Augsburg, 1544). It is uncertain whether Æmilius simply copied the edition of Adam or not (Steinschneider, in "Zeit. für Gesch. der Juden in Deutschland," i. 286). Æmilius also edited at Ingolstadt (1562) the Judæo-German rimed translation of Samuel in German characters. This was a mere copy of the edition in Hebrew characters by Ḥayyim ben David Schwartz, Augsburg, 1544 (*ib.* i. 285). It was called the שמואל בוך ("Samuel Book"). This was reprinted at Mantua about 1562; Cracow, 1593; Prague, 1609; Basel, 1612. Schwartz also published a rimed translation of Kings, דש ספר מלכים אין טוויטישר שפראך, Augsburg, 1543; Prague, 1607. A translation of Judges (rimed) appeared at Mantua in 1561; one of Joshua, "derneut in teutscher Sprach, wol gereimt . . . hübsch mit Midraschim," at Cracow in 1588 or 1594; one of Canticles, by Isaac Sulkes, at Cracow in 1579; another by Moses Särtels, Prague, 1604; one of Jeremiah, *ib.* 1602; one of Ezekiel (rimed), *ib.* 1602; and one of Jonah, "ספר יונה mit viel חדושים und alle Midraschim" (rimed), Prague, before 1686.

The first Judæo-German translation of the Psalms was that of Elijah Levita (Venice, 1545; Zurich, 1558, etc.); it was arranged in the order of the psalms said on each day of the week. A rimed תהלים בוך by Moses Stendal appeared at Cracow in 1586. Proverbs was translated by Mordecai ben (Isaac) Jacob Töplitz, Cracow, 1582 (a version also appeared at Amsterdam, 1735); and Job by the same (?), Prague, 1597. A translation of Kings appeared at Cracow in 1583 (Neubauer, in "Rev. Etudes Juives," v. 144); one of Esther, *ib.* 1596; and one of Daniel, "דניאל בוך in teutscher Sprach hübsch und bescheidlich, gar kurzweilig darin zu leien Weiber und Meidlich," Cracow, 1588. These editions of Cracow came from the press of Isaac ben Aaron Prossnitz, whose intention it was to publish the whole Bible in Judæo-German in order that "women and children might be able to read without the help of a teacher" (Perles, in "Monatsschrift," xxv. 353).

Isaac Blitz's Bible.

The first complete Bible in Judæo-German was that of Isaac Blitz, Amsterdam, 1676–78. It was for the use of the Polish Jews who had fled thither a few years previously because of the Chmielnicki persecutions. It must have been the intention of the translator to push its sale in Poland also; for letters patent were granted for it by John Sobieski III. This translation exercised very little influence, as the Judæo-German in which it

was written contained many Dutch words and expressions (Wiener, "Yiddish Literature," p. 19). A second translation, in opposition to that of Blitz, was published in Amsterdam in 1679 by Joseph Witzenhausen, formerly a compositor in the employ of Uri Phoebus, the printer of the former edition. Witzenhausen was able to secure the approbation of the Council of the Four Lands, and his attempt to make the Athias edition supersede that of Phoebus occasioned much bad blood (see Joseph Athias). A second edition of this last translation was published at Amsterdam in 1687, and a third, in German characters, at Wandsbeck in 1711. A third translation, by Süssman Rödelheim and Menahem Man Levi, under the title מנחה מיוחסי, appeared at Amsterdam in 1725–29. At the same place in 1735 there was published an edition of Proverbs ("Cat. Rosenthal. Bibl." i. 207). It was more than one hundred years before another complete German translation was published, namely, at Prague, 1833–37; but this was of a composite character, as its editor, W. Meyer, made use of various translations (in general, compare Grünbaum, "Jüdisch-Deutsche Chrestomathie," Leipsic, 1882).

The growing acquaintance of the Jews with German literature soon produced a marked discontent with these Judæo-German translations. This discontent was voiced by the rabbis of Berlin, Mecklenburg, and Courland (Zunz, "G. V." 2d ed., p. 467). To meet this want Mendelssohn stepped into the breach; and his translation of the Pentateuch is worthy of more than a passing notice. It had a special importance in that it not only aroused an esthetic interest in literature on the part of those who read it, but also paved the way for a more general use of High German among the Jews of Germany, among whom it may be said to have introduced a new literary era (Kayserling, "Moses Mendelssohn," p. 286; "Literaturblatt des Orients," 1840, p. 320; Auerbach, in "Zeitschrift für Gesch. der Juden in Deutschland," i. 25; Wogue, "Hist. de la Bible et de l'Exégèse," p. 329). Mendelssohn undertook the work for the instruction of his own children; but upon the advice of Solomon Dubno, consented to its publication on condition that Dubno should write a commentary explaining the reasons why Mendelssohn chose his various renderings. A specimen, "'Alim li-Trufah," was edited by Dubno (Amsterdam, 1778), and aroused the liveliest interest on the part of Christians as well as of Jews. It was natural that it should also evoke strenuous opposition, especially on the part of those Jews who feared that the reading of High German would cause the Jewish youth to neglect their Hebrew studies. Foremost in this opposition were the rabbis Ezekiel Landau (d. 1793) of Prague, Raphael ha-Kohen (1722–1803), of Hamburg, Altona, and Wandsbeck, Hirsch Janow (1750–85) of Fürth, and Phinehas Levi Horwitz (1740–1803) of Frankfort-on-the-Main.

German Translation — Mendelssohn.

In June, 1799, the proposed translation was put under the ban at Fürth. It was also forbidden in some cities of Poland, and is said even to have been publicly burned. An additional ban was laid upon it by Raphael ha-Kohen (July 17, 1781; see Grätz, "Gesch. der Juden," xi. 585, note 1). Work on it was, however, continued with the assistance of Solomon Dubno, Hertz Homberg, and Aaron Jaroslav. Dubno became frightened at the continued opposition, and retired, forcing Mendelssohn himself to do an additional share of the work. Though the translation was in High German, it was printed in Hebrew characters under the title ס' נתיבות השלום, with a Hebrew commentary or "biur," the commentaries of Rashi, etc., and an introduction by Naphtali Hertz Wessely. It appeared in parts—Genesis, Berlin, 1780; Exodus, *ib.* 1781; Leviticus, *ib.* 1782; Numbers and Deuteronomy, *ib.* 1783—and has often been republished both in German and in Hebrew characters.

An attempt was made in Mendelssohn's time to issue an edition in German characters; but the German Jews at that time looked upon the work as so exceptionally strange that its publication had to be suspended (Bernfeld, "Juden im 19 Jahrhundert," p. 9). Mendelssohn also published (Berlin, 1783) a translation of the Psalms (which, however, follows closely that of Luther; "Literaturblatt des Orients," 1840, p. 320) and one of the Song of Solomon (*ib.* 1788). These translations attempted a conscientious reproduction of the text, and sought to make the pathos of the original felt in the German; and they were followed by a large school of translators (see Biblicists). C. E. J. Bunsen ("Vollständiges Bibelwerk," I. xvii.) calls these and similar translations "Synagogenbibeln." He says "they do not speak in the historical German language, but in the Hebræo-rabbinical Judæo-German"; a verdict which is wholly one-sided, if one excepts the proper names, where an attempt was made to reproduce the Hebrew originals ("Monatsschrift," ix. 156).

Only a few of Mendelssohn's followers can be mentioned here. His translation of the Song of Solomon was published after his death by Joel Löwe and Aaron Wolfson. The first of these also published a translation of Jonah (Berlin, 1788); while the second translated Lamentations, Esther, and Ruth (Berlin, 1788), Job (*ib.* 1788; Prague, 1791; Vienna, 1806), and Kings (Breslau, 1809). Isaac Euchel translated Proverbs (Berlin, 1790; Dessau, 1804), introducing, however, philosophical expressions into the text, thereby often clouding the meaning. David Friedländer, who translated Ecclesiastes (in German characters, Berlin, 1788), wrote in a belletristic style. Meïr Obernik translated Joshua, Judges, and Samuel, and, together with Samuel Detmold, the Second Book of Samuel (מנחה חדשה). Vienna, 1792). M. Philippson, Joseph Wolf, Gotthold Salomon, Israel Neumann, and J. Löwe were the translators of the Minor Prophets published in Dessau, 1805, under the title מנחה טהורה (stereotyped as early as 1837). Wolf also published a translation of Daniel (Dessau, 1808); David Ottensosser one of Job (Offenbach, 1807), Isaiah (Fürth, 1807), and Lamentations (*ib.* 1811), and together with S. J. Kohn, of Jeremiah (*ib.* 1810). A translation of Isaiah, Jeremiah, Ezekiel, Daniel, Ezra, Nehemiah, and Chronicles by Ottensosser, Kohn, and Schwabacher appeared at Fürth, 1807–23. Isaiah was also translated by Isaiah Hochstetter (Winter and Wünsche, "Die Jüdische Litteratur," iii. 744), Jere-

miah by Heinemann (Berlin, 1842), Job by Beer Blumenfeld (Vienna, 1826), and Psalms by Shalom Kohn (Hamburg, 1827). The period of the Mendelssohnian biurists may be fittingly said to end with the Bible published by Moses Landau (20 parts, Prague, 1833–37, mentioned above. Of this work the translations of the Pentateuch, Psalms, and Five Scrolls were those of Mendelssohn; the translations of the other books were contributed by Moses Landau, J. Weisse, S. Sachs, A. Benisch, and W. Mayer; and the Minor Prophets were reprinted from the edition of Dessau, 1805 (Steinschneider, "Cat. Bodl." No. 972). It may also be added here that an edition of Proverbs, Job, and the Five Scrolls, with translations by Obernik, Euchel, Wolfson, Mendelssohn, and Friedländer, had already appeared at Vienna in 1817–18; and in Hebrew characters at Basel in 1822–27.

Other German Versions.

The translation of Mendelssohn threatened to become canonical; but the German Jews had tasted of modern learning; and toward the latter end of the first half of the nineteenth century various individual attempts were made to provide better translations for the general public, which should reflect the progress then already made in Biblical science. The first in the field was Joseph Johlson (Asher ben Joseph of Fulda), whose attempt, though worthy of notice here, was not successful, notwithstanding the fact that the text was accompanied by learned philological notes (Minor Prophets, Carlsruhe, 1827; Pentateuch, *ib.* 1831; the historical books, *ib.* 1836). Bunsen (*l.c.* p. xvii.) even declares his work to be "geistreich und scharfsinnig" (compare Geiger's "Zeitschrift," 1836, p. 442; 1837, p. 121). Mention may also be made of A. A. Wolff's double translation (word for word and metrical) of Habakkuk; Phœbus Philippsohn's "Hosea, Joel, Jonah, Obadiah und Nahum in Metrisch-Deutscher Uebersetzung," Halle, 1827; A. Rebenstein's (Bernstein's) sentimental translation of the Song of Solomon (Berlin, 1834; compare "Literaturblatt des Orients," 1840, p. 324); S. H. Auerbach's Ecclesiastes (Breslau, 1837), into which he reads his own philosophy; and Michael Sachs's Psalms (Berlin, 1835). The last was a clear protest against previous attempts, which reflected too much the individuality of the translators. Sachs tried to give "a purely scientific and philological" rendering of the original, taking Rückert as his guide, whose translation of Ps. lxviii. he inserted bodily (see Zunz, in Geiger's "Wiss. Zeit. Jüd. Theol." ii. 499, and in "G. S." iii. 116, who characterizes the work as "somewhat stiff and awkward"). It was reprinted in the edition of the Prophets and the Hagiographa דרך מסילה, Fürth, 1842–47 (Zedner, "Cat. Hebr. Books Brit. Mus." p. 119), and was revised for Zunz's Bible ("Monatsschrift," xxxviii. 507). This protest was carried to excess by Gotthold Salomon, who, in addition to his work on the Dessau edition of the Minor Prophets (see above), translated the Pentateuch (Krotoschin, 1848–49; see the criticism of Hess in "Allg. Zeit. des Jud." 1839, p. 80, and of L. Skreinka in "Literaturblatt des Orients," 1840, pp. 468 *et seq.*). The translations of Job (Glogau, 1836) and of the Pentateuch (*ib.* 1840) by Heimann Arnheim, though in Hebrew characters and intended chiefly for use as part of the ritual, show good judgment and philological schooling ("Literaturblatt des Orients," 1840, p. 641). Only a mere mention can be made of L. Herzberg's Ecclesiastes (Brunswick, 1838; see Zunz, in Jost's "Annalen," 1839, p. 102) and of L. H. Löwenstein's metrical translation of Proverbs and Lamentations (Frankfort-on-the-Main, 1837–38). Gotthold Salomon's "Deutsche Volks- und Schul-Bibel" (Altona, 1837) was the first translation of the entire Old Testament in German characters made by a Jew. It was stereotyped and was intended to be sold so cheaply that every one could afford to buy it (see the correspondence in Jost's "Annalen," 1839, Nos. 12 *et seq.*).

Zunz's Bible.

More important was the attempt made by L. Zunz to provide a Bible for school and home. As editor, he translated only the books of Chronicles, the rest of the work being done by H. Arnheim, Julius Fürst, and M. Sachs (Berlin, 1838). Zunz succeeded in a large measure in producing a translation which, while it kept strictly to the Masoretic text, was abreast of the scholarship of his day and free from the circumlocutions and idiotisms of previous translators, though it still preserved the transliteration of the Hebrew names (Nestle, "Bibel-Uebersetzungen," p. 142). Mendelssohn had translated neither Prophets nor Hagiographa; and it is therefore no wonder that the Zunz Bible passed through at least six editions up to 1855 and twelve up to 1889 (see Rosin, in "Monatsschrift," xxxviii. 512). Only a few years later another popular translation was produced by Solomon Herxheimer (Berlin, 1841–48; 3d ed. of the Pentateuch, 1865), to which an explanatory and homiletic commentary was added. Though evidently meant to take the place of Mendelssohn's biur, Herxheimer expressly states that his work was done "for Jews and Christians" (Jost's "Annalen," 1839, pp. 312 *et seq.*; "Literaturblatt des Orients," 1840, p. 513).

A still more ambitious attempt was that of Ludwig Philippson. He translated the text anew, aiming to include the latest assured results of criticism and to produce what in every sense might be called a family Bible. For this reason for the first time illustrations were added, together with introductions and an extensive commentary intended for the intelligent layman. This work occupied Philippson for eighteen years, and was published at Leipsic, 1839–56; 2d ed., 1858–59; 3d ed., 1862. His translation was then published, together with the Doré illustrations, by the Israelitische Bibel-Anstalt, revised by W. Landau and S. I. Kämpf (Stuttgart, 1875). Of this translation separate editions of the Pentateuch, the Psalms, and of the Pentateuch together with Isaiah, were published (see M. Philippson, in "Rev. Etudes Juives," xlii. 30). But even the slight concessions made in these translations to the modern exegetical spirit gave offense in some quarters; a rival Bible-house, the Orthodoxe Israelitische Bibel Anstalt, was established, which, on the basis of J. Z. Mecklenburg's "Ha-Ketab we-ha-Kabbalah" (Leipsic, 1839), produced a translation of the Bible strictly on the lines of Jewish traditional exegesis (*ib.* 1865). The Pentateuch translation by

J. Kosmann (Königsberg, 1847–52) had a similar end in view. Still further in this direction, and in evident protest against modern Christian radical exegesis, which he entirely ignores, went Samuel Raphael Hirsch. In his translation of the Pentateuch (Frankfort-on-the-Main, 1867; 3d ed., 1899) and of the Psalms (1882), as well as in the translation of the Minor Prophets by his son, M. Hirsch (*ib.* 1900), a return is seen to the "derash," from which the whole school of Mendelssohn and his followers had tried to free themselves (see "Zeit. für Heb. Bibl." v. 78). Of L. J. Mandelstamm's "Die Bibel Neu Uebersetzt," partly with the assistance of M. Kirchstein, only Genesis and the Song of Solomon seem to have appeared (Berlin, 1862–64). In 1901 a new translation by S. Bernfeld was commenced. It keeps strictly to the Masorah and preserves the Hebrew form of the proper names.

During all this time many translations of individual books appeared, of which the following is a partial list, cited under the names of their respective authors:

Israel ben Abraham, Job, in Hebrew characters, Prague, 1791.
Shalom Kohn, Psalms, Hamburg, 1827.
Mendel Stern, Proverbs, in Hebrew characters, Presburg, 1833.
J. Wolfson, "Das Buch Hiob. . . . Neu Uebersetzt . . .," Breslau-Leipsic, 1843.
E. J. Blücher, "Ruth, mit Deutscher Uebersetzung," Lemberg, 1843.
M. Löwenthal, "איוב . . . Nebst Uebersetzung . . .," Frankfort-on-the-Main, 1846.
"Das Hohe Lied . . . Neue Deutsche Uebersetzung," Vienna, 1847.
Samuel Aschkenazi, ס' מראה הלבנון (Song of Solomon, in Hebrew characters), Presburg, 1847.
תרגומא דבי רב (A new translation of the Pentateuch, in Hebrew characters), Königsberg, 1856.
"Odiosus," "Das Buch Ijob im Engeren Anschluss an den Mass. Urtext" (see "Hebr. Bibl." vi. 101).
S. Horwitz, "Das Hohe-Lied, das Aelteste Dramatische Gedicht," Vienna, 1863 (see *ib.* vi. 62).
Adolph Brecher, "Die Psalmen Nebst Uebersetzung," Vienna, 1864.
Israel Schwarz, "Tikwat Enosh" (Job, in German characters), Berlin, 1868.
Sänger, Maleachi, 1868.
Benjamin Holländer, Das Hohelied, Budapest, 1871.
Hermann Tietz, Das Hohelied, 1871.
M. Levin, ס' קהלת (with Judæo-German translation), Odessa, 1873.
H. Grätz, "Krit. Commentar zu den Psalmen, Nebst . . . Uebersetzung," Breslau, 1882 (compare his Kohelet, 1871, and Song of Songs, 1871).
S. I. Kämpf, Das Hohelied, Prague, 1877; 3d ed., 1884.
K. Kohler, Das Hohelied, Chicago, 1878.
Hermann Tietz, "Das Buch der Elegien Metrisch Uebersetzt," Schrimm, 1881.
J. Landsberger, Das Buch Hiob, Darmstadt, 1882.
D. Leimdörfer, "Kohelet . . . Nebst Uebersetzung," Hamburg, 1892.
Herman Rosenthal, "Worte des Sammlers (Kohelet) . . . in Deutsche Reime Gebracht," New York, 1885; 2d ed., 1893. *Idem*, "Das Lied der Lieder, in Neue Deutsche Reime Gebracht," New York, 1893.
M. Jastrow, "Der Neunzigste Psalm; Uebersetzt," Leipsic, 1893.
Salomon Plessner (transl. of Nahum, in his "Biblisches und Rabbinisches," pp. 29 *et seq.*), Frankfort-on-the-Main, 1897.

It was not before the forties of the nineteenth century that the desire made itself really felt among the English Jews for a Bible translation of their own in the vernacular, though David Levi had in 1787 (London) produced an English version of the Pentateuch (Steinschneider, "Cat. Bodl." No. 926). Wherever an English Bible was needed by them, they had freely used the King James Version; as is seen in the Pentateuch (including Haftarot and Scrolls) which was published in London, 1824, under the title תקון סופרים. But the impropriety of the use of this version, with its Christian headings and its Messianic interpretations, did in the end impress itself upon the English Jews (see, for example, S. Bennett, "Critical Remarks on the Authorized Version," London, 1834; Seelig Newman, "Emendations of the Authorized Version of the O. T." London, 1839; Benjamin Marcus, "מקור חיים (Fountain of Life): Mistranslations and Difficult Passages of the O. T. Corrected and Explained," Dublin, 1854).

English Translation.

The veneration for this masterpiece of English literature had impressed itself upon the Jews also. When the Revised Version was published (May 17, 1881) it was eagerly seized upon as being much more suitable for Jewish readers, since in it the headings had been removed and the Christology of many passages toned down. The Revised Version is used as a basis for such books as C. G. Montefiore's "Bible for Home Reading," London, 1896, 1901. That the revision is not complete from the Jewish point of view can be seen from the leaflet issued by the Jewish Religious Education Board, "Appendix to the Revised Version" (London, 1896), which sets forth the "alterations deemed necessary with a view to placing the Revised Version in the hands of members of the Jewish faith." These alterations were limited to the following sets of cases: viz., "where the R. V. departs from the Masoretic text," and "where the R. V. is opposed to Jewish traditional interpretation or dogmatic teaching." Isa. lii. 13–liii. 12 is there reprinted in full.

The first to attempt to produce an independent Jewish translation was D. A. de Sola of London, who in 1840 issued a "Prospectus of a New Edition of the Sacred Scriptures, with Notes Critical and Explanatory." Morris J. Raphall and J. L. Lindenthal were associated with him in the work. Only one volume, Genesis, appeared (London, 1841; 2d ed., 1843). Of a similar attempt by S. Bennett, "The Hebrew and English Holy Bible," only Gen. i.–xli. appeared (1841); though in the same year Francis Barham published "The Hebrew and English Holy Bible," which contained Bennett's revision of the English and a revision of the Hebrew by H. A. Henry. Another translation was published by A. Benisch, "Jewish School and Family Bible" (1851–56); and still another by M. Friedländer, "כתבי הקדיש, The Jewish Family Bible" (1884). This last has had the sanction of the chief rabbi of the British Jews. A. Elzas has published translations of Proverbs (Leeds and London, 1871), Job (1872), Hosea and Joel (1873), in an attempt "to put the English reader, at least in some degree, in the position of one able to read the Hebrew text." None of these versions, however, can be said to have replaced either the Authorized or the Revised Version in the esteem of the Jewish Bible-reading public.

In the United States the same feeling as in England had been engendered against the headings of the Authorized Version. Isaac Leeser attempted to rectify this and at the same time so to translate

the Bible as to make it represent the best results of modern study. The Prophets, Psalms, and Job are practically new versions. In the other parts, the Authorized Version is very closely followed; and though in most cases the changes Leeser made bring the translation nearer to the Masoretic text, the beauty of the English was often sacrificed. A quarto edition was published in 1854, and a duodecimo edition in 1856. Despite its insufficiencies, the smaller edition has had a wide circulation, due especially to the development of Jewish religious school instruction in the United States. The inadequacy of Leeser's translation has, however, been felt; and the Jewish Publication Society of America in 1898 took in hand the preparation of a complete revision. This is now (1902) being made by a number of scholars, with M. Jastrow, Sr., as editor-in-chief, and K. Kohler and F. de Sola Mendes as associate editors (see Reports of the Jewish Publication Society of America, 1898 *et seq.*).

The United States.

Nowhere in Europe is the history of the translation of the Bible into the vernacular so interesting as it is in Spain. Translations were here made as early as the thirteenth century, despite the fact that in 1234 Jaime I., by means of secular legislation, prohibited their use (Lea, "History of the Inquisition in the Middle Ages," i. 324). As Berger has shown, the earliest Castilian renderings, even when made by Christians, stand much closer to the Hebrew original than do those of any other country. This seems to have been due to the early and intense influence of the Jews in the peninsula and to the Oriental coloring of its whole culture. This similarity is seen even in the outward form. The Spanish translations follow the Hebrew division of the Bible into three great parts; and it is significant that the first polyglot (Complutensian) saw the light of day in Spain. In the production of these translations both Jews and converts took a laudable part. One of the earliest of such Castilian translations is found in the Aragonese MS. i. j, 8 in the Escurial Library, Madrid. The Psalms in this manuscript are distinctly said to be the translation "que fizo Herman el Aleman, segund cuemo esta en el ebraygo." Herman must undoubtedly have known Hebrew, though Berger thinks that he made use of Jerome's "Psalterium Hebraicum" and not of the "Psalterium Gallicum." This Herman the German is the well-known Latin translator of Aristotle, and lived between 1240 and 1256.

Spanish Versions.

In the fifteenth century several revisions of these older translations were made, but always according to the Hebrew text. Such a revision is represented by MSS. i. j, 5 and i. j, 3 in the Escurial and MS. cxxiv. 1, 2 (dated 1429) in the Library of Evora. In a number of places these translations ostentatiously follow the Hebrew original and run counter to the usual Church tradition. MS. i. j, 3 of the Escurial is richly illuminated with miniatures, which may perhaps have been the work of Hebrew miniaturists. In this manuscript not only is the order of the books in the Canon the same as in the Hebrew, but the Pentateuch is divided into sections which agree with the parashiyot and sedarim. The proper names also follow the Hebrew and not the ordinary Latin version. Berger thinks that this manuscript may be the work of the baptized Jew, Juan Alfonso de Buena, who was in the service of Jaime II. (1416–54). An additional interest attaches to these revisions, as they formed the basis for the Spanish of the Constantinople Pentateuch of 1547 and for the Ferrara Bible; the Ferrara Bible, in its turn, was the basis for the Protestant Bible translation by Cassiodoro de Reina (1569); for the revision by Cyprian de Valera (1602), the "Psalterio de David Conforme a la Verdad Hebraica" (Lyons, 1550), and the Psalter of Juan Perez (Venice, 1557; see Samuel Berger, in "Romania," xxviii.).

A still further revision, again upon the basis of the Hebrew, was made by Rabbi Moses Arragel (1430) for Don Luis de Guzman, master of the Order of Calatrava. According to Berger, this revision was made on MS. Escurial i. j, 3. It is provided with a commentary, and profusely illustrated, perhaps by Jewish artists. A manuscript of the Prophets, in two languages, in the library of the Academy of History in Lisbon follows Arragel's translation so closely that it may possibly represent the first attempt of Arragel.

This Castilian translation (or revision) was carried by the Spanish exiles into Italy and Turkey. It also became the Bible of the Spanish Jews in the Netherlands. It appears first in Hebrew characters in the Polyglot Pentateuch (Hebrew, Onkelos, Rashi, Neo-Greek, and Spanish), published at Constantinople by Eliezer Bekor Gerson Soncino (see Belleli, in "Rev. Etudes Juives," xxii. 250; Grünbaum, "Jüd.-Span. Chrestomathie," p. 6). The Neo-Greek represents a different translation from that of the Spanish. From this polyglot it found its way into the celebrated Ferrara Bible of 1553, which bears the title "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca por Muy Excellentes Letrados, Vista y Examinada por el Oficio de la Inquisicion. Con Privilegio del Ylustrissimo Señor Duque de Ferrara." Two editions seem to have been published: one, for Jews, signed by Abraham Usque; the other, for Christians, signed by Jerome of Vargas (De los Rios, "Juifs d'Espagne," p. 432).

De los Rios (*l.c.* p. 436) thinks that the author of "Retratos o Tablas de las Historias del Testamento Viejo," Lyons, 1543, a popular exposition of the Bible, was a Marano; but this does not seem to have been proved.

The Ferrara Bible of 1553 became the basis for the Spanish and Ladino translations which were published at Salonica and Amsterdam. This is seen also in the title, which usually runs "Biblia en Lengua Española, Traduzida Palabra por Palabra de la Verdad Hebrayca." This is also true of the "חלק השלישי מהארבעה ועשרים con Ladino y Agora Nos a Pareçedo Comenzar de los נביאים אחרנים," etc., published by Joseph b. Isaac b. Joseph Jabez in 1568, as Kayserling (*l.c.* p. 28) has clearly shown. In Amsterdam the translation remained substantially the same, though it was often revised ("reformada"): 1611; 1630 and 1646, Gillis Joost; corrected by Samuel de Caceres and printed by Joseph Athias (1661);

corrected by Isaac de Abraham Dias and printed by David Fernandes (1726); "con las annotaciones de Or Torah." Proops, 1762. This translation also appeared in Venice, 1730; Constantinople, 1739–43; *idem*, 1745; Vienna (ed. by Israel Bahor Haim and Aaron Pollak), 1813–16; and Smyrna, 1838. A Ladino translation, in Rashi script, was published at Vienna, 1841 (2d ed., 1853), by W. S. Schauffler for the American Bible Society (see Twenty-sixth Annual Report of the society, 1842, p. 120). According to Grünbaum, it bears many points of resemblance to the Pentateuch of 1547 and to the Ferrara Bible.

Various portions of this translation appeared separately, an edition of the Pentateuch appearing in the same year (1553) and at Ferrara. To this may be added the following:

"Humas de Parasioth y Aftharoth," ed. Manasseh ben Israel, Amsterdam, 1627; ed. Ymanuel Benveniste, *ib.* 1643; another edition was published by Manasseh himself, *ib.* 1655 (though he says of it, "Obra nueva y de mucha utilidad"); "Parafrasis Comentada sobre el Pentateucho," ed. Isaac da Fonseca Aboab, *ib.* 1681; "Cinco Libros de la Ley Divina . . . de Nuevo Corrigidos," by David Tartas, *ib.* 1691; "Los Cinco Libros . . . Interpretados en Lengua Española," ed. Joseph Franco Serrano, *ib.* 1695; 1705 and 1724 (Isaac de Cordova); "Cinco Libros," corrected by David de Elisha Pereyra, *ib.* 1733; "El Libro de la Ley," published in Constantinople in 1873, is, according to Grünbaum (*l.c.* 12), a different translation.

The Psalms were reprinted: Ferrara, 1553; Salonica, 1582; Amsterdam, 1628, 1730; Vienna, 1822; Constantinople, 1836. Several other translations of the Psalms were produced during the seventeenth and eighteenth centuries. David Abenatar Melo, a Marano who escaped the Inquisition at Madrid and became a Jew again in 1611, published in 1626 ("En Franquaforte") "Los CL Psalmos de David, en Lengua Española, en Varias Rimas." In these Psalms he has inserted, when appropriate, an account of his own and his people's sufferings (De los Rios, *l.c.* pp. 468 *et seq.*; Kayserling, "Bibl. Esp.-Port.-Jud." pp. 67, 68). A prose translation was made by Ephraim Bueno and Jonah Abravanel (Amsterdam, 1650; 2d edition, 1723; see De los Rios, *l.c.* p. 498). A third translation was made by Jacob Judah Leon Templo (קדיש הלולים, "Las Alabanças de Santidad," Amsterdam, 1671)—a verbatim prose translation of the original (De los Rios, *l.c.* p. 570; Kayserling, *l.c.* p. 58).

Of all the Biblical books, Canticles was most frequently reprinted. A translation was published in Hamburg, 1631, by David Cohen Carlos "de lengua Caldayca"; but the favorite rendering was that of Abraham de Isaac Lañado, published in Hebrew characters at Venice, 1619, 1654, 1655, 1672, 1716, 1721, 1739, 1805; Leghorn, 1769, 1787; Vienna, 1820. The Venice edition was published in Roman characters by Moses Belmonte, Amsterdam, 1644, and was reprinted at Amsterdam, 1664, 1683, 1701, 1712, 1724, and 1766. An edition of the Megillot appeared at Constantinople in 1813 (see Kayserling, *l.c.* p. 30); a Megillah in Spanish, dating from the early part of the eighteenth century, exists in the British Museum ("Jewish Chron." March 21, 1902, p. 24); but the provenience of the translation is unknown (on such Megillot see Abrahams, "Jewish Life in the Middle Ages," p. 345). A Portuguese translation of the Psalms, under the title "Espejo Fiel de Vidas," by Daniel Israel Lopez Laguna, appeared in London, 1720 (Kayserling, *l.c.* p. 55).

Italian Versions.

Both Zunz ("G. V." 2d ed., p. 457) and Güdemann ("Erziehungswesen in Italien," p. 206) refer to early translations of the Bible into Italian; the latter even speaks of their existence in the thirteenth and fourteenth centuries. Steinschneider has shown ("Monatsschrift," xlii. 117) that this is an error. It is true that some of the authorities (such as Zedekiah ben Abraham and Isaiah de Trani, the younger) laid stress upon the necessity of translating the Bible into the speech of the country; but Judah 'Azahel del Bene (Ferrara, *c.* 1650) advised against the practise of teaching girls Italian, as he feared they would conceive a love for amorous poetry (Vogelstein and Rieger, "Juden in Rom," ii. 300). It was not before the sixteenth century that attempts were made to produce versions of portions of the Bible in Italian. Steinschneider (*l.c.* p. 318) has given a list of the existing manuscript translations. It was toward the end of that century that the first translations were published. David de Pomis (died after 1593) brought out an edition of Ecclesiastes with Italian translation at Venice in 1571. It was dedicated to Cardinal Grimani of Aquileja (Steinschneider, "Cat. Bodl." No. 218). He also translated Job and Psalms, but never published them ("Monatsschrift," xliii. 32). Hezekiah Rieti published (Venice, 1617) the text of Proverbs with Italian translation ("Cat. Bodl." No. 418); but no reliable account can be found of a translation of Job (Rome, 1773) mentioned by Zunz.

The translations made in the nineteenth century were all more or less under the influence of Mendelssohn's biur. In 1818 I. S. Reggio published at Vienna, as a specimen, ten verses of Genesis. He then brought out the whole Pentateuch (ס תורת אלהים "colla Traduzione Italiana"), Vienna, 1821; and ten years later "Il Libro d'Isaia, Versione Poetica" (Udine, 1831). Severe criticism was passed upon this version, because it seemed to weaken the force of many of the Messianic prophecies (see Fürst, "Bibl. Jud." iii. 140). In 1844 there appeared at Leghorn (חמיש תעניות) an Italian translation of Job (Fürst, "Bibl. Jud." ii. 282, says it is by Luzzatto); and in 1872 a "Pentateuch, rev. von Letteris, mit Ital. Uebersetzung von Diodati" (Vienna; perhaps also London, 1836, 1864). Lelio della Torre of Padua translated the Psalms (Vienna, 1845). But these were completely overshadowed by the exact and careful versions of S. D. Luzzatto, whose poetical and literary judgment made him an excellent stylist (see "Hebr. Bibl." vi. 99; Elbogen, in "Monatsschrift," xliv. 460). He translated the greater part of the Old Testament: Isaiah ("Il Profeta Isaia Volgarizzato"), Padua, 1855–63; Pentateuch, Rovigo, 1860, Padua, 1876; Prophets, Rovigo, 1868; Isaiah, Padua, 1867; Job, Triest, 1853; generally with a valuable Hebrew commentary. Other Italian translations were produced: by Giuseppe Barzilai, "El Cantico dei Cantici" (Triest, 1865) in dramatic form, following Mandelstamm's and Horowitz's German translations; Lamentations (Trieste, 1867); by David Castelli, Ecclesiastes (Pisa 1866); by Benjamin Consolo, Lamentations, Job, and Psalms (Flor-

ence?); by Gino Morpurgo, Ecclesiastes (Padua, 1898), and Esther (1899).

French Translations.

Translations of the Old Testament into French were not made by Jews prior to the first half of the nineteenth century. In 1831 Samuel Cahen began a monumental work, "La Bible, Traduction Nouvelle" (Paris, 1833–46, in 18 volumes), to which were added many essays by Munk, Zunz, Dukes, and others, and also a somewhat rationalistic commentary. This work was somewhat severely criticized (Abbé B. M. B., "Quelques Mots sur la Traduction Nouvelle," etc., Paris, 1835; "Allg. Zeit. des Jud." 1839, p. 30; "Literaturblatt des Orients," 1840, pp. 368 *et seq.*; Wogue, "Hist. de la Bible," p. 342); but it held the field for many years. A more faithful version of the Pentateuch was published in 1860 by Lazare Wogue. Among other translators may be mentioned A. ben Baruch Créhange (Psalms), and B. Mossé of Avignon (Psalms). But a popular and cheap Bible in French was sorely needed by the French Jews. Such a work has been taken in hand by the present chief rabbi of France, Zadok Kahn, and the other members of the French rabbinate. Wogue's translation was employed as the basis for the Pentateuch. The author himself made the necessary corrections; and before his death he was able to finish the translation of the prophetical books down to the First Book of Kings (vol. i., Paris, 1899). At the same time and under the same auspices, a children's Bible ("Bible de la Jeunesse") is being brought out.

Dutch Translations.

Few translations have been attempted by the Dutch Jews into their vernacular: the Spanish and Portuguese Jews in Holland made use of Spanish; the Ashkenazic Jews, of the Judæo-German version. The version of the Psalms in Dutch printed by Joseph Athias was made by Johann Leusden. During the nineteenth century translations were made by Samuel J. Mulder (see his "Tets over de Vertalingen der Heilige Schrift," Amsterdam, 1859): Pentateuch, 1826–42; Major Prophets, 1827; Five Scrolls, 1835, 3d ed. 1859; Proverbs, 1836; Psalms, 1838; all published in Amsterdam. He also published a "Bijbel voor de Israel. Jeugd." Leyden, 1843–54. In 1844 Gabriel J. and M. S. Polak published a Dutch translation of Job, which was to have been followed by a translation of the Prophets and the Hagiographa. This seems never to have been completed. A translation of Isaiah by G. A. Parsen also exists; while a new translation of the Pentateuch, together with Targum and Rashi, was brought out by A. S. Ondervijser in 1901.

Jewish translations into Russian are of very recent date. The writer knows only of L. I. Mandelstamm's Psalms (Berlin, 1864; 3d ed. 1872), Pentateuch (תורה עם תרגום רוסי, 3d ed., Berlin, 1872); Aaron Pumpiansky's Psalms (Warsaw, 1871); J. Cylkow's Psalms (1883); and a version of Esther in German (Hebrew characters) and Russian (Warsaw, 1889). A Polish translation has been published by D. Neufeld.

BIBLIOGRAPHY: See especially Steinschneider, *Cat. Bodl.* cols. 1–198; idem, *Jewish Literature*, pp. 232 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 37, 139, 161; Kayserling, in Winter and Wünsche, *Die Jüdische Literatur*, iii. 751 *et seq.*; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 199 *et seq.*; *Urtext und Uebersetzungen der Bibel*, in *Real-Encykl. für Protest. Theologie und Kirche*, vol. iii., Leipsic, 1897.

T. G.

BIBLEITZY (BIBLISTS), called also **Bibleiskoe Bratstvo (Bible Brotherhood):** Name given to a body of religious reformers, organized in the spring of 1882 among the Jewish working classes of Elizabethgrad, South Russia, subsequent to the riots against the Jews. The founders of the brotherhood, believing that Talmudism in that region was chiefly to blame for the false accusations of the anti-Semitic press, decided to do away with dogmatic theology and all religious ceremonies, including even prayer. As one of their leaders, E. Ben Sion, expressed their views: "Our morality is our religion. . . . God, the acme of highest reason, of surest truth, and of the most sublime justice, does not demand any useless external forms and ceremonies."

Several of the members of the new brotherhood were among the first of the Russian Jewish immigrants who came to the United States in 1882, and who were incorporated into the "First Jewish Agricultural Colony," established by H. Rosenthal at Sicily Island, near Bayou Louis, Catahoula parish, Louisiana. The air of freedom and cosmopolitanism that they found on reaching the United States has left them without a legitimate ground for their propaganda.

BIBLIOGRAPHY: Dubnov, *Kakaya Samocmansipatziya Nuzhna Yevreyam*, in *Voskhod*, v.–viii., 1883; Morgulis, in *Yevreiskoe Obozrjenie*, v. 1884; E. Ben Sion, *Yevrei-Reformatory*, St. Petersburg, 1882; *Voskhod*, 1882, July-Aug., p. 1; *Russki-Vyestnik*, Feb., 1883.

H. R.

BIBLICAL ETHNOLOGY: The view of race-relationship expressed in the Bible. It is customary to designate the tenth chapter of Genesis as the oldest ethnological division of mankind. Earlier than this, however, the Egyptians, as known from their pictorial representations, distinguished between four principal types (races) of mankind; viz., the brown Egyptians, the negroes (in the south), the light-complexioned Libyans (in the west), and the light-brown Asiatics (in the east). These races were distinguished from one another also by their hair-dressing and their costume.

Ethnology in Genesis.

It is natural that as soon as a people has a history and has, through intercourse with other nations, become conscious of its individuality, it should reflect whether it be related to these nations. In the earliest times the Hebrews occupied themselves with such questions. A great part of the tales of primeval and patriarchal history recorded in Genesis is ethnological in its bearing; that is, these stories were given to elucidate the question of interracial relationship. Therefore the more clearly the people of Israel became conscious of their independent position among the nations, the livelier became their interest in Israel's special position among the nations, and in the questions regarding the origin of neighboring peoples. The consciousness of an especial relation to God must necessarily have reacted to strengthen the conviction that their position among the nations must be a very distinguished one when regarded also in the light of descent.

In order to understand what is narrated in these accounts of Genesis and of other sources, regarding the relation of the several nations and tribes to Israel, it is necessary to consider for a moment the form in which these statements are always made. The relations between the peoples are invariably represented in the form of genealogical tables showing the descent from remote progenitors. The Edomites and the Israelites are the most closely related. This is expressed in the form of a statement that Esau and Jacob, the progenitors of the two peoples, are brothers. The genealogical tables of the nations, in Gen. x., reveal at a glance that a great number of the names are not used to designate persons, but peoples, and even whole lands; as, for instance, Cush, Mizraim, Asshur, Aram, etc. The relations between these persons must therefore be understood as explaining the relations between the peoples in question.

This mode of representing the international relation is by no means, however, based upon a poetic personification of the tribes. The Hebrew writer does not interpret such a form of expression figuratively; on the contrary, it is based by him upon a definite conception regarding the origin of nations, a conception which assumes that the tribes and peoples are in reality a development of the family, and may thus be traced to one progenitor. By means of marriages and births the family grows to the clan, and the clan to the tribe; this again ramifies into various tribes, which, under certain conditions, unite to form a people, as in the case of the twelve tribes of Israel; or they may separate, as did Moab and Ammon, constituting two distinct tribes. This theory, again, goes back to the view shared by all Semites, according to which blood-relationship alone can constitute a strong and permanent bond in a group of people, and impose binding obligations.

Early Attempts at Ethnology.

The ancient form of genealogy is well adapted for the representation not only of purely ethnological, but also of ethnographical, geographical, and historical relations. In this regard antiquity makes no close discrimination. When, for example, one nation is to be characterized as more powerful than another, the former is represented as a first-born son, the other as a younger brother; or the former is the son of a favorite wife, the other the son of a concubine. Esau is a hunter; Jacob, a herdsman, a distinction serving to characterize the respective peoples. Similarly, geographical proximity converts Sidon and Heth into sons of Canaan.

The interest of antiquity was naturally directed more closely to the neighboring nations with which Israel, from the beginning, cultivated close relations. To Ammon, Moab, Edom, and the Arabian tribes, Israel felt closely related; hence, Edom (Esau) is the brother of Jacob; Ishmael, the brother of Isaac; and Ammon and Moab are sons of Abraham's nephew, Lot. Their relationship to the Arameans is also close: Jacob's wives are daughters of the Aramean Laban. The reverse, however, is true of the inhabitants of the land west of the Jordan, the Canaanites, with whom Israel will have nothing in common; for which reason, according to the old accounts of Noah, these tribes are held to belong to an entirely different branch of the human family. This is comprehensible in view of the mutual hatred growing out of the historical situation, the conflicts for the land, and other opposing elements. The conception, however, can not endure before modern investigation. It has been shown beyond a doubt that the Canaanites, both as regards language and descent, were very closely related to the Hebrews, and that they are to be classed, not among the Hamites, but among the Semites.

Based on Sympathies and Antipathies.

With the extension of the political horizon of the Israelites, and the continual absorption of new peoples, these ethnological views were inevitably extended. Based upon the ancient accounts of the patriarchs, a theory gradually developed, assuming a homogeneity and relation between the several peoples; and it is this theory which has been perpetuated in Gen. x., the so-called genealogy of the nations. In connection with the accounts of Noah (Gen. ix. 18 *et seq.*), the whole race of man, which is descended from his sons, is divided into three great classes: Shem, Ham, and Japheth. In the original narrative of Noah the three sons are named Shem, Canaan (not Ham), and Japheth. The reason for this division into three sons, or three races, is not known. The Egyptians, as already stated, distinguished four races; nor can a parallel to the Hebrew classification be found among the Babylonians. According to Winckler, the ternary division is probably associated with the great importance attached to the figure "3" in the old system of cosmography (compare Stade, "Geschichte Israels," ii. 275 *et seq.*). Others (*e.g.*, Stade, *ib.* i. 109 *et seq.*), basing their assumption upon the above statement that Ham was originally called "Canaan," believe that a purely Palestinian triad was meant, consisting of the Hebrews, Philistines, and Canaanites (Shem, Japheth, and Ham), and that this triad was afterward extended to include all mankind. The most recent commentary by Gunkel declares that the ternary division indicates the conditions of a very ancient pre-Israelitish period, when Canaan, in the widest sense of the name—that is, the land between the Taurus and Egypt—was subjugated from the east by nomad Semitic tribes, while at the same time the Hittite migrations brought down Japheth from the north to spread over the land of Canaan. But this is uncertain; and no definite reason has hitherto been assigned for the tripartite ethnological division.

The scope of this genealogical table of the nations is, of course, narrow from the modern point of view. The nations mentioned in it are the peoples known to the Israelites, either through actual contact or by report, and grouped principally about the Mediterranean in Asia Minor and eastern Palestine. In the ethnological phraseology of the present they would be classed among the Caucasian nations. Even from the standpoint of the Israelites, the ethnological list given in Genesis has no claim to completeness, inasmuch as not only the negroes, who were undoubtedly known to the Israelites of a later period, but also the Persians are omitted from it. As the last-mentioned people were well known to the post-exilic

Jews, their omission from the genealogical table is perhaps to be explained by the fact that they were not numbered among those ancient nations whose origin dates from the Flood.

As regards the division of the individual peoples into these three great classes, the considerations of complexion, linguistic differences, historical conditions, etc., obtaining at the present day were certainly not determinative at that time. Indeed, it appears that the fundamental distinction was purely geographical. To the Japhetic race belonged the peoples of the northern zone, of Asia Minor, and of the islands and coastlands of the northern Mediterranean. The Semites dwelt in the middle zone, and included the Hebrews and the nations to the east of Palestine. The nations in the south were the sons of Ham, who lived in northern Africa and southern Arabia, and who, as represented by the ancients, constituted a homogeneous people. There is only one exception to this genealogical arrangement: Canaan with his sons, the Phenicians, Hittites, and others, dwelt in the middle zone, but were considered as belonging to Ham. The reasons for this have been given above.

For details bearing on the foregoing explanation of the genealogical tables, see the commentaries on Genesis, particularly those of Dillmann. For the other data, compare the articles on Ham, Japheth, Races of the Old Testament, and Shem.

G. I. Be.

BIBLIOGRAPHY: The science that deals with the description and classification of books. As applied to books of Jewish interest, it includes (*a*) **Hebraica,** or books written or printed in Hebrew characters; and (*b*) **Judaica,** or books in other languages, written by or about Jews. Strictly speaking, the whole of Biblical and Apocryphal literature and the vast array of commentaries thereon would belong to Jewish bibliography; but this is so fully treated elsewhere, that Jewish bibliographers as a rule have not paid so much attention to it. Even with this limitation, the extent of the subject is wide enough, a conservative estimate giving 30,000 as the number of Hebrew works in existence; and the same number of works in modern languages on Jewish topics have been published during the past forty years alone in the special journals devoted to this subject. Any person desiring to keep himself fully acquainted with Jewish literature in its wider sense would probably have to take account of over 3,000 (800 Biblical) publications per annum. Many of these still remain undescribed; and for others search must be made in various quarters.

Materials.

The materials from which a description of the extent of Jewish literature can be set forth consist, in the first instance, of the collections of books and manuscripts made by various Book-Collectors in the past, especially of those collections of collections which go to make up public Libraries. The earliest accounts of Jewish literature were based in large measure upon such collections; as Bartolocci's on that of the Vatican, and Wolf's on the Oppenheimer collection. Later, with the growth of knowledge about the extent of the literature, any description of it would depend in large measure upon published accounts, or Catalogues, which have naturally been devoted largely to manuscripts. With the growth of interest in the history of printing in general, special attention began to be paid to the earliest Hebrew printed books, especially those printed before 1540, and known as Incunabula.

Earliest Bibliographies.

Having in view the fact that the majority of early Hebrew printed books were produced in Italy, it is not surprising that the earliest account of Hebrew literature in its rabbinic phases should have been made by an Italian; though it is a matter for some surprise to find that he was a Christian. Bartolocci, in his "Bibliotheca Magna Rabbinica" (Rome, 1675–94), arranged the books under the names of 1,960 rabbis; and his work was supplemented by Imbonato, whose "Bibliotheca Latino-Hebraica" gives, under 1,319 numbers, 2,166 works written in Latin on rabbinic subjects. These were followed by the first Jewish bibliographer, Shabbethai Bass, who, in his "Sifte Yeshenim" (Amsterdam, 1680), mainly used the books of the Bet ha-Midrash and the library of Aguilar. Bass adopted the method of arranging the books according to their titles, giving an index of authors and subjects at the end. This plan is specially applicable to Hebrew books, the titles of which rarely indicate their contents (see Titles of Books). Bass's work forms the main foundation of Jewish bibliography of Hebrew books; his method having been continued and supplemented by J. Heilprin and Benjacob, whose "Oẓar ha-Sefarim" is the most complete title-list of Hebrew books in existence. S. Wiener, in his elaborate catalogue of the Friedland collection at the Asiatic Museum, St. Petersburg, also adopts the title-list as the most suitable in dealing with Hebrew books.

J. C. Wolf.

These attempts of Bartolocci and Bass were, however, entirely superseded by the great work of John Christian Wolf, who in his "Bibliotheca Hebræa" (4 parts, Hamburg, 1715–33) brought together almost all the accessible information relating to Jewish authors and their works, as well as to the writings of Christians on Jewish subjects. The first part gives a catalogue of authors with the names in Hebrew, which leads at times to somewhat curious results; the second is more of a subject classification of the whole of early Jewish literature, including a fair account of the Talmud and of the Targumim, from which later writers have frequently drawn; and the remaining two parts are supplements containing the additional knowledge acquired by Wolf in the later years of his life. In the main, Wolf's materials consisted of the remarkable Oppenheimer collection, which ultimately went to the Bodleian Library, Oxford; and for this reason Steinschneider's great catalogue of the Bodleian collection repeats in improved form much of Wolf's information. Considering his opportunities, Wolf shows remarkable acumen and accuracy; and in some respects his work still remains of value. A sort of supplement was provided by Köcher in his "Nova Bibliotheca Hebraica" (Jena, 1783–84).

The next name of importance is that of Ḥayyim Joseph David Azulai, whose "Shem ha-Gedolim" (Leghorn, 1786–96) added considerably to Shabbethai

Bass, mainly from works printed at Leghorn. He was supplemented by the joint labors of Nepi and Ghirondi (Triest, 1853), who gave an account of the Italian rabbis and their voluminous but not very important productions. Azulai's work was consolidated and rearranged by Benjacob in the Wilna edition, 1852.

By a fortunate chance the attention of an Italian professor, G. B. de Rossi, was drawn to the subject of early Hebrew printing in Italy; and in a number of monographs on that subject ("De Typographia Hebr.-Ferrar. Comment. Historicus," Parma, 1780; "Annali Ebreo-Tipografici di Sabionetta," Erlangen, 1783; "Annales Hebræo-Typographici," sec. xv., 1795; "Annales Hebræo-Typographici ab Anno 1501 ad 1540," Parma, 1799) he laid a firm foundation for a description of all Hebrew books printed up to 1540. The few additions that have been made in similar lists by Cassel and Steinschneider, Schwab and Chwolson, have only served to show the comparative completeness with which De Rossi did his work. Renewed attention has been paid to the subject of early Hebrew printed books during the last decade.

Incunabula.

With the rise of Jewish science under Rapoport and Zunz, bibliography entered upon a new era. The same accuracy, thoroughness, and critical acumen which were being devoted to the contents of books were also exercised in the description of their external characteristics. Zunz himself devoted considerable attention to the subject, especially to an enumeration of the productions of the printing-presses of Mantua and Prague; and he also gave a summary account of the Italian libraries. Among the workers in the field of Jewish bibliography in the early part of the nineteenth century may be mentioned Dukes and Carmoly; while Michael offered all the treasures of his library—full of the rarest books—to anybody interested in the subject, though an account of them appeared only after his death. The "Literaturblatt des Orients," founded by Julius Fürst, also helped to revive the study of Jewish literature; while its review columns kept Jewish scholars acquainted with contemporary productions.

All these various activities were summed up in the ambitious attempt of Julius Fürst in his "Bibliotheca Judaica," Leipsic, 1848-63. This work gave short titles of about 13,500 (Fürst says 18,000) Hebrew books, and of perhaps twice that number of Judaica. The latter contained many, if not most, of Wolf's useless Latin dissertations by Christian writers, as well as a considerable amount of merely Biblical exegesis and criticism by Christian theologians. Notwithstanding its errors of omission and commission, Fürst's work still retains considerable value as the first attempt to cover the whole field of Jewish bibliography. The names of many writers and books are to be found only in its pages; and the clearness of print and the shortened form of titles make it easy to consult. On the other hand, its dates, and indeed data generally, are far from trustworthy; and more than four-fifths of his information was confessedly from second hand sources.

Julius Fürst.

The only possibility of improvement in regard to accuracy was seen to be in more careful cataloguing; and the epoch after Fürst is characterized by a succession of masterpieces in this direction, mainly executed by Moritz Steinschneider (b. 1816), by whose gigantic labors Jewish bibliography has been organized and made an adequate instrument for the study of Jewish literature and history. As the result of thirteen years' continuous labor, he produced his colossal catalogue of the Hebrew books in the Bodleian Library ("Catalogus Librorum Hebræorum in Bibliotheca Bodleiana"), including all works not in the library, but published up to 1732. Besides accurate descriptions of each book from personal examination, Steinschneider generally gives notes upon the author and his works. In addition to this, he has described the manuscripts in the libraries at Hamburg, Leyden, Munich, and Berlin, besides some private collections, and in every way has given a model of conciseness and accuracy in the description of Hebrew works. The same qualities are shown, perhaps in an even higher degree, in the "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner (London, 1867), whose punctilious accuracy and painstaking determination of names and dates leave nothing to be desired. The example of the latter authority has been followed by Roest in his catalogue of the Rosenthal collection at Amsterdam ("Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," Amsterdam, 1875). Steinschneider's work with regard to manuscripts has been supplemented by the careful but somewhat sparse account of the Hebrew manuscripts in the Bodleian Library by A. Neubauer (Oxford, 1886).

Catalogues.

Besides devoting so much attention to the bibliography of the past, Steinschneider founded an organ, "Hebräische Bibliographie," in 1858 for the actual description of the Jewish literature of the present. The "Literaturblatt des Orients," and even the general Jewish press, had sporadically reviewed publications of Jewish interest as they appeared; but Steinschneider was the first to attempt a systematic, continuous, and complete account of Judaica and Hebraica, accompanied by short critical notices by himself and friends. This has been continued in the "Zeitschrift für Hebräische Bibliographie" (1898, in progress). In addition to these may be mentioned N. Brüll's elaborate reviews in his "Jahrbücher" (1874-89); the lists given in the "Orientalische Bibliographie"; the periodical bibliographical notices which appeared in the "Revue Etudes Juives" (especially the careful ones of the late I. Loeb); besides the series of special bibliographies such as the Biblical ones in Stade's "Zeitschrift" and the "Theologischer Jahresbericht," and the historical in the "Jahresberichte für Gesch. Wissenschaft." Mr Israel Abrahams gives in the "Jewish Chronicle" a summary account of current Jewish bibliography which is at once up-to date and trustworthy. M. Schwab has compiled (1899–1900) a useful author and subject-index to Jewish periodical literature. The only subject-index that has hitherto been published, including both books

Periodical Literature.

and periodicals, is the careful one, compiled by Rev. A. Löwy, of the small collection of Hebraica and Judaica in the Guildhall Library, London. A much more ambitious attempt is being made by A. S. Freidus to compile a card catalogue (author, subject, and title) of the 12,000 volumes and pamphlets of the New York Public Library, which already (1902) runs to about 25,000 entries, including articles in periodicals, and even references to Jewish topics found in the works of the general library. That collection has been minutely arranged on the shelves according to a comprehensive plan containing about 500 subdivisions, which may be considered the first elaborate scheme for classifying Jewish literature for library purposes (see Library Classification). No attempt has been made since Fürst to compile a complete author bibliography; but his work has been supplemented by a bookseller, C. D. Lippe of Vienna, who, in three successive issues of a "Bibliographisches Lexicon" (1881–99), gives a tolerably full but inaccurate account of contemporary Jewish writers (mainly contributed by themselves); while William Zeitlin has made an attempt to enumerate modern Hebrew works (1789–1890) in his "Bibliotheca Hebraica Post Mendelssohniana" (Leipsic, 1891–95).

The present phase of Jewish bibliography is tending toward the compilation of lists of works relating to special subjects. Here, again, Steinschneider has been the pioneer. Most of his works, while professedly dealing with special topics, concentrate attention upon the bibliography of the subject; and among other topics which he has thus bibliographized may be mentioned the polemical literature of Jews and Mohammedans, mathematical writers among the Jews, Hebrew translations, chess, etc. Besides these, his treatises on Jewish literature in Ersch and Gruber's "Allg. Encyc. der Wissenschaft und Künste" (English translation, London, 1857, and on Italian Jewish literature in the "Monatsschrift," 1898–99) are in large measure bibliographical guides. While an immense debt of gratitude is due to Steinschneider for the facilities he has thus afforded, it must be confessed that the style in which he has presented his results is sometimes unclear owing to excessive conciseness; and he has the unfortunate habit of piling up notices which turn out, on inquiry, to be perfectly useless.

Subject Bibliographies.

Having in view the present tendency of Jewish bibliography, it may be suitable and useful to conclude this rough account with a short bibliography of the special bibliographies that have more recently been made. Lists made by Wolf and repeated by Fürst are of no value for practical purposes.

Anthropology: Billings, "Index-Catalogue of the Surgeon-General's Library," *s.v.* "Jews"; W. Z. Ripley, "The Races of Europe," New York, 1900.

Anti-Christiana: De Rossi, "Bibliotheca Judaica-Anti-Christiana," Parma, 1800.

Arabic Writers: Steinschneider, in "Jew. Quart. Rev." xiii. 483–486 (also reprint).

Blood Accusation: Strack, "Das Blut," Munich, 1900.

Cabala: Wünsche, in Herzog-Hauck, "Real-Encyc." *s.v.* "Kabbala."

Calendar: Zeitlin, in Gurland, "Luah."

Catechisms: Strassburger, in his "Gesch. des Unterrichtswesens," pp. 277–281, Stuttgart, 1885; Schreiber, in "Reform Advocate," Chicago, 1901–2.

Ceremonies and Customs: A. S. Freidus (printed but not published).

Chess: Steinschneider, in Van der Linde, "Gesch. des Schachspiels," Leyden, 1873 (also separate).

Circumcision: "Congrès d'Anthropologie à Lisbonne," pp. 508 *et seq.*, Lisbon, 1884; Tomés, "Della Circoncisione," pp. 67–71, Florence, 1895.

Classical Writers: Reinach, "Textes"; *idem*, in Daremberg and Saglio, "Dictionnaire des Antiquités Grecques et Romaines," *s.v.* "Judæi"; Mayor, in Notes to Juvenal, x. 100 *et seq.*

Conversionism (Early): Wolf, "Bibl. Heb." ii. pp. 1055–58, 1067–72. (Later) De Le Roi, "Die Evangelische Christenheit und die Juden," Leipsic, 1884–92.

Drama, Hebrew: Berliner, in Moses Zacuto, "Yesod 'Olam," Introduction, Berlin, 1874.

Education: Strassburger, "Gesch. des Unterrichtswesens," pp. 273–310, Stuttgart, 1885.

England: Jacobs and Wolf, "Bibl. Anglo-Jud." London, 1886.

Epitaphs: De Castro, "Keur von Grafsteenen," pp. 125–126, Leyden, 1883.

Ethics: S. Stein, "Materialien zur Ethik des Talmuds," pp. 45–185, Frankfort, 1894.

Frankel: Brann, in "Monatsschrift," xlv. 836–852.

Future Life: E. Abbot, "Literature of a Future Life," Nos. 1734–1962, 1891.

Geography: Zunz, in "G. S." i. 146–216.

Germany: M. Stern, "Quellenkunde zur Gesch. der Juden in Deutschland, Berlin, 1892. Early History: Aronius, "Regesten," Berlin, 1902.

Graetz: Abrahams, in "Jew. Quart. Rev." iv. 191–203.

Haggadah (Passover): Steinschneider, in Landshuth, "Maggid me-Reshit," Berlin, 1856; Wiener, "Bibliotheca Friedlandiana," letter *T* (in preparation).

Hebraists, Christian: Steinschneider, in "Zeit. für Hebr. Bibl." i.–v.; Darling, "Cyc. Bibliographica," London, 1854–59.

Hebrew Language: Steinschneider, "Bibliographisches Handbuch," Leipsic, 1859; *idem*, "Zusätze," 1896.

Incunabula: G. B. de Rossi, as above; Schwab, "Les Incunables Hébreux," Paris, 1881; Soncinos Sacchi, "I Tipografi Ebrei," Cremona, 1877; Manzoni, "Annali Tipografici dei Soncino," Bologna, 1883.

Inquisition: E. N. Adler, in "Jew. Quart. Rev." xiii. 423–432.

Italian Writers: Mortara, "Indice"; Nepi-Ghirondi, "Toledot Gedole Yisrael"; Steinschneider, in "Monatsschrift," xlii, xliii.

Jesus in Jewish Literature: Fürst, "Bibl. Jud." ii. 63–64.

Jewish Question: Jacobs, "Jewish Question," 1875–84, London, 1885.

Karaites: Frankl, in Ersch and Gruber, "Encyc." 2d ser., xxxiii. *s.v.* "Karaiten"; Ryssel, in Herzog-Hauck, "Real-Encyc." *s.v.*

Kaufmann, David: "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900.

Ladino: Kayserling, in Ersch and Gruber, "Encyc." *s.v.*

Loeb: "Rev. Et. Juives," xxiv. 184–195.

Luzzatto: "Catalogo Razionato degli Scritti di S. D. L.," Padua, 1881.

Maimonides: Steinschneider, in "Cat. Bodl." cols. 1937–1942. Mishneh Torah: Jellinek, "Kontres Rambam," Vienna, 1893.

Mathematicians: A. Goldberg, "Die Jüdischen Mathematiker," Berlin, 1891 (an index to Steinschneider's "Die Mathematik und die Juden").

Midrash: Zunz, "G. V." 2d ed., 1892; Strack, in Herzog-Hauck, "Real-Encyc." *s.v.* "Midrasch"; Jellinek, "Kontres Maggid," Vienna, 1878.

Music: "Cat. Anglo-Jew. Hist. Exh." London, 1887; M. W. Kaufmann, Katalog No. 5.

Names: Jellinek, "Kontres ha-Mazkir," Vienna, 1893.

Numismatics: Madden, "Coins of the Jews," London, 1881.

Oath ("More Judaico"): Steinschneider, in "Zeit. Hebr. Bib." i.

Paleography: Steinschneider, "Vorlesungen über die Kunde der Hebräischen Handschriften," in "Centralblatt für Bibliothekswesen" (also separate, Berlin, 1892).

Palestine: Steinschneider, in Röhricht and Meissner, "Deutsche Pilgrimweiser," pp. 548–648, 1892; *idem*, in Luncz, "Jerusalem," 1892, iii., iv.; Röhricht, "Bibliotheca Geographica Palestinæ," Berlin, 1890.

Periodicals, General: Harkavy, in "Yevreskaya Biblioteka," vii., viii.; A. S. Freidus, in "Bulletin New York Public Library," July, 1902. Hebrew: Van Straalen, "Cat. Hebrew Books Brit. Mus." pp. 188–192, 294, 295; Sablotzki, in "Ozar ha-Sifrut," v. 270–283. American: A. S. Freidus, in "Am. Jewish Year Book," i. 271–282.

Philo: Schürer, "Gesch."

Piyyutim: Writers on: Zunz, "Ritus," i. Writers of: Zunz, "Litteraturgesch." Berlin, 1865; *idem*, "Nachtrag," 1867. First Words: Gestettner, "Mafteah," Berlin, 1889.

Polemics, Islamite: Steinschneider, "Polemische Litteratur."
Portugal: Remedios, "Os Judeus em Portugal," Coimbra, 1895, repeated by E. N. Adler, in "Jew. Quart. Rev." xiii.
Precepts, The 613: Jellinek, "Kontres Taryag," Vienna, 1878.
Proverbs: Bernstein, "Catalogue des Livres Parémiologiques," Index, pp. 625–627, Warsaw, 1900.
Purim and Parodies: Steinschneider, in "Isr. Letterbode," vii. 1-13, ix. 45–58; *idem*, in "Monatschrift."
Rapoport: Bernfeld, "Toledot Shir," Warsaw, 1900; "Das Centennarium S. I. L. Rapoports," 1900, pp. 414–416.
Responsa: British Museum Catalogues; Rabbinowicz, "Ohel Abraham," *s.v.* שאלות ותשובות.
Russia: "Sistematicheski Ukazatel," St. Petersburg, 1893. History: "Regesty," i.
Sermons: Maybaum, "Jüdische Homiletik" (arranged by texts), Berlin, 1890. Funeral: Jellinek, "Kontres ha-Maspid," Vienna, 1884.
Shulḥan 'Aruk: Steinschneider, in "Cat. Bodl."
Spain: Jacobs, "Sources," pp. 213–244, London, 1894.
Spanish Writers: Kayserling, "Bibl. Esp.-Port.-Jud." 1890.
Spanish Poets: *Idem*, "Sephardim," Leipsic, 1859.
Spinoza: Van der Linde, "Spinoza, Bibliografie," 1871.
Steinschneider: Kohut, in "Steinschneider Festschrift."
Talmud: Mielziner, "Introduction to the Talmud," pp. 61–102, Cincinnati, 1894; S. Stein, "Materialien zur Ethik," 1894, pp. 64–179. Editions: Rabbinowicz, "Ma'amar 'al Hadfasat ha-Talmud," Munich, 1876. Translations: Bischoff, "Kritische Gesch. der Thalmud Uebersetzungen." Methodology: Jellinek, "Kontres Kelalim," Vienna, 1878. Commentaries: *idem*, "Kontres ha-Mefaresh," Vienna, 1877. Indexes: *idem*, "Kontres ha-Mafteaḥ," Vienna, 1881.
Ten Tribes: Bancroft, "Native Races of Pacific," vol. i.
Tobacco: Steinschneider, in "Deborah," ix. 3–4, Cincinnati, 1894.
Translators: Steinschneider, "Hebr. Uebers." Berlin, 1893.
Tunis: Cazès, "Notes Bibliographiques sur la Littérature Juive-Tunisienne," Paris, 1893.
Wandering Jew: Heibig, in "Centralblatt für Bibliothekswesen."
Wills, Ethical: Abrahams, in "Jew. Quart. Rev." iii. 481–484, iv. 343–344.
Woman: Steinschneider, "Heb. Bibl," i., ii., xix.
Yiddish: Early Literature, Printed: Steinschneider, in "Serapeum," ix., x. Manuscripts: *ib.* xxv., xxvi., xxx. Later Literature: L. Wiener, in "History of Yiddish Literature," pp. 355–382, New York, 1899. Philology: Landau, in "Deutsche Mundarten," ii. 126–132, Vienna, 1896; Sainean, in "Revue de la Société Linguistique," 1902.
Zunz: Steinschneider, "Die Schriften von Dr. L. Zunz," Berlin, 1874.

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L. G. J.

BIBLIOMANCY:* The use of the Bible for magic or superstitious purposes. The practise of employing sacred books, or words and verses thereof, for divination or for magic cures is universal alike among pagans and believers in God. What the Vedas were to the Hindus (Stenzler, "Abhandlungen für die Kunde des Morgenlandes," vol. vi., Leipsic, 1878), Homer to the Greeks (Heim, pp. 496, 514), and Ovid and Virgil to the Romans (Lampridius, "Alexander Severus," p. 14; "Sortes Virgilianæ"), the Old Testament was to the Jews, the Old and New Testaments to the Christians (Kraus, *s.v.* "Loos," ii. 344; "Sortes Sanctorum"; compare i. 153, "Evangeliorum"), and the Koran and Hafiz to the Mohammedans (Lane, "An Account of the Manners and Customs of the Modern Egyptians," vol. xi.). The desire of man to discern the hidden future, or to obtain the mastery over nature in hours of great anxiety, by some superstitious resort to superhuman forces, is never altogether extinct in the multitude. Deut. vi. 8, 9; xi. 18; and Prov. iii. 22–26, vii. 3, admonishing the people to bind them (the words of God) as a sign upon the hand, and have them as frontlets between the eyes, and to write them upon the posts of the house and upon the gate, certainly induced the Jews to use the Bible, or parts of it, for protective or talismanic purposes (Targ. to Cant. viii. 3; Ber. 23b; Yer. Peah i. 15d). Likewise are the sixty letters of the Priestly BLESSING (Num. vi. 24–26) called sixty guardian powers of Israel against the terrors of the night (Cant. R. to iii. 7; Tan. Num. 16; compare Pesiḳ. R. 5 and Num. R. xii.), "a talisman against the evil eye." So was Ps. xci., perhaps originally composed as an incantation psalm (see PSALMS) and known in rabbinical literature as "Shir shel Pega'im," or "Song against Demons," employed as a protective (Midr. Teh. to Ps. xci.; Yer. Shab. vi. 8b), found also in a tomb at Kertch, Crimea (Blau, "Das Alt. Jüdische Zauberwesen," p. 95). Ps. iii. was employed for that purpose (Shebu. 15b); Ex. xv. 26 was used for healing purposes, according to Mishnah Sanh. x. 1; as was also Lev. i. 1, according to Sanh. 101a. To ward off evil dreams, the Rabbis prescribe the recitation of corresponding Bible verses (Ber. 55b, 56b); in order to escape the danger befalling one who drinks uncovered water on Wednesday and Saturday nights, the recitation of Ps. xxix. is prescribed (Pes. 112a). Tos., Shab. xiii. 4; Shab. 115b, writings containing Biblical matter used for amulets, are mentioned, which Blau (*l.c.* p. 96) compares with two magic papyri of the second or third century showing a Jewish origin; the one published by Deissmann (pp. 21–48), the other by Dieterich, "Abraxas," pp. 138 *et seq.*, both of which prove the use of Biblical passages for magic purposes.

For Protective Purposes.

It was common in Talmudical times to accept the verse selected at random and recited by the schoolchildren as a good or a bad omen (Ḥag. 15a, b; Giṭ. 58a; Ḥul. 95b), and this was observed through the Middle Ages (Ṭur Yoreh De'ah, 179). This same custom was observed by the Christians at the close of the seventh century (Kayser, "Die Canones Jacob's von Edessa," 1886, pp. 22, 126, 136; and "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456–462). In the last-named article a prescription of the use of the various Psalms for magic purposes, written in Syriac and taken from Sachau's collection of Syriac manuscripts, No. 218, is published and translated. Whether this served as a model for Jewish writers or followers of the "Shimmush Tehillim" (the magic use of the Psalms), or originated with the Jews, is rather difficult to say. Certain it is that both the authorities of the synagogue (Maimonides, "Yad," 'Akkum, xi. 12; Ṭur Yoreh De'ah, 179, according to Shebu. 15b) and of the Church prohibited the use of the Bible either as a whole or in part for magical cures (Kayser, *l.c.*, p. 126; Hefele, "Conciliengeschichte," ii. 274); yet both failed to eradicate the custom. According to "Sefer Ḥasidim" (ed. Lemberg, 1870; Jitomir, 1879, §1140; not in the Berlin edition), the Book of Leviticus was placed under the head of a child when first put into the cradle. Sometimes the Torah-scroll was brought into the lying-in room in order to facilitate

Good or Bad Omens.

* For the titles of works cited under abbreviations, see bibliography at the end of the article.

the birth ("Pithe Teshubah" on Yoreh De'ah, 179), or laid upon the sick babe ("Yad," *l.c.*; Ṭur Yoreh De'ah, *l.c.*), or on the head of the new-born child, or during the eight days following the circumcision ("Mitteilungen," i. 83, 85). Also in the curious womb-blessing, the Torah-scroll was used for protection, the words spelled being: "Baermutter [womb], lie down: with these words I adjure thee; with nine Torahs, with nine pure Sefer Torahs!" (Güdemann, in "Monatsschrift," v. 57). When a person was dangerously ill, the Pentateuch was opened, and the name which first met the eye was added to the patient's name, in order to avert the evil destiny (see SHINNUY HA-SHEM).

Use of the Pentateuch.

The words found at the beginning of a page of the Bible when it was opened at random, or touched by the thumb at the opening, were also frequently used as an oracle (Berliner, "Aus dem Leben," p. 24). The Pentateuch in the form of a book, not a scroll, was employed also in the FATE BOOKS ("Loos Bücher"). Genesis was opened as a protection against thunder- and hail-storms (Kayser, *l.c.*).

Use of Bible Verses.

The following single verses may be mentioned as having been used both in the original Hebrew and in translation (pronounced over wounds, Rashi on Sanh. 101a; Shulḥan 'Aruk, Yoreh De'ah, 179, 8):

Gen. i. 1: To make oneself invisible (S.Z. 32a).
i. 1-5: (The last letters only.) To confuse a person's mind (M.V. 25); as preservative against pollution (S.Z. 11b); and for other purposes ("Cat. Anglo-Jew. Hist. Exh." No. 1874; Schwab).
xxi. 1: To lighten childbirth (M.V. 59).
xxiv. 2: On using a divining-rod (M.V. 80)
xxv. 14: Against the crying of children (M.V. 64).
xxxii. 31: Against danger on a journey (M.V. 34).
xlix. 18: To shorten one's way on a journey (M.V. 23); in the lying-in room (M. V. 80).
Ex. xi. 7: For protection against a fierce dog. (For greater security, the traveler is advised to carry a stout stick as well, which gave rise to the saying, "He has both a verse ['posuk'] and a stick ['stecken'] with him," applied to one well fortified on every side.)
xi. 8: To lighten childbirth (M.V. 59).
xv. 2: To shorten one's way (M.V. 24).
xv. 16: To shorten the way (M.V. 23); to insure safety in a court of law (M.V. 32); against fear (M.V. 65).
xvii. 16: Against bleeding (M.V. 45).
xxii. 17: In the lying-in room (M.V. 91).
xxxiii. 23: Against witchcraft (M.V. 41).
xxxiv. 6: To shorten the way (M.V. 23).
Lev. i. 1: The same (M.V. 23).
Num. xi. 2: Against fire (M.V. 10, 11; S.Z. 27).
xi. 12: Against the evil eye (M.V. 41).
xxiii. 23: In lying-in rooms (M.V. 91).
Deut. vi. 4-9: Against fever (M.V. 50).
xxxiii. 4: On taking children to school (S.Z. 30b).

In addition to verses from the Pentateuch, the following from other books are cited as being efficient in the cases indicated:

Josh. i. 4: To awaken understanding: "Shimmush Tehillim," cxix.
Isa. xxvi. 1: To strengthen memory (S Z. 30b).
xlii. 5; xliii. 2: Against a storm at sea (M.V. 35).
xliii. 14: At sea (S.Z. 31b).
l. 4: On taking children to school (S.Z. 30b).
Jer. xxxi. 15: Against the crying of children (M.V. 64).
Ezek. iii. 3: On taking children to school (compare Berliner, "Aus dem Leben," p. 27).
Prov. xvi. 1: To strengthen one's memory (S.Z. 30b).
xviii. 10: To gain favor (M.V. 28).
Job xxxii. 9: To strengthen one's memory (S.Z. 30b).

Use of Psalms.

The Psalter especially was employed, an entire chapter at a time, for all manner of incidents, serious or trivial. An extract may here be given from the above-mentioned "Shimmush Tehillim" (frequently reprinted), which indicates the various uses made:

Ps. i.: Against miscarriage. Verse 3, against trees shedding their fruit (Heim, 520).
ii.: Against a storm at sea.
iii.: Against headache and pain in the shoulders (Grünw., to drive out demons).
iv.: To find favor.
v.: Against evil spirits (Kayser, on appearing before a judge). Verse 8 may be said to have been used in a certain sense to avert the evil eye: for in the time of the Geonim, the ten words of this verse were employed to ascertain if the requisite quorum, called "minyan," were present before beginning divine service; thus avoiding the necessity of pointing with the finger, or using numerals, both of which were considered harmful (Harkavy, "Responsen der Geonim," p. 157). In the same way the ten words of Ps. xviii. 51 are employed to-day; so that when the tenth man arrives, it is said not "The tenth man is here," but "The 'Olam' [the tenth word of the Hebrew verse] is here."
vi.: Against diseases of the eye and danger on land or water.
vii.: Against enemies; in a law-court (against robbers, M.V. 36).
viii.: Against crying children.
ix.: Against the same and enemies.
x.: Against obsession by evil spirits.
xi.: Against evil spirits and wicked men; against various perils (Grünw., to drive out demons).
xii.: Against temptation and evil counsel.
xiii.: Against unnatural death and diseases of the eye (Grünw., to drive out demons).
xiv.: Against defamation, and when one's veracity is doubted.
xv.: Against obsession.
xvi.: To discover a thief, and against enemies, and to awaken intelligence. Employed by Christians to discover thieves; Männling, "Denkw. Kuriositäten," in Rubin, "Gesch. des Aberglaubens," p. 111.
xvii.: On a journey.
xviii.: Against robbers and all manner of sickness.
xix.: Against evil spirits; difficult labor; and to awaken intelligence.
xx.: In a court of law.
xxi.: To maintain oneself before a spiritual or temporal authority.
xxii.: To ford a river, against wild animals, and to sharpen intelligence.
xxiii.: In interpretation of dreams.
xxiv.: In a storm at sea.
xxv.: In distress.
xxvi.: In distress and imprisonment.
xxvii.: To conquer a city; as a vermifuge.
xxviii.: To appease an enemy.
xxix.: Against an evil spirit.
xxx.: Against every evil.
xxxi.: Against the evil eye.
xxxii.: The same.
xxxiii.: For a woman whose children die young, and against epidemics (Kayser, in time of war).
xxxiv.: To secure the favor of princes and governments (Kayser, against witchcraft. Heim, xxxiv. 9, to preserve wine until the ensuing autumn).
xxxv.: Against mischievous busybodies (Grünw., to expel demons).
xxxvi.: Against evil tidings.
xxxvii.: Against drunkenness.

Ps. xxxviii.: Against defamation.
xxxix.: Against evil design on the part of the king.
xl.: Against evil spirits.
xli.: When one's position has been given to another.
xlii.: In interpretation of dreams.
xliii.: In a storm at sea (M.V. 35).
xliv.: To escape from an enemy.
xlv.: Against a wicked woman.
xlvi.: When one tires of his wife.
xlvii.: To win favor.
xlviii.: To frighten one's enemies.
xlix.: Against fever. Verse 6, against pollution (M.V. 62).
l.: Against enemies and robbers (Grünw., against noxious animals).
li.: When one feels guilty. Verse 3, against loss of blood (Heim, 520).
lii.: To keep off slander.
liii.: To frighten one's foes.
liv. and lv.: To be avenged on one's foes.
lvi.: When in chains; also against evil inclination.
lvii.: To have good fortune.
lviii.: Against vicious dogs.
lix.: Against evil inclination.
lx.: Before a battle.
lxi.: Upon entering a house where one has cause for apprehension.
lxii.: For forgiveness of sins.
lxiii.: On accounting with one's business partner, and to have good fortune in trade.
lxiv.: On fording a river.
lxv.: To exert influence over anybody.
lxvi.: Against evil spirits.
lxvii.: Against continuous fever; also for a prisoner. This psalm, written upon parchment in the form of a "menorah" (branched candlestick), and surrounded by moral sentences, is frequently found printed in prayer-books. It is claimed that the psalm was engraved upon David's shield in this form. Without the superscription, it contains seven verses and forty-nine words; the fifth verse, counting the dageshed ב as two, contains forty-nine letters. It is owing to the first fact that this psalm is used together with Ps. cxliv. in the ritual at the departure of the Sabbath. For the connection of David with the departure of Sabbath, see "Mitteilungen der Gesellschaft für Jüdische Volkskunde," i. 76. On the second fact is based the reading of this psalm in the forty-nine days of 'Omer (see 'OMER), between Passover and Pentecost. The Catholic Church also designates a special psalm for daily recital between Easter and Pentecost (see Grünw. 109).
lxviii.: Against evil spirits (Grünw., as an exorcism for travelers' use).
lxix.: Against evil longing.
lxx.: Before a battle (Grünw., to appease an enemy).
lxxi.: In prison.
lxxii.: To win grace and favor.
lxxiii.: Against compulsory baptism.
lxxiv.: Against a mob, whether of men or spirits.
lxxv.: For forgiveness of sins.
lxxvi.: Against flood and fire.
lxxvii.: Against all manner of distress.
lxxviii.: To win grace and favor at court.
lxxix.: To be rid of one's foes.
lxxx. lxxxi.: Against idolatry.
lxxxii.: When on an important mission.
lxxxiii.: In time of war. Grünw. connects the expression in verse 14 (A.V. 13), "make them like a wheel," with the Jews' badge, which was sometimes in the form of a wheel.
lxxxiv.: Against sickness.
lxxxv: To win favor.
lxxxvi.: Against an evil spirit.
lxxxvii.: To deliver one from prison.
lxxxviii.: To save a city or a community.
lxxxix.: Against the effects of sickness.
xc.: Against lions or evil spirits. Verse 17, against fever (M.V. 50); shortening a journey (M.V. 23); general protection (M.V. 31).
Ps. xci.: The same; and against all kinds of evil; to make oneself invisible (M.V. 36); verses 5 and 10, against epilepsy (M.V. 52); molding wax for a sick child, see Rubin, *l.c.* p. 134. For the connection between traveling and archangels, and the employment of this psalm by both Jews and Christians, see Grünw. 99.
xcii.: Before waiting upon high dignitaries.
xciii.: For support in a lawsuit.
xciv.: Against enemies.
xcv.: Against being betrayed into baptism.
xcvi.: To give happiness to one's family.
xcvii.: The same. Verse 2, against theft (M.V. 16).
xcviii.: To make peace between enemies.
xcix.: To become pious.
c.: To gain a victory.
ci.: Against an evil spirit.
cii. ciii.: Against childlessness.
civ.: To be rid of one's enemies.
cv.: Against a quartan ague.
cvi.: Against a tertian ague.
cvii.: Against continuous fever.
cviii.: To have happiness in one's house.
cix.: Against enemies.
cx.: To make peace. Verse 6, against an evil spirit (M.V. 31); verse 7, at sea (S.Z. 31b).
cxi.: To gain new friends.
cxii.: To increase one's strength.
cxiii.: To secure the removal of idolatry.
cxiv.: To be fortunate in business.
cxv.: To be victorious in debate.
cxvi.: Against an unnatural or sudden death.
cxvii.: Against slander.
cxviii.: In medicine (Grünw. 118); against scoffers to answer (an epikores), and to maintain oneself in law.
cxix.: On the performance of a religious precept; to sharpen the intellect; for disease of the eye; when one is in deep perplexity; valuable for preachers; against sin; wholesome for the spleen and kidneys; against temptation; to win favor; against weakness in the hands; upon a journey; against catarrh; against weakness in the feet; against earache; against dizziness; on taking children to school (Berliner, *l.c.* p. 7). Verse 49, before study (S.Z. 30b); verses 33–40, against temptation (M.V. 65).
cxx.: On seeing a snake or a scorpion; in the lying-in room (M.V. 91).
cxx.–cxxxiv.: On the dedication of a house which has been inhabited by evil spirits (Grünw.).
cxxi.: When traveling alone at night.
cxxii.: On appearing before a high potentate.
cxxiii.: When a slave has run away.
cxxiv.: On fording a river.
cxxv.: Against enemies; on a journey (M.V. 34; S.Z. 31a).
cxxvi.: For a woman whose children die.
cxxvii.: For protection.
cxxviii.: For an expectant mother.
cxxix.: On the performance of a religious act; at sea (S.Z. 31b).
cxxx.: To escape arrest by the night watchman.
cxxxi.: Against undue presumption.
cxxxii.: On fulfilling a rash vow.
cxxxiii.: For friendship and love.
cxxxiv.: Before studying.
cxxxv.: For repentance and amendment.
cxxxvi.: To confess one's sin.
cxxxvii.: To remove enmity.
cxxxviii.: For love
cxxxix. cxl.: To awaken love between a man and a woman.
cxli.: Against heart-disease.
cxlii.: Against lumbago.
cxliii.: Against pain in the arm.
cxliv.: To heal a fractured or dislocated hand; against demons. Verse 2, at sea (M.V. 35); by Christians against fever (Grünw. in M.A.).
cxlv.: Against sudden fright.
cxlvi.: Against sword wounds.
cxlvii.: Against the bite of serpents.
cxlviii.–cxlix.: Against a fire.
cxlix. 6: Against pollution (M.V. 62).
cl.: Thanking God for all His works.

Use of Biblical Names.

For single words or names taken from the Bible and used for mantic purposes, see God, Names of, and Angelology.

The names of the following individual personages of the Bible have been employed in bibliomancy:

Adam and Eve: For use in amulets, see Amulets.

The Serpent: Oliel, Samael in Schwab. Concerning the human figure with serpentine feet, see "Sefer Ḥasidim," ed. Lemberg, § 1166, "the serpent went upon two feet and had partly a human form." On Samael together with Seraḳiel, M. V. 21; Targ. Yer. on Gen. iii. 6 interprets the serpent as Samael, and "Yalḳut Ḥadash" makes the serpent identical with Samael and Satan; see also Abraxas.

Enoch: To influence trade, S. Z. 22. See Steinschneider, "Zur Pseudepigraphischen Literatur," pp. 53 *et seq.*; Harkavy, "Responsen der Gaonim," p. 344.

Abraham, Isaac, and Jacob: In amulets for the lying-in room, M. V. 91.

Sarah, Rebekah, Rachel, and Leah: The same.

Joseph: Against pollution, M. V. 62; against the evil eye, compare Berakot 55b; see Blau, p. 155; in the ceremony of "Tashlik," with reference to Gen. xlix. 22.

Moses: Against fire (after Ex. ii. 8), M. V. 58; for hard labor, M. V. 10; to awaken intellect ("Pseudepigrapha"), M. V. 66; against gangrene, M. V. 48.

Korah: Korḥin = evil spirits, M. V. 17.

Joshua: To arouse intelligence ("Pseudepigrapha"), M. V. 66.

David: See David, Shield of.

Doeg: See under Ahithophel (compare Mishnah, Sanh. x. 2).

Ahithophel: Name of the author of a fate-book (Steinschneider, "Hebr. Bibl." vi. 120). Regarded as a colleague, as it were, of Balaam, and as a species of Mephistopheles (*idem*, "Zur Pseudepigraphischen Literatur," p. 80).

Absalom: In the preparation of divining-rods, M. V. 80.

Solomon: In conjunction with Ashmedai, M. V. 56; concerning his shield and seal-rings, see M. V. 39.

Queen of Sheba: See below, under Lilith, M. V. 11, 17, 29.

Elijah: See MS. 1863, pp. 286, 288, 293; also S. Z. 22; M. V. 47.

Job: Against tooth-ache ("Pseudepigrapha"), M. V. 47.

Satan: For amulets in lying-in room, M. 71.

Boaz: Against pollution, M. V. 62.

Daniel: Against wild beasts, M. V. 33; Ḥananiah, Mishael, and Azariah; in a conjuration against fever, Shab. 67a.

Lilith: Identical with the Queen of Sheba, MS. 1870, 187; also Kelifa, MS. 1880, p. 556; Klippe, M. V. 62. For a masculine Lili, and a plural Liliyot, see M. V. 62.

The creatures around the throne (Ezek. i. 15): To shorten one's journey, M. V. 24.

Names of rivers: The rivers of Eden, M. V. 69; Kidron, Wohlstein, 17.

Other single names or words are rarely employed. Only the following can be mentioned: סנה ("the bush"), Ex. iii. 2 *et seq.* For a magical cure of a burning fever, the bush is mentioned in Shab. 67a, and is addressed as the tree "upon which God allowed His Shekinah to dwell."

Single Biblical Words.

The words מגן ("shield") and אכן ("so may it be") are sometimes found interwoven with other words or with each other so that each of their three letters is made the initial of a magic word; thus נקדיש, נקדיש, מיקדיש (M. V. 50), אגן, מגן, נגן, (*ib.*; compare 38). The last letter, "N," serves as the last letter in the name of the good angels (M. V. 61). "Ezel" (אזל = "the stone Ezel"), I Sam. xx. 19, is interpreted as consisting of the initials of the words אור זרוע לצדיק ("light is sown for the righteous," Ps. xcvii. 11) and is sometimes found; see M. V. 55.

Concerning the mode of application of these Bible passages and words, it is only necessary to state here that they were written in various places and on numerous objects; *e.g.*, paper (M. V. 40, 64); clean ("kosher") parchment (M. V. 28, 31, 35, 57, 60 *et seq.*); stag parchment (S. i.); the wall (M. V. 30); walking-cane (B. B. 73a); on bread (M. V. 43); a human skull (M. V. 49); cheese (M. V. 28); an apple (M. V. 25); clay (Sh. 2 M. V. 56, 60); [see "Sefer Raziel," in Wohlstein, 132]); especially on new clay vessels (M. V. 24, 25); an egg (Sh. 119, S. Z. 30b, M. V. 43); and on a cake (S. Z. 30b).

In addition, they were pronounced or whispered (Sh. 10, 29, 31; compare M. V. 56, 59) over olive-oil (Sh. 3, 5, 33, 45, 89), dust (Sh. 7 *et seq.*), especially over well-water (Sh. 7, 10, 20, 37, 69, 119), water upon which the sun had never shone (Sh. 29, 84), on plucking vegetables or herbs (Sh. 13), over oil of sesame (Sh. 51), oil of roses (Sh. 20, 21), salt (*ib.*), willow branches (Sh. 29), leaves of a palm tree that had not yet blossomed (Sh. 29), wine (Sh. 111); and over all of these only at certain fixed times (Sh. 29, 62, 119; M. V. 80). Sometimes they were not uttered at all, but were dwelt on in thought (M. V. 37).

The formulas are recited once only, or several times in succession (M. V. 23, 31, 32, 34, 65, 80); at times backward, at times forward (M. V. 65, 68); in combinations or in permutations (M. V. 30); sometimes in gematria (compare Kircher, "Arithmologia," Rome, 1665; M. V. 628); sometimes abbreviated (M. V. 23); on other occasions with one letter left off at a time.

Bibliography: *Mittheilungen der Gesellschaft für Jüdische Volkskunde* [quoted in the above article as M. V.]; Zechariah Plongian b. Jacob Simoner, *Sefer Zekirah we-'Inyane Segullot*, Hamburg, 1709 [S. Z.]; Issachar (Baer) Teller Rofe b. Judah Löb satan, *Sefer Segullot u-Refuot*, Cat. Bodl. col. 1066), Prague, 1694; Ephraim Reischer, *Sha'ar Efrayim*, (Cat. Bodl. col 907, Fürth, 1728; *Toledot Adam* (*ib.* col. 646)' Zolkiev, 1720; David (Feble) b. Jacob Ashkenasi, *Segullot we-Refuot* (Appendix to *Bet David*), Wilna, 1734 (*ib.* 866); Mordecai Gumpel b. Eleazar Hendels, *Segullot u-Refuot* (Appendix to *Mesammeḥe Leb*), Amsterdam, 1717, 1718; Abraham Wallich, *Sefer Refuot*, 1700; *Refuot-Buch*, Amsterdam, 17th to 18th century (Cat. Bodl. col. 641); *Refuot we-Segullot*, Amsterdam, 17th century (*ib.*); L. Blau, *Das Alt-Jüdische Zauberwesen*, in the *Jahresbericht der Landesrabbiner-Schule in Budapest*, 1898; Deissmann, *Bibelstudien*, Marburg, 1895; M. Grünwald, *Ueber den Einfluss der Psalmen auf die Entstehung der Katholischen Liturgie*, Frankfort-on-the-Main, 1890, 1893 [Grünw.]; R. Heim, *Incantamenta Magica*, in Fleckeisen's *Jahrbücher*, 1893, xix. supplementary volume; C. Kayser, *Der Gebrauch von Psalmen zur Zauberei*, in *Z. D. M. G.* 1888, xlii. 456; F. Kraus, *Realencyklopedie der Christlichen Alterthümer*, Freiburg, 1882, 1886; [*Monatsschrift für die Geschichte und Wissenschaft des Judenthums* [M.S.]; M. Schwab, *Vocabulaire de l'Angélologie*, Paris, 1894; J. Wohlstein, *Dämonenbeschwörungen aus Nachtalmudischer Zeit*, Berlin, 1894; *Shimmush Tehillim* [Sh.]

K. M. Gr.—K.

BIBLIOPHILES, JEWISH. See Book Collectors.

BIBLIOTHÈQUE NATIONALE, PARIS: National library of France, founded in 1354. The Hebrew manuscripts in this library have always stood at the head of the Oriental collections, their number now amounting to 1,390. In importance and number of volumes, this library is second only to the Bodleian at Oxford.

The foundation of the Bibliothèque Nationale dates from the time of Charles V. of France, about the middle of the fourteenth century; though it is not known whether any Hebrew manuscripts were contained in the libraries of Charles V. and Charles VI. It is not even certain that manuscript No. 715, said to be "written in the letters of the Jews," was really a Hebrew book (Delisle, "Le Cabinet des Manuscrits," i. 48, note 1). A number of Hebrew books might have been expected to be found in these two

collections. Charles V. ordered a selection to be made among the Hebrew manuscripts at the Trésor des Chartes, and in 1372 these manuscripts were brought to the Louvre. A second collection of Hebrew books was delivered to Gilles Mallet about 1397. It comprised 44 volumes, 4 rolls, and portions of the Bible and the Talmud which had been found in the house of a Jew living in the Faubourg St. Denis after the Jews were expelled from Paris (V. H. Sauval, "Histoire et Récherche des Antiquités de la Ville de Paris," ii. 520). From this source have probably come the two French rituals confiscated during the reign of Philippe-le-Bel, and formerly preserved in the treasury (now Hebrew MSS. 634, 637). The Renaissance largely enriched the Hebrew stores of the library. Guillaume Pellicier, bishop of Montpellier and ambassador of France to Venice, says in a letter addressed to King Francis I., Aug. 29, 1540, "Sire, it will please you to learn that since I have been in this city by your command, I have, up to the present time, kept a force of copyists at work, and now I still have eight of them, including the Hebrew, who write for me the rarest works I am able to find in this language" (Delisle, *ib.* i. 155). These are, without doubt, the books in the library the bindings of which bear the arms of Henry II.

In an inventory of the library of Blois, which in 1544 was united with that of Fontainebleau, there are only 3 Hebrew volumes. Henry II. had in all only 30 Hebrew manuscripts, to which 20 volumes were added in 1599 from the library of Catherine de Médici. These volumes came originally from the collection of Gilles de Viterbe (see the report of M. Taschereau, published at the head of the catalogue of this collection). On Jan. 12, 1668, Louis XIV. ordered an exchange of printed books and manuscripts between the library of the College Mazarin and that of the king. In this way 200 manuscripts were added to the king's collection.

On May 18, 1673, Dupont, consul of France at Aleppo, announced to Minister Colbert that Father Besson had procured about 50 volumes from private libraries in the country, and from some of the synagogues. Under the librarianship of Baluze no less than 60 Hebrew manuscripts were added (Delisle, *ib.* p. 446). One hundred and twenty-seven Hebrew manuscripts were in the collection of Gilbert Gaulmin, 14 in that of the archbishop of Reims (1700), and 12 in that of Thevenot. The Colbert collection enriched the library by 171, so that in 1739 the total number of manuscripts was 516.

It is worthy of note that the general centralization of books by the French republic has brought to the library a considerable number of Hebrew manuscripts: 207 from the Paris churches of the Oratory, 34 from the churches of St. Germain. At the same period as many as 258 came to the library from the Sorbonne, Hebrew books having been a part of the library there as early as 1414 (Delisle, *ib.* iii. 41, note), and the collection of Oriental manuscripts having been enriched by those of the Marquis de Brières, which came into the Sorbonne collection with the library of Cardinal Richelieu. These can be recognized by the cardinal's arms on their covers. In modern times important gifts have enriched the collection. In 1862, 8 Hebrew manuscripts were added from the Trésor des Chartes, and in 1867 the Empress Eugénie presented to the library a Bible, for which, because of its illustrations and supposed antiquity, she had paid 25,000 francs ("Rev. Et. Juives," xxxvi. 112). About 1872 two further additions were made by Baron James Edouard de Rothschild (Nos. 1322, 1323). All departments of Jewish literature are represented in this collection, besides works in Aramaic, in Arabic (Hebrew characters), and in Judæo-Spanish.

Bibles.

The most ancient Bible is dated 1286; others are of the fourteenth century ("Archives Israélites," 1894, lv. 397). A number of these volumes coming from Italy and the Orient are of the fifteenth or sixteenth century. Others are of more recent date. A few volumes contain miniatures: *e.g.*, No. 584, Sefer ha-Miẓwot, in Arabic; No. 586, Minhagim in Judæo-German; Nos. 592, 593, 617, Catalan and Italian rituals; Nos. 643, 644, 646, and especially No. 1,333, containing a curious Passover Haggadah according to the Oriental rite, and dating from the beginning of the fifteenth century ("Jour. Asiatique," 1892, i. 172–185).

In addition to the manuscripts already mentioned, fragments of others have been found bound within printed volumes, among these being an elegy on Joseph Caro ("Rev. Et. Juives," ix. 304); and Hebrew manuscripts found in non-Hebrew books, such as the three autograph letters of David Cohen de Lara, incorporated in the French manuscript 19,213 (*ib.* xi. 95); or some business memoranda in semi-cursive Hebrew of the twelfth and thirteenth centuries, found in Latin manuscript No. 5097.

Cataloguing of the Collection.

As regards the cataloguing of this collection, the beginnings were made by a converted Jew, Louis de Compiègne, in 1689, by order of Louis XIV. (Franklin, "Les Anciennes Bibliothèques de Paris," ii. 190). This work, revised by the Abbé Renaudot, served as a basis for the Hebrew part of the catalogue of Oriental manuscripts, printed in 1739. The deficiencies of this latter work were soon noticed; and a Jew of the Comtat Venaissin, Bernard de Valabrègue, examined the manuscripts, while Richard Simon gave an account of the Hebrew manuscripts of the Oratory (at this period this latter collection was not yet incorporated with the Bibliothèque Nationale). It was, however, found necessary to have the catalogue completely revised. From 1838 to 1850 this work was done by S. Munk. When in 1850 his eyesight failed, he was superseded by Joseph Derenbourg. The catalogue published in 1865 contained 1,313 manuscripts and 16 Samaritan works. Since that time the collection has been increased by about 75 manuscripts ("Rev. Et. Juives," xxxvii. 249). The work of cataloguing the collection was completed by M. Zotenberg, who added a description of the Samaritan manuscripts.

In regard to the printed books a different system of grouping has been followed. In the Bibliothèque Nationale printed books are distributed according to subject-matter. The number of books in the Bibliothèque Nationale in 1897 was 2,048,893; and as the Hebrew works are distributed among these, it is no

easy task to ascertain their existence in the library. Thus almost all the incunabula enumerated by De Rossi may, it is true, be found there, but in order to discover them, they must be laboriously sought in the numerous subject-divisions.

Cabinet des Médailles et Antiques.

From a collection of valuable objects of ancient, medieval, and modern times, Louis XIV. constituted the Cabinet de France, or, as it is called, the "Cabinet des Médailles et Antiques." The Hebraica in this collection are to be found in the three main sections denominated: (*a*) ancient medals; (*b*) early Middle Ages; (*c*) modern specimens. The series of ancient Jewish coins includes 28 from Galilee, 204 from Samaria, and 417 from Judea. The last number, the greater part of which are Greek or Roman coins, includes also the coins of Simon Maccabee (9 in silver and 11 in bronze), as well as the coins minted during the insurrection of Bar Kokba. S. Munk, in his "Palestine," has reproduced, on plate 21, 6 of these Maccabean coins (Reinach, in "Rev. Et. Juives," xv. 56, xvii. 42, xviii. 304).

After the medals come in chronological order the cups with magic inscriptions in Judæo-Aramean. Of these the Cabinet contains several specimens (see Bowls, Magic).

In addition to these, there are specimens with texts in square characters of comparatively modern date. Some are in the shape of coins, upon which are Hebrew inscriptions. These date from the sixteenth or seventeenth century ("Rev. Et. Juives," xxv. 132, xxvii. 317). There are about forty specimens in this class. They comprise: (*a*) inscriptions with historic names recalling the rabbinical traditions of coins referring to Abraham and Sarah, to Isaac and Rebekah (B. Ḳ. 97b); some of these referring to Moses, others to Aaron, David, and Solomon; (*b*) amulets and talismans; (*c*) magic squares and astrological symbols; (*d*) Christian documents with Hebrew and Latin words taken from the Bible. There is also a medal said to have come from Lyons (J. Derenbourg, in "Revue Israélite," i. 4–8), a cameo with the name of Gracia Nassi ("L'Officiel," Nov. 7, 1877), and a Jewish seal of the fourteenth century (A. Blanchet, in "Revue Numismatique," 1889, p. 483). Finally, there are a number of talismans called Abraxas ("Rev. Et. Juives," xxxi. 149; Catalogue by E. Babelon, No. 27).

Department of Engravings.

The department of engravings in the Bibliothèque Nationale comprises 2,300,000 pieces, preserved in 145,000 volumes and 4,000 portfolios (Delaborde, "Le Departement des Estampes à la Bibliothèque Nationale," p. 6). This collection was originally made by the Abbé de Marolles in 1667. The Jewish subjects can be found by means of the catalogues and alphabetical lists of engravings. Among these may be mentioned the engraving of a medieval anti-Jewish statue, called the "Truie de Wittenberg" (Kaufmann, in "Rev. Et. Juives," xx. 269, xxiii. 313), and an engraving of the so-called martyrdom of St. Simon of Trent in 1472, a xylograph of some interest and one frequently described.

G. M. S.

BICK, JACOB SAMUEL: Austrian author; born in the eighteenth century; died in Brody, 1831. He was a satirical writer of force and ability, and one of the ablest pioneers of the "haskalah" (culture) movement among the Jews of Galicia. His contributions to the "Bikkure ha-'Ittim," "Kerem Hemed," and other Hebrew publications of his time contain strong pleas for the spread of secular knowledge and industry among the Galician Hebrews; and, like all his contemporaries among the Maskilim or progressionists, he was strongly in favor of agricultural pursuits by Jews. He died of cholera in 1831 and left several manuscript works, both in prose and poetry, which were burned in the great conflagration in Brody in the spring of 1835, when the house of his son-in-law, Isaac Rothenberg, was totally destroyed. Bick was highly respected for his piety, learning, and ability; and the destruction of his literary remains was at the time deplored as a great loss.

Bibliography: *Kerem Ḥemed*, i., Vienna, 1833, note to Letter 22; *ib.* ii. 131.

S. P. Wi.

BICKELL, GUSTAV WILHELM HUGO: Christian Hebraist and professor in the University of Vienna; born July 7, 1838, at Cassel. After graduating at Marburg, where he studied Semitic languages, he renounced Protestantism and entered the Roman Catholic Church, becoming two years later (1867) professor of Christian archeology and Semitic languages in the University of Innsbruck. In 1892 he was called to the University of Vienna. Bickell's works include the following on Hebrew subjects: "Grundriss der Hebräischen Grammatik," in two vols., Leipsic, 1869–70 (English translation by S. I. Curtiss, Leipsic, 1877); "Dichtungen der Hebräer," in three vols., according to the versification of the original text, Innsbruck, 1882–84; "Kohelet's Untersuchung über den Wert des Daseins," *ib.*, 1886; "Kalilag und Damnag," Leipsic, 1876; "Der Prediger," 1884; "Krit. Bearbeitung der Proverbien," in "W. Z. K. M." 1891; "Kritische Bearbeitung des Jobdialogs," in "W. Z. K. M." 1893, and "Das Buch Job" (metrical translation), 1894. His construction of Job and Kohelet is given in popular form in Dillon's "Sceptics of the Old Test." 1895. He has published also the "Carmina Nisibena" of Ephraem Syrus, 1866, and, from Syrian Fathers, "Ausgewählte Gedichte," 1872, and "Ausgewählte Schriften," 1874. For his critical studies of Ben Sira, see "Zeitschrift für Theologie und Kirche," 1882, and "W. Z. K. M." vol. xiii.

Bibliography: Meyer, *Konversations-Lexikon*, ii. 986.

T. I. Br.

BIDKAR: A captain under Jehu, by whom he was ordered to cast the body of Jehoram into the field of Naboth (II Kings ix. 25).

J. JR. G. B. L.

BIDPAI FABLES IN HEBREW. See Kalilah wa-Dimnah.

BIE, OSKAR: German archeologist and professor at the Technische Hochschule at Charlottenburg, near Berlin; born at Breslau Feb. 9, 1864. He studied at the gymnasium and university of his native town. Besides his position at the Technische Hochschule, he occupies at present (1902) that

of editor-in-chief of the "Neue Deutsche Rundschau." Bie is the author of the following works: "Die Musen in der Antiken Kunst," 1886; "Kampfgruppe und Kämpfertypen in der Antike," 1890; "Zwischen den Künsten," 1895; and "Das Klavier," 1898. He is a convert to Christianity.

S.

BIEDERMANN, MICHAEL LAZAR: Austrian jeweler and merchant; born at Presburg, Hungary, Aug. 13, 1769; died at Vienna Aug. 24, 1843. When fifteen years old he went to Vienna and was apprenticed to an engraver. In 1787 he gained a prize for modeling in wax, and in 1789 one for engraving. Prior to 1792 he was known as Michael Lazar, but in that year he received permission to live in Vienna as a seal-engraver, and to adopt the name Biedermann. He was entrusted with the engraving of the imperial seals. Thus he at once became prominent in his trade, and by 1800 was enabled to open a jeweler's store.

Visiting the fair at Leipsic, Biedermann became interested in the wool trade, and in 1802 commenced business as a wool merchant. Here, as in the jewelry business, he was eminently successful. In 1807 an English firm bought wool from him at the Leipsic fair to the amount of 300,000. In 1808 he received from the Austro-Hungarian government a permit to trade as a wholesale merchant, and through his energy a wide field was opened to Austrian agriculture, and to the manufacture of woolen goods, the methods of which he greatly improved. He succeeded in making his firm one of the leading houses of Austria.

Michael Lazar Biedermann.

Biedermann took great interest in the welfare of the Jewish community of Vienna, of which he was the representative from 1806 till his death. In 1807 he instituted a fund for the sick, and in 1839 a pension fund for officers of the community.

In 1830 Biedermann received the title of "Jeweler to the Emperor of Austria."

Bibliography: Ignatz Reich, *Beth-el, Ehrentempel Verdienter Ungarischer Juden*, i. 60 *et seq.*, Budapest, 1856; G. Wolf, *Geschichte der Israelitischen Cultusgemeinde in Wien*, pp. 57 *et seq.*, Vienna, 1861; David Löwy, *Gallerie der Verdienstvollen Juden des XIX. Jahrhunderts, Zunächst aus Oesterreich-Ungarn*, part i., p. 9, Vienna, 1882; Kohut, *Berühmte Israelitische Männer und Frauen*, p. 377, Leipsic, 1900.

S. F. T. H.

BIEGELEISEN, HENRY: Polish critic and author; born 1855 in Galicia. He studied at the universities of Lemberg, Munich, and Leipsic, receiving from the last named the degree of doctor of philology for his treatise, "Characteristik Trembecki's, ein Beitrag zur Slavischen Litteratur Geschichte" (Leipsic, 1882). He is now (1902) director of the Hebrew school at Lemberg.

Biegeleisen has published: "Franciszek Bohomolnik," 1879; "Tymon Zalorowsky," in the "Athenæum," 1883; "Pan Tadeush Mickiewicz," a study of literary esthetics, Warsaw, 1884; "Julius Slomatzky," 2 vols., Lemberg, 1895; and "Posthumous Letters of Slomatzky" ("Genezis z Ducha"), etc., 1886. He has also contributed to various periodicals, among other articles, the following: "Karol Dickens"; "Fiziognomika w Smietle Nojnomszych Badan"; "Ewolucia Piskno Przyroda"; and "Henry Ibsen."

Bibliography: Orgelbrand, *Encyklop. Powszechna*, Warsaw, 1898.

H. R. L. E.

BIEL (BIENNE): Town in the canton of Bern, Switzerland. It had Jewish inhabitants as early as the city of Bern itself. In 1305 a few Jewish families were naturalized in consideration of a yearly tax of fifty pfennigs each. According to the patent or "Jew-letter" granted them (see Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," p. 482, Basel, 1768), they were not to be hindered in any way in their trade or traffic. A pledge left in pawn by a Christian could be sold by them after the lapse of a year and forty days. Curiously enough, weapons were allowed to be taken in pawn. In case of emergency these had to be delivered, even on the Sabbath, against adequate security, to the mayor in presence of two or three councilors; when the danger was past, they were to be returned as quickly as possible to the Jews. Nothing further is known concerning the Jews of Biel; even the date of their expulsion is unnoted. At present (1902) there are at Biel about forty-five Jewish families, who hire their synagogue, maintain a teacher, and provide a fund for the poor and the sick.

D. M. K.

BIELGORAJ: A district town in the government of Lublin, Russian Poland. According to the "Zuk ha-'Ittim," during the uprising of the Cossacks under Chmielnicki (1648–49), all the Jews of Bielgoraj were killed, among them Rabbi Hirsch, brother-in-law of the author of that work, and his brother Rabbi David. Its Jewish population in 1890 was 3,430, in a total population of 7,812. In the district there were 6,811 Jews in a total population of 88,667. The Jews possess one synagogue and three prayer-houses, a Hebrew school, and a hospital. A large number of the Jews of Bielgoraj are artisans.

Bibliography: *Zuk ha-'Ittim*, Venice, 1556; *Regesty i Nadpisi*, No. 924, St. Petersburg, 1899; *Entziklopedicheski Slovar*, v., St. Petersburg, 1896.

H. R.

BIELTZY: District town of the government of Bessarabia, Russia. At the census of 1897 the population was 18,526, including over ten thousand Jews, most of them engaged in handicrafts, but some in agriculture and commerce. There were at the same date 1,188 Jewish artisans (25 per cent of them tailors or tailoresses). In the neighborhood of Bieltzy there are many Jewish farmers, cultivating their own or rented land: 50 of them raise tobacco on rented farms covering about 405 acres of land. The economic condition of the Jews has grown worse since the government monopolized the liquor trade (1896), in which 300 Jewish families were engaged.

In 1898, 200 Jewish families petitioned for charity at Passover, and also for coal during the winter. There is a Jewish hospital, a poor-house (maintained at an annual expense of 3,700 rubles), and a Talmud Torah, attended by 135 pupils. The statistical information given here was supplied by the Jewish Colonization Association of St. Petersburg, Russia.

H. R. S. J.

BIEN, JULIUS: American lithographer; son of Emanuel M., ḥazan, lecturer, and lithographer; born at Naumburg, near Cassel, Hesse-Nassau, Sept. 27, 1826. He was educated at the Academy of Fine Arts, Cassel, and at Städel's Institute, Frankfort-on-the-Main, and studied under Prof. M. Oppenheim of the latter place. Bien came to New York, established a lithographic business there in 1850, and was successful in scientific production, issuing many geographical and scientific works, such as atlases and geological and hydrographic charts. He received medals and diplomas at various exhibitions: Philadelphia, 1876; Paris, 1878; Chicago, 1893; and Paris, 1900. He was president of the National Lithographers' Association from 1886 to 1896, and is a member of numerous scientific societies. Bien was president of the order B'nai B'rith (1854–57 and 1868–1900), and instrumental in giving it an international character.

Bibliography: *Who's Who in America*, 1901–02.

A.

BIENSTOK, LEV MOISEIEVICH: Russian writer, educationist, and communal worker; born April 6, 1836, at Lukachi, government of Volhynia; died Oct. 22, 1894, at Jaffa, Palestine. He received his first education in the ḥeder and in the Russian public school at Turin, district of Kovel; in 1847 entered the gymnasium at Jitomir, and in 1848 the Hebrew Theological Seminary at the same place, graduating from the latter in 1858. He was appointed teacher at the Jewish school of Starokonstantinov, and acted as rabbi of the Jitomir community from 1859 to 1862. From 1863 to 1867 he was instructor in the Jewish religion at various gymnasia in Jitomir.

In 1867 Bienstok was appointed assistant editor of the "Volynskiya Gubernskiya Vyedomosty," the official newspaper of the government of Volhynia, and from 1867 to 1882 was adviser on Jewish matters ("uchony yevrei") to the governor of Volhynia. In 1880 Bienstok settled at St. Petersburg as secretary of the Jewish community there; but after the anti-Jewish riots he returned to Jitomir, and in 1892 the Russian-Jewish Aid Society for Agriculturists and Artisans of Odessa appointed him as its representative in Jaffa. There he brought order into the affairs of the society, and reported on the condition of the agricultural colonies of Palestine.

Bienstok was one of the pioneer collaborators of the first Russian-Jewish periodicals, "Razsvyet" and "Sion." He also contributed to the Russian periodicals: "Moskovskiya Vyedomosti," "Russki Vyestnik," "Sovremennaya Lyetopis," and others.

Bienstok was the author of: (1) "Otzy i Dyety" (Fathers and Sons), a translation of the Hebrew novel, "Abot u-Banim," by S. Abramovich; (2) "Yevreiskiya Zemledyelcheskiya Kolonii Yekaterinoslavskoi Gubernii 1890" (On the Jewish Agricultural Colonies of the Province of Yekaterinoslav in 1890, (St. Petersburg, 1890). Among his magazine articles on Jewish topics were: "Vopros ob Yevreiskikh Uchilishchach," a paper on Jewish schools, in "Russki Vyestnik" for 1866, Nos. 11, 12; "Yevrei Volynskoi Gubernii," a series of articles on the Jews of the government of Volhynia, and containing valuable information on the ethnography of the Russian Jews (published in the "Volhynskiya Gubernskiya Vyedomosti" for 1867; "Iz Nedavnavo Proshlavo," in the same periodical 1867; "Otkrytoe Pismo U. Aksakovu" in "Voskhod," 1882, No. 4; "Vtoroe Otkrytoe Pismo Aksakovu," in "Russki Kurier," 1883, No. 251, and "Vospominanie o Finlyandii," reminiscences of Finland, in "Odesski Listok" for 1883, Nos. 187, 189, 201, 202.

Bibliography: *Ahiasaf*, 1894; Vengerov, *Kritiko-Biograficheski Slovar*, St. Petersburg, 1892.

H. R.

BIESENTHAL, JOACHIM HEINRICH (RAPHAEL HIRSCH; pseudonym, Karl Ignaz Corvé). Theologian and author; born at Lobsens, Posen, 1800; died in Berlin, 1886. He was destined for the rabbinate; but while attending the University of Berlin (1827–35) he made the acquaintance of the Oriental scholar Wilhelm Vatke, with whom he studied Christian theology. In 1837 he published "Auszüge aus dem Buche Sohar, mit Deutscher Uebersetzung," in which he tried to prove from Jewish literature the doctrine of the Trinity and other Christian dogmas.

The following year he was converted to Christianity, joined the Evangelical Church, and entered the service of the Jewish Mission of Berlin. In 1844 he became a member of the London Missionary Society, and engaged in missionary work among the Jews. His literary activity continued unabated.

Biesenthal's works, which give evidence of an extensive knowledge of rabbinical literature, and a thorough command of the Hebrew language, include: "Hebräisches und Chaldäisches Schulwörterbuch über das A. T." (1836–37); David Kimḥi's ספר תהלים (in conjunction with F. S. Lebrecht), Berlin, 1838; "The Book of Psalms; Hebrew Text, with a Commentary," Berlin, 1841; "The Book of Isaiah; Hebrew Text and Commentary," Berlin, 1841; "Chrestomathia Rabbinica sive Libri Quatuor, Complectens Analecta e Rerum Scriptoribus, Cosmographis, Grammaticis, Exegetis, Philosophis, Cabalistis et Poetis, Partim e Codicibus Sumta, cum Versione Latina et Vitis Scriptorum," part i., Berlin, 1844; "Zur Geschichte der Christlichen Kirche in Ihrer Ersten Entwickelungsperiode bis zum Anfange des 4ten Jahrhunderts," in which he makes much use of Talmudical material, and endeavors to prove that the Jews stood in close connection with the early Christian Church; and a Hebrew translation of the Epistles to the Hebrews and the Romans, with a commentary based on rabbinical lore, and a biography of Paul, 1857–58.

In 1840, at the time of the blood accusation at Damascus, Biesenthal, under the name "Karl Ignaz Corvé," defended the Jews in his interesting work, "Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung bei der Feier Ihrer Ostern sich des Blutes zu Bedienen, Nebst Kurzer Darstellung

des Jüdischen Rituals in Beziehung auf den Genuss des Blutes." Berlin, 1840. Biesenthal received the degree of doctor of theology from the University of Giessen.

BIBLIOGRAPHY: Le Roi, *Gesch. der Evangelischen Juden-Mission*, i. 90, 156; Fürst, *Bibl. Jud.* i. 115; Zeitlin, *Bibl. Post-Mendels.* p. 31.

T. S. R.

BIGAMY.—Biblical Data. See POLYGAMY.

——In Rabbinical Literature: According to Merrill's "Encyclopedia of Law," ii. 192, bigamy consists in "going through the ceremony of marriage with another while a former husband or wife is still alive and not divorced." This definition finds no place in rabbinical law, according to which, in order to constitute bigamy, the second marriage must be a lawful union. Hence it follows that bigamy can be committed only by a man, since a woman who is neither divorced nor widowed can not enter at all into marriage with another, and any cohabitation is considered adultery.

In Biblical as in Talmudical times polygamy was a recognized institution; hence there could be no question of bigamy. The singular opinion in the Talmud, that a wife can compel a divorce from her husband if he take a second wife, seems to have remained without following. So long as a man could support them, he was free to have as many wives as he chose, even against the wish of his first wife (Yeb. 65a, below; Maimonides, "Yad," Ishut, xiv. 3). The rabbinical prohibition against bigamy dates from the beginning of the eleventh century; Rabbi Gershon b. Judah of Metz forbade it under penalty of excommunication. His decree was accepted without opposition by the French and German Jews; though not in the Orient and in Spain and Portugal, where his authority was questioned. Polygamy is still actually to be found among the Jews in Oriental countries where it is permitted by the law of the land.

Rabbinical Prohibition.

Among the Jews of Europe, bigamy is now a crime in the eyes of religion, because of the prohibition of Rabbi Gershon, and because custom sanctions monogamy; he who transgresses is excommunicated. A curious suggestion that R. Gershon's prohibition was intended to hold only until the year 1240, the beginning of the fifth millennium of the Jewish calendar (Joseph Colon, Responsa, No. 101), was never recognized; the great majority of the "Posḳim" agree that the prohibition is in perpetuity.

The following cases are not to be considered as constituting bigamy. In localities where the levirate marriage (see LEVIRATE MARRIAGE) is practised, a married man is allowed to marry his brother's widow under certain circumstances as prescribed. But this view is steadily opposed by the majority of German rabbis (Shulḥan 'Aruk, Eben ha-'Ezer, i. 10). The same difference of opinion rules also in the case of a barren marriage; many authorities permit the husband to take a second wife when a union has continued childless for ten years. When a wife becomes hopelessly insane, the husband may take a second wife only when the case has been investigated by 100 rabbis from three different countries, and permission given by them. According to most authorities a man may take a second wife when his first one, of openly immoral character, or one who has without reason abandoned her husband, refuses to go through the usual form of divorce. When a Jewish wife embraces another religion, thus, according to rabbinical sentiment, making it impossible for her husband to live happily with her, the latter may marry again without formality in some localities. In other places, however, the bet din appoints some person to receive a letter of divorce on behalf of the wife (Shulḥan 'Aruk, *l.c.*). If a Jew commit bigamy, all the resources of Jewish justice are invoked to compel him to divorce his second wife, and the first wife can not be compelled to live with a bigamist. Compare DIVORCE, POLYGAMY.

Permissible Exceptions.

BIBLIOGRAPHY: *Shulḥan 'Aruk, l.c.*; compare especially the commentaries *Bet Shemuel* by Samuel b. Uri Phoebus, *Be'ir Heṭeb* by Judah Ashkenazi, and *Pithe Teshubah* by Z. H. Eisenstadt, on the passage; Abrahams, *Jewish Life in the Middle Ages*, pp. 116-120.

L. G.

BIGTHAN: A eunuch of Ahasuerus, who, with Teresh, conspired against the king (Esther ii. 21, vi. 2). The conspiracy was discovered by Mordecai, and on his information the eunuchs were put to death (Esther ii. 23). In vi. 2 the name is given as **Bigthana.**

J. JR. G. B. L.

BIKAYIM, MEÏR BEN ḤALIFAH: Cabalist; lived in Turkey in the eighteenth century. He is the author of the following works: (1) "Golel Or" (Who Evolved Light), on metempsychosis, according to the teachings of Isaac Luria, Ḥayyim Vital, and Azariah of Fano (Smyrna, 1737); (2) "Meore Or" (The Illuminators), a cabalistic commentary on the Pentateuch (Salonica, 1751); (3) "Meïr Bat 'Ayin" (Who Gives Light to the Apple of the Eye), explanations of the first volume of the "'En Ya'aḳob" (Smyrna, 1755); (4) "Meïr la-Arez wela-Dorim" (Who Illuminates the Earth and Its Inhabitants), on the order of the Sabbatic sections (Salonica, 1747); (5) "Magen Abot" (The Shield of the Fathers), a cabalistic commentary on Pirḳe Abot (Salonica, 1748); (6) "Ḳarah Miḳrah" (An Accident Happened), on atonement for sexual impurities (Salonica, 1752).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 151.

K I. BR.

BIKHAKHANIM: Reigning princess of the Taman peninsula, Crimea. She was married in 1419 to the Genoese Jew Simeone de Guizolfi, who through this marriage became possessor of that country, where one of his heirs, Zacharias de Guizolfi, was still reigning in 1482. The Russian historian F. K. Brun, in "Trudy Pervavo Archeologickeskavo Syezda v Moskvye," 1869, ii. 386, suggests that the name of the princess might not have been "Bikhakhanim," but "Bikhakhatun," and that, if so, she was the daughter of the Georgian prince Bek II. (d. 1391), the ruler of Samtzke and Clarzhet (Brosset, "Hist. de la Géorgie," ii. 206). See GUIZOLFI, ZACHARIAH DE.

BIBLIOGRAPHY: Richard Löwe, *Die Reste der Germanen am Schwarzen Meere*, p. 42, Halle, 1896.

H. R.

BIKKURE HA-'ITTIM ("First-Fruits of the Times"): An annual edited and published in Vienna, 1820–31, by S. J. Cohen. It first appeared as a supplement to the Hebrew calendar עתים מזמנים, and was intended for young people only. In 1822 it ceased to be a mere supplement, and became an independent magazine. It was adopted by the Galician MASKILIM as their organ for the purpose of fostering culture and education among the Galician Jews. According to Delitzsch, the "Bikkure ha-'Ittim" became the organ of the New-German school of poetry in Austria, the influence of Schiller being as apparent in this magazine as was that of Lessing in the "Meassef" (see HA-MEASSEF).

The influence of the "Bikkure ha-'Ittim" on the European Jews of the first half of the nineteenth century was inestimable. The magazine became a kind of college of Jewish learning for the Israelites of those days. Its success was largely due to the energy and indefatigable labor of its editor, who was a man of considerable literary ability and an ardent lover of Jewish literature. The first numbers, with their curious mixture of Hebrew and German articles (the latter being in Hebrew characters), and with their many reprints of articles from the "Meassef"—which had ceased to exist—proved to be rather inferior literary fare. Gradually, however, the magazine improved both in style and in matter, and finally became the literary resort of the greatest Hebrew scholars of the age, men like S. D. Luzzatto, S. L. Rapoport, and I. S. Reggio contributing to it for many years. The "Bikkure ha-'Ittim," in fact, stimulated the powers of many promising young Hebrew writers. Thus the great Hebrew stylist, Isaac Erter, published therein some of those papers which are now so greatly admired for their elegant composition and stinging wit (see ERTER, ISAAC).

As the name of the magazine signifies, it was one of the forerunners of modern Hebrew journalism; and it was undoubtedly one of the factors in the revival of modern Hebrew.

BIBLIOGRAPHY: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 101, 102; Winter and Wünsche, *Jüd. Literatur*, iii. 862; Weissberg, in ממזרח וממערב, pp. 39–44.

G. M. RA.

BIKKURIM ("First-Fruits"): Name of the last treatise of Seder Zera'im. It treats of the way of carrying out the commandment concerning first-fruits mentioned in Deut. xxvi. 1–11. The commandment includes two things: (1) the bringing of the first-fruit, and (2) a declaration to be made by him who brings it, that he owes everything to the kindness of God toward the Israelites, from the times of the Patriarchs up to the present day. The treatise deals with this subject in three chapters.

Chapter i. deals with the conditions that necessitate the bringing of the first-fruits. The Mishnah enumerates three classes of landowners: (*a*) Those that can not bring the first-fruits, either because the fruit is not entirely the product of their land, *e.g.*, when part of the root is outside their land; or because they are not the real or the legitimate owners of the land; or because the produce of their land includes none of the seven kinds enumerated in Deut. viii. 8, or is only of inferior quality unfit for bikkurim. (*b*) Those that bring the first-fruits but do not make the declaration; viz., proselytes, freed slaves, guardians who manage the property of orphans, delegates, females, half-males, and undeveloped persons (ANDROGYNOS and ṬUMṬUM). (*c*) Those that bring the first-fruit and make the declaration; viz., the owners of land (including those who have bought three trees growing in another man's land) producing some of the seven kinds, of average or superior quality; provided they bring the first-fruit between the Feast of Weeks and the Feast of Tabernacles. When brought after the festival, the declaration must not be made.

In chapter ii. a comparison, as to legal classification; is made between "terumah" (given to the priest), "ma'aser" (the second tithe, which had to be brought to Jerusalem and consumed there), and "bikkurim" (to be brought to the Temple and given there to the priests). Other similar legal comparisons are given: between citron, trees, and vegetables; between the blood of human beings and that of cattle and creeping things; and between beast, cattle, and "koy" (כוי), an intermediate between cattle and beast.

Chapter iii. contains a full account of the way the first-fruits were brought to the Temple.

A fourth chapter, containing a comparison between the laws referring to man, woman, and androgynos (intermediate between man and woman), has been added by some of the editors of the Mishnayot. It is part of the Tosefta Bikkurim. The Tosefta by this name contains two chapters on a line with the Mishnah.

There is no Gemara in the Babylonian Talmud. The Palestinian Talmud has Gemara on Bikkurim, in which the laws of the Mishnah are discussed in the usual way, with a few digressions, noteworthy among which is that on Lev. xix. 32, "Thou shalt rise before the hoary head and honor the face of an old man," and on the value of the title "zaḳen" (elder) conferred on scholars in Palestine and outside Palestine (Yer. iii. 65c).

J. SR. M. F.

BIKKURIM: A Hebrew annual that appeared in Vienna for two years (1864, 1865), Naphtali Keller being its editor and publisher. The greatest Hebrew scholars of the age, as J. H. Weiss, Jellinek, Reifmann, Lewisohn, Gottlober, Meyer Friedmann, Letteris, and others, were among its contributors. Before Keller had time to prepare the second volume for publication, he died, and Jellinek, together with Meyer Friedmann, took up the work of arranging all the material Keller had amassed; and with the publication of this volume the issue was discontinued. The two volumes published contain little poetry or fiction, and are almost exclusively devoted to questions of Jewish scholarship, history, and literature.

G. M. RA.

BILDAD (LXX., Βαλδάδ): One of the three friends of Job (Job ii. 11). The meaning of the name is not clear; opinions of scholars vacillate between rendering "Bel has loved" (compare "Eldad," Num. xi. 26 *et seq.*, and "Elidad," Num. xxxiv. 21; Nöldeke, "Z. D. M. G." xlii. 479) and regarding it as a softened pronunciation of "Birdad," which would then be identical with "Bir-dadda" that appears in

Assyrian inscriptions. Delitzsch ("Wo Lag das Paradies?" p. 298) mentions also Bedad, the father of the Idumean king Hadad. Bildad was descended from Shuah, a son of Abraham and Keturah, mentioned in Gen. xxv. 2, and now generally associated with the place Sûhu on the Euphrates, south of Carchemish (compare Delitzsch, *l.c.* pp. 297 *et seq.*; "Zeitschrift für Keilinschriften," ii. 91 *et seq.*; Glaser, "Skizze," ii. 446). Bildad appears three times in the dialogue with Job; in the first speech (Job viii.) he dwells chiefly on the wisdom of the fathers, who preach the destruction of the wicked; in the second speech (*ib.* xviii.) he pictures this destruction; and in the third speech (*ib.* xxv.) he confines himself to a few words, because he has in reality nothing more to say. He speaks of God's "dominion and fear . . . in His high places" only to emphasize man's impurities and imperfections, and leaves it to Job to apply the doctrine to his own case. All attempts to lengthen this last short speech by additions from other parts of the book have proved failures, and are indeed unnecessary (compare Budde, "Das Buch Hiob," pp. 142 *et seq.*).

J. JR. W. N.

BILEAM. See Balaam.

BILGAH.—**Biblical Data:** One of the twenty-four divisions of the priests who officiated in the Temple. According to I Chron. xxiv. 14, Bilgah is the fifteenth in order, and is immediately preceded by that of Jeshebeab. Among the Babylonian exiles who returned, there was also a priest, Bilgai (Neh. x. 9 [A. V. 10]) or Bilgah (*ib.* xii. 5) by name, whose descendant, Shammua, became the head of a priestly house (*ib.* xii. 18). In the Septuagint the names read Βελγά, Βέλγαί, and Βαλγάς; and Josephus mentions a certain Meĭrus as a son of Belgas ("B. J." vi. 5, § 1). The traditional meaning given the name is "rejuvenation." Modern lexicographers explain it as "cheerfulness."

——**In Rabbinical Literature:** According to a Talmudic tradition preserved in "Halakot Gedolot" (ed. Hildesheimer, p. 631), Bilgah was assigned to the group which officiated on the second and sixth days of the Feast of Tabernacles. The priests, when entering upon their duties, received their share in the northern part of the Tabernacle, because this was near the seat of their activity. The section assigned to each division of the priesthood was furnished with an iron ring fastened to the floor, for the purpose of securing the animal designed for slaughter, and there were accordingly twenty-four openings in the wall where the knives used for slaughtering were kept. Bilgah alone received his share in the south, his ring being nailed down, and his wall closet tightly sealed, as a punishment for the apostasy of a woman of that house by the name of Miriam, who, during the Greek dominion under Antiochus Epiphanes, had denied her faith and married a hipparch (Tos., Suk. iv. 28; Suk. 56b; Yer. Suk., end; "Rev. Et. Juives," xxxix. 54). It is further related that when the Greeks forced their way into the Temple, this woman beat her sandals upon the altar, crying: "Wolf, wolf [Λύκος, λύκος], thou hast swallowed the substance of Israel, but hast deserted us in the day of our need!"

According to another opinion, the priests of Bilgah delayed too long in entering upon the performance of their functions; so that those of the division Jeshebeab were compelled to act in their place, and consequently received the prerogatives of Bilgah (Tos., *l.c.*; Yer. Suk., end); to which the Jerusalem Talmud adds that in this instance the division Bilgah was neither abolished nor amalgamated with the other twenty-three divisions, because this would have interfered with the ancient institution. The opinion of Buxtorf, that Miriam, daughter of Bilgah, was a member of a sacred order of virgins, deserves mention only as a curiosity. Kalir's dirge, איכה ישבה, which, on the basis of the Midrash, mentions the divisions of the priesthood, contains no reference to Bilgah; see art. Benjamin.

Bibliography: Hastings, *Dict. Bibl.* s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.; Buxtorf, *Lexicon*, p. 306; Kohut, *Aruch Completum*, ii. 94; Krauss, in *Rev. Et. Juives*, xxxix. 54; Rahmer, *Die Hebräischen Traditionen in den Werken des Hieronymus*, p. 58; Grätz, *Gesch. der Juden*, ii. 434, note 1.

K. S. Kr.

BILHAH: A locality in southern Judea (I Chron. iv. 29), evidently the same as "Balah" (בלה, Josh. xix. 3) and "Ba'alah" (בעלה, Josh. xv. 29).

G. W. N.

BILHAH (בלהה; LXX. Βαλλά; but in I Chron. vii. 13 Βαλαάν or Βαλαάμ).—**Biblical Data:** Rachel's handmaid, given by Rachel as a concubine to Jacob, to whom, according to Gen. xxx. 3 (compare Gen. xxix. 29, xxxvii. 2), she bore Dan and Naphtali upon Rachel's knees. The expression signifies that Rachel, who is also represented as choosing the names "Dan" and "Naphtali," regarded them as her own children or actually adopted them. In Gen. xxxv. 22 (I Chron. v. 1) there is a reference to an incestuous intercourse between Bilhah and Reuben.

J. JR. W. N.

——**In Rabbinical Literature:** According to Gen. R. lxxiv. 14, Bilhah was one of the daughters of Laban. When Rachel died she was replaced by Bilhah in Jacob's affections, and he took up his residence in her tent. This displeased Reuben, who saw in Bilhah a new and favored rival of his mother Leah; he therefore removed Jacob's couch from Bilhah's tent. It was to this episode that the Rabbis considered Jacob to allude in the farewell to his children (Gen. xlix. 4): "Because thou wentest up to thy father's bed" (Gen. R. xcviii. 4; somewhat different in Shab. 55b). After Jacob's death Bilhah was the "messenger" sent by the brothers to Joseph to crave his mercy (Gen. l. 16). They told her she had been deputed to relate to Joseph all the words of the parting blessing conferred by Jacob upon his favorite son; which untruth was regarded by them as permissible for the sake of peace (Tan., ed. Buber, iii. 18). This legend seems to have been contained in the passage, Gen. R. l. 16, as read by the ancients, Rashi, and Yalḳut, although not found in modern editions.

K. L. G.

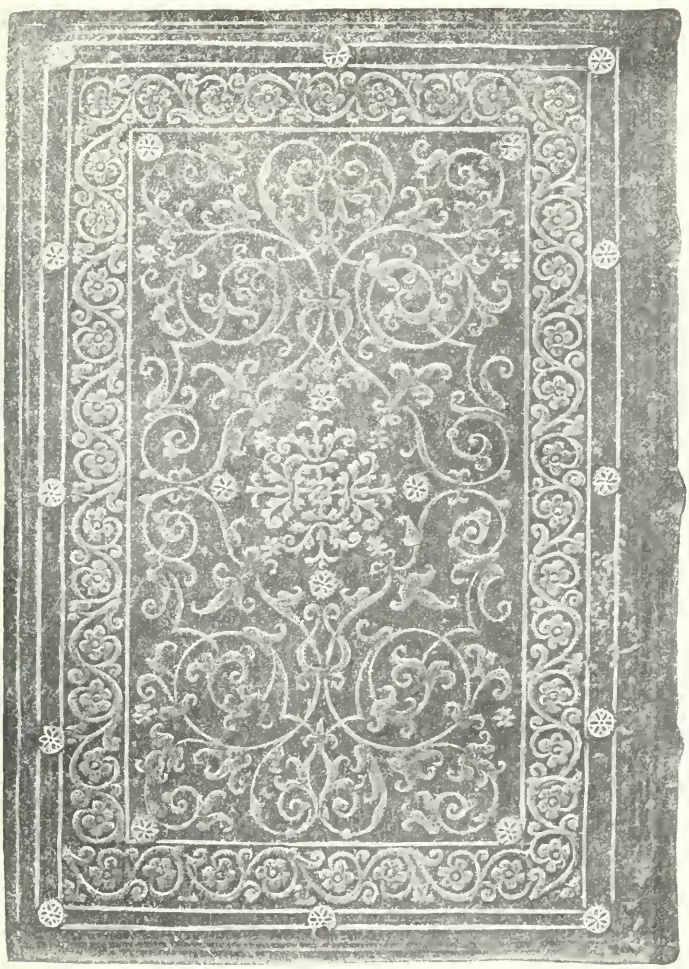
——**Critical View:** It is no longer disputed that in this and in every other genealogical account, tribal and not personal relations are designated. Marriage symbolizes in these early traditions the fusion of two tribes originally distinct. The husband represented the stronger tribe and gave his name to both; and the wife represented the weaker which

merged in the stronger. If the weaker tribe was greatly the inferior of the stronger in authority and power, it was represented as a concubine (compare Stade, "Gesch. des Volkes Israel," 2d ed., i. 30). Consequently Bilhah (like Hagar, Keturah, and others) is to be regarded as the name of a tribe; even though there are no further indications of the fact, and the meaning of the name has not been determined. There is no proof of the accuracy of Ball's conjecture ("S. B. O. T." on Gen. xxx. 3) that "Bilhah" is connected with the Arabic "baliha" (simple, artless, easily misled).

Since Dan and Naphtali appear as the sons of the handmaid of Rachel, the mother of the tribe of Joseph, they are thus characterized as tribes of the second rank subordinate to Joseph. This is confirmed by such historic evidence concerning the tribes as has been preserved. It has not been determined whether Naphtali was always joined to Dan or was added at the period when the latter was driven from its settlement and forced to move to the north. It is possible that at first Dan was only a clan of the tribe of Joseph, like Benjamin, unsuccessfully trying to establish itself outside the original tribe; and it is not improbable that the portion of Dan which settled in the north came into intimate relations with the adjacent tribe of Naphtali. Such circumstances as these are reflected in the genealogical accounts.

According to Gen. xxxv. 22a, Reuben committed adultery with Bilhah; and according to Gen. xlix. 4, his downfall was due to his defiling his father's couch. The meaning of this story is doubtful. Dillmann, in his commentary on the passage, and Stade, *ib.* i. 151, think that reproach is attached to Reuben for adhering to the old custom by which the son inherits his father's concubines, at a time when the other Israelitish tribes had adopted different customs. A point against this assumption is that there are proofs of the existence of the custom in the land west of the Jordan as late as the time of the kings (compare II Sam. xvi. 21; I Kings ii. 13–25). The following explanation, suggested by Holzinger in his commentary on Gen. xxxv. 22, seems more likely: Reuben's position as firstborn designates his greater power, which, however, was soon lost in one way or another. In the time of his strength he had tried to extend his power westward through the tribes descended from Bilhah; and later generations regarded this as a sin against Jacob. An analogy to this interpretation is to be found in the disapproval expressed in Gen. xxxiv. 30 of the treacherous attack on Shechem made by Simeon and Levi.

J. JR. W. N.



Leather Binding of "Or Amim," 1537, Tooled in Gold.
(In the collection of Hon. Mayer Sulzberger.)

BILL OF DIVORCE. See Divorce.

BILL OF EXCHANGE. See Exchange.

BILL OF MANUMISSION. See Slaves.

BILSHAN.—Biblical Data: One of the important men who came to Jerusalem from Babylon with Zerubbabel (Ezra ii. 2; Neh. vii. 7). In I Esd. v. 8 he is called "Beelsarus," which points to the form Belshar (= "Belshar-uṣṣur" = O Bel, protect the king); while "Bilshan" points to "Belshunu" (His Lord). J. Halévy ("Revue Etudes Juives," x. 3) translates the name "père de la langue" (אב לשון).

G. G. B. L.

——**In Rabbinical Literature:** According to the Rabbis, Bilshan is not a proper name, but a surname to the preceding name, Mordecai. The latter was given this epithet because of his linguistic attain-

ments, Bilshan meaning "man of language" (בעל לשון). He not only spoke many languages—the seventy corresponding to the number of nations according to the Rabbis—but also understood the language of the dumb (Men. 64b, 65a). L. G.

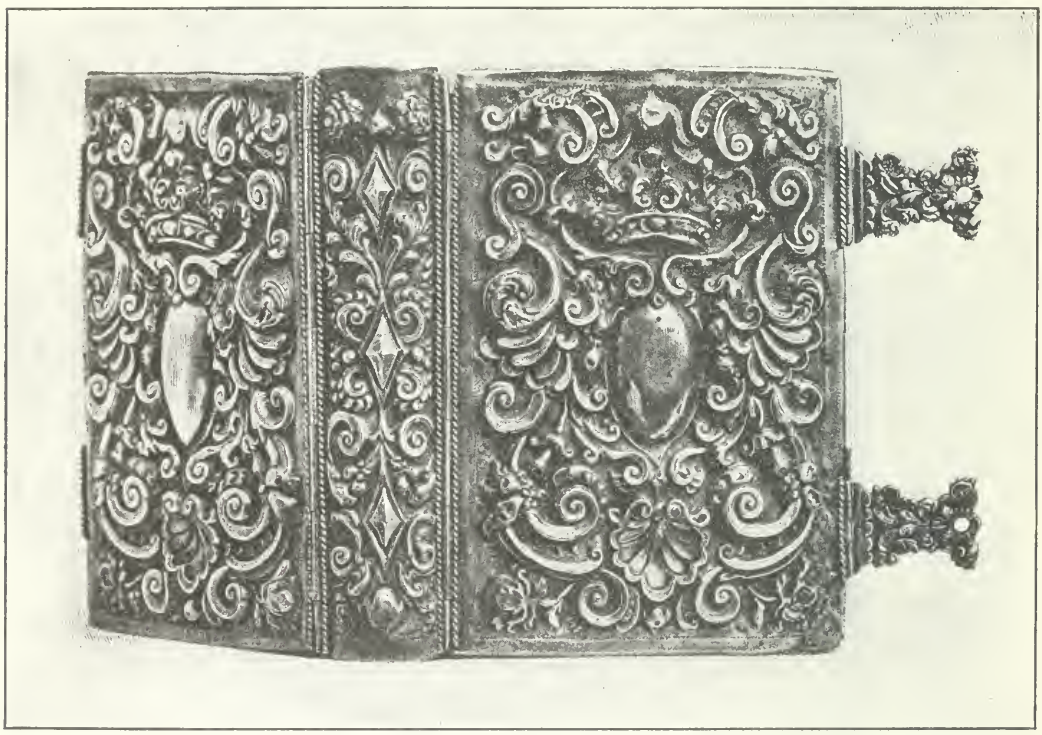
BINA BEN DAVID: Cabalist, and rabbi at Lockacze, Poland, in the middle of the seventeenth century. Bina was the author of "Zer Zahab" (Crown of Gold), Cracow, 1647, an alphabetical index to, and extracts and explanations from, the Zohar and Midrash. At the end are novellæ on many Talmudical passages. A considerable portion of the work was translated into Latin by Knorr von Rosenroth in "Cabbala Denudata." Steinschneider ("Cat. Bodl." col. 545) incorrectly cites Bina as "Baruch" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 152).

Bibliography: Steinschneider, *Cat. Bodl.* col. 545; Zedner, as above; Fürst, *Bibl. Judaica*, i. 200; Benjacob, *Ozar ha-Sefarim*, p. 161.

K. I. Br.

BINDING: The art of fastening together sheets of paper, leaves of parchment, or folios, and of covering them with parchment, leather, linen, or pasteboards. It was originally practised by the writer of the book. When books were written on scrolls, these were connected together by bands and protected from dust by mantles (see Scrolls of Law). The earliest extant book-covers—those of the Cairo Genizah—are of parchment on both sides, long enough to overlap each other. The back ends in a point, a kind of three-cornered flap, to which ribbons or straps are sewed to tie the volume together. Such bindings are still largely used among the Jews of Yemen. Another kind of binding with overlapping parchment or leather was intended to protect the free edge, and on it the name of the book or the titles of parts of it were often marked. The stitching-thread often goes entirely through the book, making it difficult to open.

After the invention of printing rich owners frequently ornamented Bibles and prayer-books with clasps and mountings of gold and silver, this being especially the case with the prayer-books given by the bridegroom to the bride. To-day the book takes the place of the medieval Siblonos-girdle, presented by the bride to the bridegroom. Pressed leather bindings are often decorated with flowers and garlands. The entire issue of a book is usually in the same binding, but occasionally it is issued in two different kinds of binding, as in the case of Simon Duran's Responsa, Amsterdam, 1738. Clasps of precious metal are found, often finely chased, and in the shape of a hand or representing the figures of Moses and Aaron. Bindings entirely of silver, intended as gifts for eminent persons, were used chiefly in Italy. Jewish binders were to be found at Prague and in almost every ghetto.



Silver Binding of a Hebrew Prayer-Book.
(In the collection of J. Kauffmann of Frankfort-on-the-Main.)

Bibliography: Steinschneider, *Vorlesungen über die Kunde Hebr. Handschriften, deren Sammlungen und Verzeichnisse*, p. 33, Leipsic, 1897.

J. A. F.

BINDING AND LOOSING (Hebrew, "asar we-hittir"; Aramean, "asar we-shera"): Rabbinical term for "forbidding and permitting." The expression "asar" (to bind herself by a bond) is used in the Bible (Num. xxx. 3 *et seq.*) for a vow which prevents one from using a thing. It implies binding an object by a powerful spell in order to prevent its use (see Targ. to Ps. lviii. 6; Shab. 81b, for "magic spell"). The corresponding Aramean "shera" and Hebrew "hittir" (for loosing the prohibitive spell) have no parallel in the Bible.

The power of binding and loosing was always claimed by the Pharisees. Under Queen Alexandra, the Pharisees, says Josephus ("B. J." i. 5, § 2), "became the administrators of all public affairs so as to be empowered to banish and readmit whom they pleased, as well as to loose and to bind." This does not mean that, as the learned men, they merely decided what, according to the Law, was forbidden or allowed, but that they possessed and exercised the power of tying or untying a thing by the spell of their divine authority, just as they could, by the power vested in them, pronounce and revoke an anathema upon a person. The various schools had the power "to bind and to loose"; that is, to forbid and to permit (Ḥag. 3b); and they could bind any day by declaring it a fast-day (Meg. Ta'an. xxii.; Ta'an. 12a; Yer. Ned. i. 36c, d). This power and authority, vested in the rabbinical body of each age or in the Sanhedrin (see AUTHORITY), received its ratification and final sanction from the celestial court of justice (Sifra, Emor, ix.; Mak. 23b).

In the New Testament.

In this sense Jesus, when appointing his disciples to be his successors, used the familiar formula (Matt. xvi. 19, xviii. 18). By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees who "bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers"; that is, "loose them," as they have the power to do (Matt. xxiii. 2–4). In the same sense, in the second epistle of Clement to James II. ("Clementine Homilies," Introduction), Peter is represented as having appointed Clement as his successor, saying: "I communicate to him the power of binding and loosing so that, with respect to everything which he shall ordain in the earth, it shall be decreed in the heavens; for he shall bind what ought to be bound and loose what ought to be loosed as knowing the rule of the church." Quite different from this Judaic and ancient view of the apostolic power of binding and loosing is the one expressed in John xx. 23, where Jesus is represented as having said to his disciples after they had received the Holy Spirit: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." It is this view which, adopted by Tertullian and all the church fathers, invested the head of the Christian Church with the power to forgive sins, the "clavis ordinis," "the key-power of the Church."

BIBLIOGRAPHY: Cheyne, in *Encyc. Bibl.* s.v.; Schenkel's *Bibel-Lexikon*, s.v. *Binden und Lösen*; Hamburger, *R. B. T.* iii. 27 *et seq.*; Herzog-Hauck, *Real-Encyc.* s.v. *Schlüsselgewalt*; see also VOWS, LOOSING OF.

K.

BING, ABRAHAM: German rabbi and Talmudist; born in 1752 at Frankfort-on-the-Main; died in 1841 at Würzburg, Bavaria, where he had been chief rabbi until his resignation at the beginning of 1839. Before officiating at Würzburg, he was rabbi at Heidingsfeld, Bavaria. Bing was a pupil of Nathan Adler of Frankfort, and belonged to the old orthodox school which admitted no innovations in religious matters, even in externals. A decided opponent of the reform movement, he declared it to be the duty of every orthodox Jew to refuse to go to the temples of the reformers. He was director of a large yeshibah and had a great reputation as a Talmudist. Among the Talmudic works which he left at his death, only the glosses on the Shulḥan 'Aruk, Oraḥ Ḥayyim, have been printed, these bearing the title, "Zikron Abraham" (Presburg, 1892, edited by Isaac Bamberger).

BIBLIOGRAPHY: Winter and Wünsche, *Jüdische Litteratur*, iii. 762; Geiger, *Wiss. Zeit. Jüd. Theol.* 1835, p. 125, 1836, p. 411; Jost, *Annalen*, 1841, p. 96; *Allg. Zeit. des Jud.* 1839, p. 21; *Monatsschrift*, 1893, p. 437; compare *All. Zeit. des Jud.* 1841, p. 83, and Nathan Bamberger, *Rabbiner Seligmann Bär Bamberger*, p. 8.

L. G. I. BER.

BING, ALBERT: Austrian physician; born at Nikolsburg, Moravia, Sept. 20, 1844. He attended the gymnasium in his native city, and studied medicine at the University of Vienna, where he completed his course in 1870. The following year he received the degree of doctor of medicine, and one year later that of doctor of surgery, both conferred by the University of Vienna. In 1871 he was appointed on the staff of the Vienna General Hospital with the title of adjunct physician. Bing held this position until 1873, when he became assistant to the famous otologists Politzer and Gruber in the newly erected clinic for diseases of the ear, remaining in this position three years. After a lapse of five years he was made privat-docent of otology at the University of Vienna. Bing has held clinics for the diseases of the ear since 1878, at the hospital of the sisters of charity at Gumpendorf, near Vienna, and has been otologist to the royal guard. He has been a frequent contributor to a number of medical papers, and is the author of over twenty-four monographs on otology, which he published in that "Allgemeine Wiener Medizinische Zeitung"; "Monatsschrift für Ohrenheilkunde"; "Wiener Medizinische Blätter"; "Wiener Medizinische Wochenschrift"; "Zeitschrift für Diagnostik und Therapie"; "Centralblatt für die Ohrenheilkunde"; "Centralblatt für die Gesammte Therapie"; "Wiener Medizinische Presse"; and the transactions of various scientific bodies. His writings treat chiefly of the pathology, symptoms, and treatment of the diseases of the ear; a few papers, however, being devoted to the technique of the examination of the ear. The most important of Bing's publications include: "Vorlesungen über Ohrenheilkunde," with twenty-seven wood-cuts and one double plate, Vienna, 1890; "Die Entotische Anwendung des Hörrohres. Ein Neues Diagnostisches Hilfsmittel bei der Untersuchung Schwerhöriger," in "Monatsschrift für Ohrenheilkunde," 1876; "Neue Behandlungsweise der Sclerosirenden Mittelohrentzündung," in "Wiener Medizinische Blätter," 1879; "Ein Neuer Stimmgabelversuch; Bei-

trag zur Differential Diagnostik der Krankheiten des Mechanischen Schallleitungs und des Nervösen Hörapparates," in "Wiener Medizinische Blätter," 1891, iv. 41; "Zur Analyse des Weberischen Versuches," in "Wiener Medizinische Presse," 1891, Nos. 9 and 10.

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, ii. 33; A. Wernich and August Hirsch, *Biographisches Lexikon Hervorragender Aerzte Aller Zeiten und Völker*; J. Pagel, *Biographisches Lexikon Hervorragender Aerzte des 19ten Jahrhunderts*, p. 177

S W. S.

BING, MEYER HERMANN: Danish art publisher and manufacturer; born at Copenhagen June 1, 1807; died there Sept. 15, 1883. As a boy he was employed in his father's book- and stationery store, assuming charge of it with his younger brother at their father's death. In 1846 he set up for himself and became the publisher of many important art periodicals and books, and founded, together with the engraver W. Tersley, a lithographic establishment. Bing also founded a china factory in company with his brother and Frederick Gröndahl, which gained a reputation almost as great as the Royal Danish china factory. In 1863 he transferred his publishing-house to his son and son-in-law. Bing was elected president of the first congress of Scandinavian booksellers in 1856. From 1858 to 1871 he was town councilor in Copenhagen; in 1868–71 president of "Industriforeningen"; and up to his death director of the two Jewish free schools in Copenhagen.

Bibliography: Salmonsen, *Store Illustrerede Konversations-Lexikon*.

S. A. M.

BING, SOLOMON: German physician; son of Dr. Abraham Bing of Bingen, and son-in-law of the well-known physician and scholar Joseph Solomon del Medigo; born about the year 1615. In his boyhood he attended the colleges of the Jesuits in Mayence and Prague to learn Latin and other languages; and then devoted himself to the study of medicine, first under the tutorship of Del Medigo, and finally in the University of Padua, where he received the degrees of doctor of philosophy and of medicine. Upon the departure of his father-in-law, Del Medigo, from Frankfort-on-the-Main for Prague, in 1645, Bing applied to the authorities of Frankfort for permission to succeed him as physician of the Jewish quarters. After considerable trouble—being a graduate from the University of Padua he refused to be reexamined as requested by the authorities—he obtained the necessary permission, and practised medicine among both Jews and Christians. But, like the other Jewish physicians, he suffered from the ill will of his rivals. In 1653 he was accused of having caused the death of one of his Christian patients by injurious drugs. In consequence of this accusation the practise of Jewish physicians was limited to the Jewish quarter.

Bibliography: R. Landau, *Geschichte der Jüdischen Aerzte*, p. 116; M. Horovitz, *Jüdische Aerzte in Frankfurt-am-Main*, pp. 25-29; Aaron Friedenwald, *Jewish Physicians*, in *Publications of Gratz College*, Philadelphia, 1897, p. 163.

G. A. R.

BINGEN: City of Hesse, situated on the Rhine. Jews lived there from the earliest times, for they are mentioned by the traveler Benjamin of Tudela, who visited Bingen toward the middle of the twelfth century. In May, 1254, Bingen joined the union of Rhenish cities which, for financial reasons, protected the Jews. But this favorable condition of things was soon changed, for at the time of the Black Death (1348–49) the Jews of Bingen, in common with the other Jews in Germany, suffered severe persecutions. The community, however, was never quite extinguished. In the first half of the fifteenth century a rabbinical synod assembled there. During the time of the Reuchlin and Pfefferkorn controversy, Pfefferkorn went to Bingen, where, with the help of the authorities, he confiscated a number of Hebrew books. The celebrated rabbi of medieval times, Seligman Bing Oppenheim, was a native of Bingen.

At the present day the Jewish community numbers 685, of whom 122 are house-owners. There are a number of charitable societies for the dowering of Jewish brides and the care of the poor, sick, and dead. Bingen is a grand-ducal rabbinate, Dr. R. Grünfeld being the rabbi. His predecessor was M. Lebrecht. For further particulars see Hesse.

Bibliography: Saifeld, *Martyrologium*; Kohut, *Gesch. der Deutschen Juden*, passim; *Jahrbuch des Deutsch-Israelitischen Gemeindebundes*.

K. A. M. F.

BINNUI: **1.** A Levite (Ezra viii. 33). **2.** One of the Bene Pahath Moab who had taken foreign wives (Ezra x. 30). **3.** One of the Bene Bani, also found in the list of those who had taken foreign wives (Ezra x. 38). **4.** Son of Henadad, who built part of the wall of Jerusalem (Neh. iii. 24) and sealed the covenant with Nehemiah (Neh. x. 10 [A. V. 9]). **5.** Head of a family who returned with Zerubbabel (Neh. vii. 15).

J. JR. G. B. L.

BIRAH. See Acra.

BIRCH-HIRSCHFELD, FELIX VICTOR: German pathologist and medical author; born at Kluvensiek, near Rendsburg, in the province of Holstein, Prussia, May 2, 1842; died at Leipsic Nov. 19, 1899. He received his education at Kiel and Leipsic, graduating from the latter university as doctor of medicine. He was then appointed assistant at the pathological laboratory, and later at the university hospital. In 1869 he filled the position of assistant physician at the asylums for the insane at Sonnenstein and Kolditz, Saxony, successively.

During the Franco German war, in 1870, he was surgeon at the Reservelazareth at Uebigau, near Dresden. At the close of the war, in 1871, he became prosector at the municipal hospital in Dresden, of which institution he was appointed chief physician in 1882. From 1871 to 1875 Birch-Hirschfeld was lecturer on pathology at the postgraduate courses for military surgeons at Dresden. In 1875 he was appointed a member of the Sächsische Medicinische Kollegium. In 1885, when but forty-three years old, Birch-Hirschfeld succeeded Cohnheim as professor of pathology at the University of Leipsic, one of the leading medical institutes of Germany, and in 1891 he represented the university in the upper house of the Sächsische Ständekammer.

Among his prominent works are: "Lehrbuch der Pathologischen Anatomie," Leipsic, 1877; "Die

Bedeutung der Muskelübung für die Gesundheit, Besonders der Deutschen Jugend," Leipsic, 1883; "Grundriss der Allgemeinen Pathologie," Leipsic, 1892; and of his numerous essays the following are the more important:

"Hoden-Krebs," "Geschwulstembolie," "Cylindromfrage," "Ueber Akuten Milztumor," "Pyämie," "Syphilis Neugeborener," in "Archiv für Hygiene," vols. ix.–xvi.; "Die Entstehung der Gelbsucht Neugeborener Kinder," in "Virchow's Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," vol. lxxxviii.; "Uebergang von Tuberkelbazillen aus dem Mütterlichen Blut auf den Fötus," in Ziegler's "Beiträge zur Allgemeinen Pathologie und zur Pathologischen Anatomie," Jena, 1890; "Ueber Sarkomatöse Drüsengeschwulst der Niere im Kindesalter," *ib.* 1898; "Skrofulose und Krankheiten der Lymphdrüsen," in Ziemssen's "Handbuch der Speciellen Pathologie," xiii., part 2; "Ueber die Krankheiten der Leber und Milz," in Gerhardt's "Handbuch der Kinder-Krankheiten," iv., part 2.

Birch-Hirschfeld's knowledge in his special branch of medicine was very extensive; and he was self-sacrificing in the practise of his profession.

Bibliography: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BIRDS.—Biblical Data: The general designation for winged animals is "'of" (עוף, Hosea ix. 11; Isa. xvi. 2) or "'of kanaf" (עוף כנף, Gen. i. 21), "ẓippor" (צפור, Gen. xv. 10), or "ẓippor kanaf" (צפור כנף, Deut. iv. 17; Ps. cxlviii. 10), or "ba'al kanaf" (בעל כנף, Prov. i. 17). The expression "ẓippor," however, denotes an individual bird in distinction from "'of," the generic term. "'Ayiṭ" (עיט, Isa. xviii. 6; Gen. xv. 11) denotes birds of prey; compare "ayyah" (איה, Lev. xi. 14; Deut. xiv. 13).

Domesticated Birds.

The frequent mention of birds in the Bible shows that they abounded in Palestine, in which country many birds are found at the present time. The only domesticated birds among the Israelites were the dove ("yonah," יונה) and the turtle-dove ("tor," תור). Endeavors were probably made to lure the shy rock-pigeon to the neighborhood of dwellings and tame it by providing suitable nesting-places. Neither the Hebrews nor the Egyptians knew of poultry until the contact with the Medes and Persians, who in their advance toward the west introduced the breeding of chickens. At the time of Jesus chicken-breeding was quite common in Palestine (compare Matt. xxiii. 37, xxvi 75; Luke xiii. 34).

Though representations of ducks are found on Egyptian monuments, it is doubtful whether the Israelites knew of them; and the meaning of "barburim abusim" (ברברים אבוסים, I Kings v. 3 [A. V. iv. 23]), "fatted fowl," which is sometimes explained as "ducks," may be questioned Sparrows evidently were as numerous in olden times as today, although the term "ẓippor," by which they were designated, also means small birds in general (compare στρουθίον, Tobit ii. 10). Then, as now, the sparrow was used as food (Matt. x. 29; Luke xii 6). The partridge ("ḳore" [קורא], I Sam. xxvi. 20, Jer. xvii. 11) also abounded, or, to be more exact, the ptarmigan, a species of the red-legged partridge which lives in mountains and waste places.

The following migratory birds are mentioned (1) The swallow ("sus," סוס. perhaps סוס עגור, Isa. xxxviii. 14, for which Jer. viii. 7 has סוס וענור. Since in the Septuagint עגור is missing in both passages, the word is perhaps only an explanatory gloss. It may also be questioned whether "deror" (דרור, Ps. lxxxiv 4; Prov xxvi. 2) means the swallow. Whenever the latter is mentioned as a migratory bird, the swift is probably meant. (2) The quail ("selaw," שלו), which in September and October gathered in immense flocks on the shores of the Mediterranean, in order to migrate to the warmer regions of Asia and Africa In early spring it returned northward, flying mostly with the wind (Ex. xvi. 13; Num. xi. 31; Ps. cv. 40). (3) The stork ("ḥasidah," חסידה), mentioned as a migratory bird (Jer. viii. 7) which nests on the cypress tree (Ps civ. 17; compare Job xxxix. 13 *et seq.*; Zech v 9). (4) "Anafa" (אנפה, Lev. xi 19; Deut. xiv. 18), which means perhaps a heron, or is a generic name for the different species of heron.

Birds of Prey.

The following birds of prey ("'ayit") are mentioned: (1) "Shaḥaf" (שחף, Deut. xiv. 15), according to the Septuagint and the Vulgate, the gull (*larus*), which abounded in different species. But perhaps a kind of hawk or falcon is meant, which the Arabians call "sa'af." (2) The eagle ("nesher," נשר), which is often mentioned because of the lightning-like rapidity with which it pounces upon its prey (Hosea viii 1; Hab. i. 8). Sometimes the word "nesher" includes also the vulture, which is as large as an eagle, and which in the East is found much oftener than the eagle. Micah i. 16 refers probably to the vulture, perhaps to the carrion kite (*Vultur percnopterus*; compare Matt. xxiv. 28; Luke xvii. 37), distinguished from the eagle by its bald head and neck. The lammergeier is perhaps meant by (3) "peres" (פרס, Deut. xiv. 12, compare Tristram, "The Fauna and Flora of Palestine," p. 94). Some take it to signify the sea-eagle, which the Septuagint and the Vulgate identify with (4) "'azniyyah (עזניה, *ib* 12), also a species of eagle or vulture. (5) "Raḥam" (רחם, Lev. xi. 18), "raḥamah" (רחמה, Deut. xiv 17), which is certainly the carrion kite (*Vultur percnopterus*). (6) "Da'ah" (דאה, Lev. xi 14) or "dayyah (דיה), which is possibly the kite, chiefly the black kite (*Milvus migrans*). (7) "Ayyah" (איה, Job xxviii 7) which denotes probably the falcon. (8) "Neẓ" (נץ, Lev. xi 16), perhaps a name for a hawk, including probably some species of falcon (compare Job xxxix 26). (9) "'Oreb" (ערב, Gen. viii. 7), the raven or birds of that order, as the hooded crow, roller, daw, magpie, etc. (10) "Yanshuf" (ינשוף, Lev xi. 17; Deut. xiv. 16), probably a species of owl, perhaps the eagle-owl. (11) "Tinshemet" (תנשמת, Lev. xi. 18; Deut. xiv. 16), probably also a species of owl (12) "Kus" (כוס, Lev. xi. 17; Deut. xiv. 16), which likewise belongs to the owl order; it is perhaps the wood owl or the little owl, which lives among ruins. (13) "Shalak" (שלך, Lev. xi. 17; Deut. xiv. 17), probably the cormorant, which pounces upon its

prey from cliffs or rocks or from a height in air. (14) "Ḳat" (קאת, Lev. xi. 18; Deut. xiv. 17), which, according to the translators, is the pelican; but this is doubtful (see Isa. xxxiv. 11; Zeph. ii. 14). Among the birds was also included the "'atalef" (עטלף), the bat, of which several species are found in Palestine, where it abounds, as it does generally in the south.

Since some of these birds were eaten, the Law naturally separated them into clean and unclean (compare Lev. xi. 13 *et seq.*; Deut. xiv. 20 *et seq.*). For the sacrifice the dove ("yonah" or "tor") only was used (compare Lev. v. 7; xii. 8; xv. 14, 29). Whether, however, the Israelites, like the Chaldeans, practised AUGURY, we have no means of knowing.

Mode of Capture.

Birds were caught in two ways: either by (1) a spring-trap ("paḥ") or by (2) a sling with a wooden or stone projectile, by which the bird was brought down (compare Amos iii. 5; Hosea vii. 12, ix. 8). Seven different kinds of bird snares are referred to in the Old Testament, the chief of which are the throw-stick, springe, clap-net, the trap, and the decoy-bird. All are used at the present day.

The people had a genuine fellow-feeling for birds as well as for the domestic quadrupeds (Deut. xxii. 6 *et seq.*); and the many references to bird-life testify to the interest taken in it. The eagle that "stirreth up her nest . . . fluttereth over her young," becomes the prototype of YHWH's protecting love of Israel (Deut. xxxii. 11; Ex. xix. 4; compare Isa. xxxi. 5). In Prov. xxvii. 8 the homeless wanderer is compared to the "bird that wandereth from her nest" (compare Isa. xvi. 2). In Hosea xi. 11, people returning from Egypt and Assyria are compared to the doves returning to their dove-cotes. Jeremiah viii. 7 contrasts the people that "know not the judgment of the Lord" with the birds that "observe the time of their coming." Proverbs xxvi. 2 compares the unjust curse to the birds flying away. Israel's enemies are often compared to the birds pouncing upon their prey with lightning-like rapidity (Deut. xxviii. 49; Isa. xlvi. 11; Hosea viii. 1; compare Jer. xii. 9). The complete annihilation of man is often metaphorically expressed by the idea of giving his flesh up to the birds; compare Gen. xl. 19; Deut. xxviii. 26; I Sam. xvii. 44, 46; I Kings xiv. 11, xvi. 4, xxi. 24; Jer. vii. 33, xvi. 4, etc. These and similar references show how numerous and manifest the birds must have been; in fact, passages like Job xli. 5 and Bar. iii. 17 display their intimate connection with the life of the people.

J. JR. W. N.

——**In Rabbinical Literature:** The general name for birds in rabbinical literature is עופות. They are said to have been created from water mixed with sand, being thus intermediate between mammalia (בהמות), created from earth, and fishes, created from water (Ḥul. 27b). The eagle (Ḥag. 13b) is the king of birds, while the rooster is the most obstinate (Beẓah 25b).

The numerous species are divided into the clean and the unclean, both minutely described by the Talmud (compare CLEAN AND UNCLEAN); but it should be noticed that while there are only twenty-nine classes of unclean birds, the number of the clean is unlimited (Ḥul. 63a, b). It happens, however, that the unclean birds sometimes hatch the eggs of the clean, and vice versa. Among partridges the male sometimes sets on the nest (Ḥul. xii. 2, 138b). Some of the eggs are not fertile; such are those produced by the hen when she sits in the warm sun, these being, however, better for food (Beẓah 7a). The formation of the chick begins at the broad, flat end of the egg (Ḥul. 64b; compare Rashi on the passage). In addition to their production of eggs (referring only to those of the clean species, Ḥul. *l.c.*), birds are useful for other purposes. The meat, though less desirable than beef (Me'i. 20b), is esteemed as a delicacy among the rich, while the poor seldom eat it (Bek. 10a; Ket. 5a), the flesh of poultry being considered particularly good for old people (Yer. Peah viii. 21a).

The wings (Kelim xvi. 19), claws (Ḥul. 25b; compare Rashi on the passage), and eggs of birds are put to various uses, the last being sometimes covered with a glaze (Kelim *l.c.*). Blown egg-shells are used to hold oil for lamps (Shab. ii. 11, 29b); and even as early as Talmudic times the strength of an egg-shell placed on end was recognized, for sometimes an egg is placed under the foot of a bedstead to make the latter stand even (Beẓah 4a). The use of quills for writing was unknown in Talmudic times, and in the twelfth century the casuists questioned whether it was lawful to use them for the writing of Torah scrolls (Löw, "Ha-Mafteah," p. 349; Lewysohn, "Die Zoologie des Talmuds," p. 161).

Classes of Birds.

The Talmud names about one hundred classes and varieties of birds, but it is extremely difficult to identify them. For example, it mentions two varieties of the bird פטא אנדר (probably a Persian term; Kohut, "Aruch Completum," *s.v.*, suggests "darpash" = finch), one of which bears the royal by-name "Shapur" and was clean, while the other, also called after a Persian king, the "Firuz," is unclean (Ḥul. 62b). Mention is also made of a bird כרום (= *χρῶμα*, color), found in the neighborhood of Babylonia, which becomes iridescent at sunrise (Ber. 6b; Lewysohn [*ib.* p. 183] refers to the pajaro del sol, "sun-bird"). A similar many-colored bird is the צבוע ("many-colored"), which shows not less than three hundred and sixty-five hues (Gen. R. vii. 4), "ẓabua'" being the Hebrew name for peacock, which in rabbinical literature is usually designated by its Greek name טווס, *Ταώς*, as shown from a parallel passage in the Midrash cited (Tan., Tazria', ed. Buber, iii. 33).

The Talmud describes many birds, giving details of their natures and uses. The falcon (בר חידיא) is used in the chase. The hunter, seated on his horse, has the falcon at his side, releasing it at sight of another bird (Shab. 94a; Sanh. 95a). The keen sight of the vulture (דיה) is indicated in the following passage: "It can be in Babylon and see a corpse in Palestine" (Ḥul. 63b). The strong, piercing cry of the crane (כרוכיה) originated the saying: "Cry like a crane" (Ḳid. 49a). The heron (אנפה, "quarreler") in the Bible is a cruel bird that quarrels (אנף) constantly with its companions, as its name suggests. It belongs to the family of vultures, its real name

being דיה רגזנית ("angry dayah"). Another member of this family is the stork, or white dayah, called also "the pious one" ("ḥasidah"), because it shares its food with its mates (Ḥul. 63a, b). The stork's gall is an antidote for the sting of the scorpion (Ket. 50a). In addition to the dayah family, of which there are said to be no less than one hundred varieties (Ḥul. *l.c.*), the Talmud mentions the numerous varieties of the raven family (see RAVEN IN RABBINICAL LITERATURE). Hens, geese, and doves are considered domestic poultry, and the wild varieties are also named. Some birds, particularly song birds, and those of beautiful plumage, are kept as pets by the wealthy, and there is an allegory about a free bird which envies a friend in a cage its rich food, forgetting that the friend has paid for the food with its freedom (Pesiḳ., ed. Buber, xxv. 164a, b). The social life of birds originated the proverb: "Every bird dwelleth according to his kind, and so doth man according to his like" (B. B. 92b; the passage quotes verses from Eccles. [Sirach] xiii. 16, xxvii. 9, as if they were from the Scripture).

Among Jews, as among most nations (Gubernatis, "Zoological Mythology," on Birds), birds were thought to possess supernatural knowledge, because they soared in the air. Thus in rabbinical literature, both Babylonian and Palestinian, there are numerous references to the folk-lore on birds (see AUGURY; Zohar, "Balak," iii. 148b *et seq.*). In Noah's Ark only the clean ones dwelt in the part with Noah and his family; the others were in another part (Sanh. 108b). King Solomon knew the bird language (see SOLOMON IN LEGEND).

In Jewish Folk-Lore.

Parts of the body of some birds were used as remedies (Joel Heilprin, "Mifa'lut Elohim"; David Tevel Ashkenazi, "Bet David"). Compare BAR YOḲNI, COCK, DOVE, EAGLE, GOOSE, PIGEON, RAVEN.

BIBLIOGRAPHY: Lewysohn, *Die Zoologie des Talmuds*, pp. 15–16, 159–218.

L. G.

Birds as Souls: In Psalm xi. 1 the soul is compared to a bird: "Flee as a bird to your mountain." As living beings which move and fly through the air, birds have suggested themselves at all times and in all lands to primitive man as images of the soul, the name for which in most languages is taken from breathing ("nefesh," "neshamah," = "anima," or "psyche"); the soul was represented in the form of a butterfly, as illustrated by the tombs of the early Christians (Aringhi, "Roma Subterranea Novissima," ii. 324). The soul of the king of Egypt was pictured on the monuments as a bird; and the genius ("frawashi") of the kings of Assyria and Persia retained the wings of the bird (Rawlinson, "Herodotus," ii. 105, note 1; *idem*, "Ancient Monarchies," ii. 28, iii. 353; compare also Simrock, "Handbuch der Deutschen Mythologie," p. 461).

The Arabs also regarded the soul as a bird, and believed that after death it hovered at times around the body, screeching like an owl (Mas'udi, "Les Prairies d'Or," iii. 310, Paris, 1864; Sprenger, "Das Leben Mohammeds," i. 358, note; Kremer, "Gesch. der Herrschenden Ideen des Islams," 1868, pp. 166 *et seq.*). This view was shared by the Jews. They believed that all souls are gathered in a great cage or treasure-house in heaven, a columbarium, called "Guf"; and so Rabbi Assi teaches that the Messiah, the son of David, can not come until all the souls have been taken out of the Guf, and have gone through human bodies (Yeb. 62a, 63b; Niddah 13b; and elsewhere). In the Greek Baruch Apocalypse (ch. x.), Baruch sees in the fourth heaven a lake full of birds, and is told that these are the souls of the righteous, who continually sing the praise of God. These stories are repeated by Christian saints who affirm having seen the souls of the righteous in the shape of doves in paradise (M. R. James, in "Texts and Studies," v., lxix.; *idem*, in "Anecdota Græco-Byzantina," p. 181, quoted in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," p. 455).

The souls of the righteous which dwell in the Acherusian lake were consulted as God's counselors at the creation of man, according to Gen. R. 8, having their parallel in the Zendavesta ("Bundahish," ii. 10; Mihir Yast xxv. in "Sacred Books of the East," xxiii. 145).

In the Zohar the sparrow and the swallow, spoken of in Ps. lxxxiv. 3, are compared to the souls of the righteous which dwell in paradise, exactly as are those mentioned in the Baruch Apocalypse. Three times a year, in Nisan and Tishri, they rise upon the walls of paradise and sing the praise of the Master of the universe; whereupon they are ushered into the palace where the Messiah is hidden, called the great "Souls' Nest." They are adorned with crowns in his honor when he appears to them, and from beneath the altar of heaven, where dwell the souls of the righteous, they prepare the erection of the Temple of the future (Zohar ii. 7b, iii. 196b). Grätz ("Gesch. der Juden," vii. 9) failed to see that this rests on an old tradition.

It is customary among German Jews, when a death occurs, to open a window in order that the soul may fly away like a bird (compare Liebrecht, "Zur Volkskunde," 1879, p. 371). On birds around God's throne see MERKABAH.

K.

BIRKAT KOHANIM. See BLESSING, PRIESTLY.

BIRKAT HA-MINIM. See SHEMONEH 'ESREH.

BIRMINGHAM, ALA.: Capital of Jefferson county, Alabama, founded in 1871. The first congregation, Emanu-El, was organized in 1882; the corner-stone of its building being laid in July, 1886, and the building dedicated in 1889. The rabbis of the congregation have been: Alexander Rosenspitz, 1885; Maurice Eisenberg, 1886–90; Samuel Ullman, 1891–94; David Marx, 1894–95; Morris Newfield, 1895–. A second congregation, Knesses Israel, was founded in 1899. Birmingham has a Hebrew Ladies' Benevolent Relief Association, founded 1883; a social club, the Phœnix, established in the same year; and a Hebrew Aid Association, founded 1898. A lodge of the B'nai B'rith was organized 1884; a Youths' Auxiliary, 1897; a branch of the Council of Jewish Women, 1898; and a lodge of the B'rith Abraham, 1900.

Among the prominent citizens of Birmingham are: Samuel Ullman, alderman of the city, 1895–97, mem-

ber of the board of education since 1884, and its president since 1893; Benjamin M. Mayer, editor of the "Age Herald"; Emil Leeser, police commissioner, 1897–99, and editor of the Birmingham "Courier" (German); and Simon Klotz, French consul.

Birmingham has about 1,400 Jews in a total population of 38,415.

Bibliography: *American Jewish Year Book*, 5661 (1900–01).
See also article Alabama, i. 314, 315 of this Encyclopedia.

A.

BIRMINGHAM, ENGLAND: Chief town of Warwickshire. The Jewish community consists (1902) of a population of about 4,000, having grown to this number from 140 families (700 souls) in 1851. The first Jewish settlement is believed to have taken place about the year 1700; but the earliest records of the community are lost. Jews were probably attracted to Birmingham by the facilities which the chief productions of the town, hardware and jewelry, afforded for peddling and hawking. It was their custom to leave the town every Monday with a box of cheap jewelry and hardware, and to return on Friday for the Sabbath.

The first synagogue of which any record exists was erected as early as 1780 in a part of the town called "The Froggery," which has since been demolished. A Jewish cemetery existed in the same quarter of the town in 1730; but meetings for prayer were at that time held in a private residence. The present cemetery, in the suburb of Witton, was consecrated Feb. 14, 1871, prior to which, in addition to the burial-place in Granville street, there was another in a thoroughfare turning out of Bath row, which came to be known as Betholom row.

It was at Birmingham that Lord George Gordon was circumcised and received into the synagogue. In 1791 the synagogue in the Froggery was succeeded by one in Hurst street; and in 1810 another synagogue was established in Severn street, which is now used as a Masonic hall. A Hebrew philanthropic society was established on a modest scale as early as 1838, and it still exists. The present synagogue on Singer's Hill was consecrated in 1856; it accommodates upward of 600 seat-holders in the body of the building. The more modern Board of Guardians was founded in connection with this in 1870, after the model of the London body.

The earliest name of any official connected with the synagogue is that of Rabbi Isaiah Phillips, who was minister between 1785 and 1835. Other ministers have been Dr. M. J. Raphall and the Rev. A. P. Mendes, 1851–58. The present minister, the Rev. G. J. Emanuel, was appointed in 1864.

Schools connected with the synagogue have been in existence since 1810; and in 1843 Sir Moses Montefiore laid the foundation-stone of a new school in Hurst street. Of recent years a considerable number of societies and associations have been formed in Birmingham to meet the influx of Russian Jews, such as the Naturalization Society and Workingmen's Club.

Zionism is in considerable favor among the Birmingham Jews, a branch of the Chovevei Zion and a B'nai Zion Association having been recently founded among them.

Bibliography: Margoliouth, *Jews of Great Britain*, iii. 105 *et seq.*, London, 1851; *Jewish World*, 1877; Harris, *Jewish Year Book*, 5662 (1902).

J. L. J. G.—J.

BIRTH, NEW: Renewal of a man's nature by casting aside the impurity of sin which cleaves to him from his former life, thus turning him into a pious and righteous child of God. The idea of man's regeneration was first expressed by the prophet Ezekiel (xxxvi. 25 *et seq.*; compare xi. 19, xviii. 31; Ps. li. 12): "I will sprinkle clean water upon you: from all your filthiness and from all your idols will I cleanse you, and I will give you a new heart, and a new spirit will I put within you." It was probably suggested by the rite of ablution, which was connected with every conversion (see Zech. xiii. 1 *et seq.* and Isa. iv. 4; compare "Shibbole ha-Leḳeṭ," p. 145a, quoted by Schechter, in "Jew. Quart. Rev." xii. 421) and signified a change of the whole man; exactly as Naaman the proselyte, after bathing in the Jordan seven times, became clean "and his flesh like that of a little child" (II Kings v. 14). The expression used by the Rabbis for the person who underwent a change of heart through repentance and conversion is, therefore, "beriah ḥadashah" (a new creature). The verse, "The people which shall be created shall praise the Lord" (Ps. cii. 19 [18]), is explained in Midr. Teh. on the passage (compare Pesiḳ. d. R. K. xxviii. 181) thus: "The people who shall be reborn through repentance of their sins shall praise the Lord"; and it is either referred to the Messianic future, "the generation to come," or to the annual regeneration on the Day of Atonement, which, by blotting out the old year's sins, renders Sukkot "the first day" "of the reckoning of sins" (Tan. and Lev. R. to Lev. xxiii. 40).

The Proselyte.

The proselyte who casts off the impurity of idolatry and turns to the God of life becomes a "new creature" (Gen. R. xxxix.; Soṭah 12b; compare Asenath, Prayer of). "He who turns away from uncircumcision and becomes a Jew is like one who turns away from the grave and requires cleansing," was the maxim of the Hillelites (Pes. viii. 8). Hence arose the halakic rule that "a proselyte is like a newborn child whose family relations are no longer the same as before his conversion" (Yeb. 22a, 48b, 97b; Maimonides, "Yad," Issure Biah, xiv. 11). It is therefore more than improbable that Nicodemus, a member of the Sanhedrin (John vii. 50) and a leader in the synagogue (iii. 10), should not have understood the words of Jesus: "Except a man be born again he can not see the kingdom of God" (John iii. 3–10). On the contrary, this idea of a new birth and the term, "a new creature," used by Paul (Gal. vi. 15; II Cor. v. 17; I Peter i. 3, 23; ii. 2; Clementine "Homilies," xi. 26; "Recognitiones," vi. 9; Barnabas xv. 7) with reference to Christian baptism, are directly borrowed from the rabbinical schools, as is also the expression, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven" (Matt. xviii. 3), which has the same meaning as the saying in John iii. 3 (compare Yer. Bik. iii. 65d; Midr. Sam. xvii. 1). Accordingly the fundamental doctrine of Paul's preaching, that

in baptizing in the name of Jesus, the sinful man should die through the death of Jesus and rise again to a new life through the resurrection of Jesus (Rom. vi. 3-10, vii. 6, xii. 3; Titus iii. 5; and elsewhere), is not original with him. Paul merely gave to the Jewish idea of the new birth an antinomian character. The original story in the New Testament of Jesus' baptism was regarded as signifying his rebirth as the Son of God; the heavenly voice is said to have cried in the words of Ps. ii. 7: "Thou art my son; to-day have I begotten thee" (compare Heb. i. 5, v. 5; Acts xiii. 33, with Matt. iii. 17; Mark i. 11; Usener, "Religionsgeschichtliche Untersuchungen," 1889, i. 47 *et seq.*).

A Rabbinical Notion.

The new birth through the water and the spirit, of which Jesus speaks (John iii. 5), has its parallel in the passage Mek., Yitro 5: "Israel received the law in the desert amid fire and water" (compare Sanh. 39a: "True baptism is by fire"). James i. 18 speaks of rebirth through the word of truth: "Of his own will begat he us by his word of truth that we should be the firstlings of his creatures."

K.

BIRTHDAY: There are no positive data in the Bible or in rabbinical literature concerning birthday festivals among the ancient Jews. This silence on the subject is, however, no warrant for the conclusion that the Jews altogether abstained from following a custom which was general among the Egyptians (Gen. xl. 20), Persians (Herodotus i. 133), Syrians, and Greeks. Even if not common among the people, yet kings and princes probably practised it, following the custom of their heathen contemporaries. Birthday festivals were not considered by the Rabbis as "ḥukkot ha-goyim" (customs of the heathen; see Maimonides, Yad ha-Ḥazakah, 'Akkum we-Ḥukotehem, xi. 12), although Lightfoot held a contrary opinion ("Horæ Hebr." on Matt. xiv. 6).

A close study of the Biblical text shows that the Bible is not altogether wanting in references to the subject; for, while it lacks positive accounts, it contains passages from which it may be inferred that the custom of remembering birthday anniversaries was not wholly unknown among the Jews. "The day of our king" (Hosea vii. 5), on which the princes made the king sick with bottles of wine, and the king himself "stretched out his hand with scorners," alludes more probably to a birthday festival than to a solemn occasion, such as the anniversary of his installation, which would have been observed with more decorum (see Josephus, "Ant." xv. 9, § 6).

Biblical References.

Birthdays might not have been celebrated by the common people with great solemnity, yet they did not pass wholly unnoticed, and were remembered by congratulations, as in modern times. Jeremiah not only cursed the day of his birth, but wished that it should not be blessed (Jer. xx. 14), as though such had been the custom.

It is said of Job, "and he cursed his day" (Job iii. 1). The emphatic and determining expression "his day" implies the idea that he, like everybody else, had a certain day of the year singled out for a certain purpose, which we learn further was the anniversary of his birth.

The second or third birthday of a child whose coming into the world was very much desired by his parents was usually made the occasion of a feast, because the child was then weaned, and had consequently passed the dangerous and uncertain stage of infancy. Abraham made a great feast on the day Isaac was weaned (Gen. xxi. 8). This occurred, according to Rashi, at the expiration of twenty-four months. Bishop Ely ("Holy Bible Com." *l.c.* on the passage) says: "By comparing I Sam. it would seem that this was very probably a religious feast." Hannah postponed the yearly family feast at Shiloh until she had weaned Samuel, in order to celebrate his birthday at the same time (I Sam. i. 23, 24). According to Rashi and Midr. R. Samuel, *l.c.*, this also occurred at the end of twenty-four months. Yet from II Chron. xxxi. 16 it may be inferred that Samuel was weaned at the end of his third year; for only from that age were children admitted to the service of the Temple.

Weaning on Second Birthday.

Two instances of birthday celebrations are mentioned in post-Biblical literature, from which it may be assumed that this was customary in the Herodian family. They used to celebrate birthdays with great pomp, and in the same manner as the Egyptian kings had done more than 2,000 years earlier (Gen. xl. 20), by extensive public entertainments, which were made the occasions of granting favors to friends and pardons to those in disgrace. Agrippa I. solemnized his birthday anniversary by entertaining his subjects with a festival, and decreed the recall of his banished general Silas, which recall, by the way, the latter stubbornly declined (Josephus, "Ant." xix. 7, § 1). Herod the Tetrarch celebrated his birthday with a great feast, at which the daughter of Herodias danced before the guests, the king promising "to give her whatsoever she would ask" (Matt. xiv. 6).

In Post-Biblical Times.

The Jewish people in general may have had reasons to avoid feasting on birthdays in the times of the Tannaim and Amoraim: first, because they had been at one time grievously offended on such festivals (according to II Macc. vi. 7, the Jews were forced, in the time of Antiochus, to eat of the sacrifices which were offered "in the day of the king's birth every month"); secondly, because no "Talmid ḥakam" would attend as a guest at such a feast, since the Rabbis condemn the Talmid ḥakam who partakes of a meal or feast which is not a "se'udat miẓwah" (commendable meal). And to the son of him who frequented feasts were applied opprobrious epithets, such as "son of an oven-heater," "son of a market-dancer," etc.

The Bar Miẓwah.

Since the fifteenth century (Löw, "Lebensalter," p. 210) the thirteenth birthday of a boy has been made the occasion of a family feast because it coincides with his religious majority (Bar Miẓwah).

In modern times the widely spread custom of celebrating some particular birthday of a great man by a banquet or by some literary production has enriched Jewish literature with many gems of Hebrew learn-

ing and poetry. Jewish scholars of great renown have become the recipients of marks of deference and homage on the part of their friends and admirers on their seventieth or eightieth or ninetieth birthday by the publication of a jubilee-book, to which scholars from far and near have contributed some of their best work. Of these publications are:

Special Birthdays of Scholars.

(1) "Jubelschrift zum Neunzigsten Geburtstag des Dr. L. Zunz," Berlin, 1884, produced on the occasion of Dr. Zunz's ninetieth birthday; (2) "Jubelschrift zum Siebenzigsten Geburtstag des Prof. Dr. H. Graetz," Breslau, 1887, in celebration of Graetz's seventieth anniversary; (3) "Festschrift zum Achtzigsten Geburtstag des Dr. Moritz Steinschneider," Leipsic, 1890, on the eightieth birthday of Dr. Steinschneider; and (4) "Shay la-Moreh" (A Present to the Teacher), Berlin, 1890, dedicated to Dr. Israel Hildesheimer by his friends and students on his seventieth birthday.

Some have confined themselves to the sending of a letter of homage or a poem. Smolenskin remembered Dr. Zunz on his ninetieth birthday with a letter of congratulation, "Miktab Shalom" ("Ha-Shaḥar," xii. 327). H. S. Slonimski was greeted on his seventieth birthday by a letter of homage, "Iggeret Ḥen," signed by twenty-eight of his friends, all poets and "maskilim" ("Ha-Ẓefirah," vii.). S. Scherschewski wrote a magnificent poem on the same occasion (*ib.*). There is a poem by A. Gottlober dedicated to the famous ḥazan and musical composer, Solomon Sulzer, on his seventieth birthday ("Ḳol Shire Ahallal," vii. 29). Gottlober also wrote six poems on several birthdays of his own (*ib.* pp. 31–40). There are several birthday poems in the "Shire Sefat Ḳodesh," by A. Lebensohn ha-Kohen, most of them dedicated to his son Michael Joseph (*ib.* i. 220; ii. 162, 163–184).

The birthday anniversaries of heathen kings, יום גינוסיא, are considered by the rabbis of the Talmud as legal heathen holidays, which count among those holidays on the three days preceding which Jews are by Talmudic law required to abstain from concluding any business with a heathen (Mishnah 'Ab. Zarah i. 3).

About the meaning of יום גינוסיא of the Mishnah, which seems to correspond with *ἡμέρα γενεσέως* (LXX., Gen. xl. 20), some doubts have been raised because, by the side of יום גינוסיא של מלכים ("birthday of the king") mention is also made of יום הלידה ויום המיתה ("the day of birth and the day of death"). In the Babylonian Talmud ('Ab. Zarah 10a) the decision is reached in favor of יום גינוסיא as meaning "the day of coronation." It is accepted by Maimonides (see Commentary to the Mishnah, and Yad ha-Ḥazaḳah, 'Akkum we-Ḥukotehem, ix. 5). The glossary "Kesef Mishneh," *ad loc.*, thinks that Maimonides may have read כינוסיא ("assembly") for גינוסיא. Rashi explains גינוסיא as equivalent to "the birthday of the king"; while the Talmud Yerushalmi ('Ab. Zarah i. 39) explains גינוסיא as "birthday." This agrees with the use made of the word in many instances (Gen. R. lxxxviii.; Ex. R. xv.; Yer. R. H. iii. 8; Yalḳ., Job. 584; Compare Rashi, Gen. xl. 20). Graetz (in "M. G. Y." 230) is of the opinion that גינוסיא means the day of death of the king.

All these difficulties and differences may be obviated if יום המיתה ויום הלידה be explained as indicating Christian festivals of the early Church. By יום הלידה may be understood the Nativity, or Christmas, and by יום המיתה Easter, or the Resurrection. Cave (in "Primitive Christianity," part 1, vii. 194, cited in McClintock and Strong's "Cyclopedia," *s.v.* "Christmas") traces the observance of Christmas to the second century, about the time of the emperor Commodus. According to David Ganz ("Zemaḥ David," i., year 3881), Commodus reigned 183–185, at the time of Rabbi Meïr of the Mishnah, who counted those days as legal holidays.

A. S. R.

BIRTHRIGHT.—Biblical Data: The right of possession into which the eldest son is born. The first son born to the father occupied a prominent place in the Hebrew family (Gen. xxvii. 19, xxxv. 23, xli. 51, xlix. 3; II Sam. iii. 2). Such a one is the "first-born" in the proper sense, and is to be distinguished from sons who are "first-born" merely in the sense of being the first child born to one of the several wives that men might have (Ex. xiii. 2, 12, xxii. 28; xxxiv. 19; Num. xviii. 15).

The first-born son took rank before his brothers and sisters (Gen. xxvi. 31, 32; xliii. 33). Usually the father bequeathed to him the greater part of the inheritance, except when a favored wife succeeded in obtaining it for one of her sons (Gen. xxvii.; I Kings xi. 11–13). In early days the will of the father fixed the part of the chief heir, but the law of Deuteronomy demands for him a double portion of all the possessions and forbids favor being shown to a younger son (Deut. xxi. 15–17). After the death of the father the first-born son was the head of the family; he had to provide for the widows of his father and for his unmarried sisters, since they ordinarily did not have any hereditary rights. The later rabbinical law (Ket. 68a) obliges him to give a dowry when one of them was to be married. The old law claims all the first-born sons (in the larger sense, "whatever opens the womb") for Yhwh (Ex. xiii. 2, xxii. 29). Some explain this by ascribing a certain sacredness to the first-born (Benzinger, "Arch." p. 470); others suppose that the elders were obliged to consecrate them as "nazir" (Smend, "A.-T. Religionsgesch." p. 276). But from Ex. xiii. 12, xxii. 29; Ezek. xx. 25, 26, it is evident that they were to be set aside as an offering for the Deity. It is possible that such offerings were brought in the oldest times, but very soon it became customary to offer an animal instead of the child (Gen. xxii.); and the later law obliges the father to redeem the child (Ex. xiii. 13; xxxiv. 20) for five shekels (Num. iii. 47; xviii. 15). See Family; First-Born, Redemption of; Junior Right; Primogeniture.

Bibliography: Jacobs, *Studies in Biblical Archeology*, iii.; Benzinger, *Hebr. Archäologie*, pp. 354–355; Nowack, *Hebr. Archäologie*, i. 348–350.

J. JR. B. E.

——In Rabbinical Literature: The Talmud recommends, as a rule of education, that a father should never show any preference for one of his children over the others, and points to the unhappy relations between Joseph and his brothers as illustrating the disastrous consequences that may follow

if one child is privileged (Shab. 10b). The prerogatives of the first-born, as the real head of the family after the father's death, were, however, so deeply rooted in the domestic life of the Jews that the Rabbis could not attempt to make any changes here. In connection with inheritance the expression "first-born" refers only to the בכור מאב ("the first-born son of the father"), and not to the בכור מאם ("the first-born of the mother"); although the latter had many advantages in ritual matters (compare First-Born) which the former could not claim (Bek. viii. 1; B. B. 126b). The בכור מאב always had the rights of the first-born, whether he were a legitimate or an illegitimate son, and even if he were a Bastard (Yeb. ii. 5; Gem. *ib.* 23a; Sifre, Deut. 215), although the Roman law, on the contrary, distinguished between legitimate and illegitimate children in connection with the law of inheritance (Köppen, "System des Heutigen Römischen Erbrechts," p. 171). The right of the first-born was also possessed by the child that was preceded by a miscarriage, either of a fully developed but still-born infant or one dying just after birth (Bek. viii. 1; Gem. 46b), whereas a child born under such conditions could not be considered a "mother's first-born" (Bek. *l.c.*). In order to enjoy the primogeniture, the first-born had to be born naturally; hence, that child was excluded at whose birth artificial means were employed; *e.g.*, the Cæsarean operation (Bek. viii. 2). A son, however, whose father had previously had children by a slave or a non-Jewess, had the full rights of the first-born; for, according to Talmudic law, these children were in no wise related to their father (Bek. viii. 1; compare "Maggid Mishnah" on Maimonides, "Yad," Naḥalot, ii. 12).

Identification of the First-Born.

In doubtful cases, especially with twins, where the primogeniture was not certain, the three following persons were entitled to determine it; viz., the midwife, the mother, and the father, who, however, were not equally privileged as regards the term of the availability of their testimony. The midwife could testify only immediately after the delivery; the mother, only during the first seven days after the birth; while the father was entitled to do so from the eighth day after the birth—*i.e.*, the day of the circumcision—onward (Ḳid. 74a).

The father's identification of the first-born was most important; for, in case there were no witnesses, only he was the first-born whom the father recognized as such, even should it be contrary to the general presumption (חזקה) (B. B. 127b; Sifre, Deut. 216). Even if the father merely by an incidental remark indicated that such a one was his first-born, the latter had the primogeniture (B. B. 126b). Any doubt as to priority of birth debarred from rights of primogeniture, the rule ממון המוטל בספק חולקין ("moneys of doubtful ownership must be divided between the claimants") *not* being observed here (B. B. 127a). The birthright belonged not only to the first-born, but also to his descendants; so that if A, the first-born of B, died during B's lifetime leaving a daughter, C, this daughter entered upon the full rights of A at B's death (B. B. 117a). A posthumous child, however, is excluded from the primogeniture, although a son so born has a part in the heritage. Thus, if two sons of the same mother or of two wives were born after the father's death, the estate is divided between them in equal shares. If there are five sons besides the posthumous one, the first-born receives as his birthright חלק בכורה. $\frac{1}{6}$, and for his ordinary share חלק פישוט—like the other brothers—$\frac{5}{30}$, making $\frac{11}{36}$ of the property (B. B. 142).

Division of Property.

The first-born receives a double share of the real and personal estate (B. B. 122b, below; Sifre, Deut. 217). In the division of the real estate by lots, the first-born has the right to claim as the second share the lot adjoining the first share that fell to him (Ḥoshen Mishpaṭ, 277, 2; 174, 2; compare B. B. 12b). The birthright includes only the property the father had in his possession at his death, and not that added later to the estate, either by inheritance or by the collection of debts (B. B. 124a, b; Tosef., Bek. vi. 15).

In recent times the question has often been raised as to whether government bonds should be considered as outstanding debts in regard to the birthright. Ezekiel Landau regarded stocks and bonds as ordinary promissory notes, since they were subject to the fluctuations in the market; but compare Isaac Elhanan Spector's responsum in M. Horwitz, "Maṭṭeh Lewi," p. 48, Frankfort-on-the Main, 1891. It is also a matter of discussion whether, in case a father left assets and liabilities and also ready money sufficient to cover his debts, these should be paid out of his assets or out of the ready money; in the first case, the eldest son would receive a double share of the ready money; in the second, he would receive none of the assets. Most of the authorities have decided this case against the first-born (Lampronti, 'Paḥad Yiẓḥaḳ," letter ס, p. 25e).

Nor does the first-born receive a double share of any improvements (יבמה) of the estate if the heirs have contributed to it with their own labor or cost (B. B. 124a). (If the father stipulated before his death that the heritage should remain intact for a certain period, then the "bekor" receives also a double share of the profits that have accrued in the business, because he has been obliged to assist in maintaining it (Lampronti, *l.c.*). The birthright extends only to the estate of the father, and not to that of the mother or of the brothers or sisters (B. B. viii. 4).

Although the father can not directly deprive his first son of the right of primogeniture, he is at liberty to divide his whole property during his lifetime; thus making the share of the first-born equal to that of the other sons, or passing him over entirely (B. B. viii. 5; Gem. *ib.* 126b). According to Naḥmanides on Deut. xxi. 16, a father violates a religious law if he does not make provision for his first-born to come into his rights. In accordance with this opinion in countries where the law does not recognize the rights of primogeniture, it is a father's religious duty to make special provision on this point (see Spector, in M. Horwitz, *ib.*). When the first-born enters upon his inheritance, it is his duty to contribute a double share to the payment of his father's private debts; he may, however, renounce his birthright, and thus be free of the obligation (B. B. 124a). Compare First-Born, Inheritance.

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 277–288; Kirsch, *Der Erstgeborene nach Mosaisch-Talmud. Recht*, Frankfort-on-the-Main, 1901; Maimonides, *Yad, Naḥalot*, i.–iii.; Saadia, *Sefer ha-Yerushot*, ed. Müller, vol. ix. of *Œuvres Complètes de Saadia*.

J. SR. L. G.

BIRTHS.—Statistical: The number of births among the Jewish populations of the world is generally found to vary from that of the surrounding population in a manner showing the influence of some cause common in its operations to all Jews.

Frequency: The following table, giving the birth-rate per thousand, seems, at first sight, to show a lower proportion of births among Jews than among the general population of the lands in which they dwell.

Birth-Rate per Thousand.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria	1844	45.8	36.8	Legoyt, "Immunités," p. 72
"	1878	52.7	32.8	"Ann. Stat." 1881, p. 580
Austria	1851–57	26.5	38.5	Legoyt, p. 55
"	1861–70	28.0	30.7	Schimmer, "Juden in Oesterreich," p. 5
Berlin.....	1898	16.8	....	"Statist. Jahrb." p. 73
Bucharest..	1878	29.8	30.7	"Orasului Bucaresci, 1878
Budapest...	1873	37.9	42.8	"Statist. Jahrb," p. 55
" ..	1896	36.4	40.5	"Magyar Stat. Evkönyv," iv. 65
France.....	1855–59	24.9	26.5	Legoyt, p. 58
Hungary...	1874	46.9	39.7	Lagneau, "Denombrement," p. 21
Prague.....	1880	26.1	21.9	"Statist. Handb." p. 25
Prussia	1824–73	34.7	40.4	"Zeit. Preuss. Stat." 1879
"	1878–82	30.3	39.5	Ruppin, "Jahrbücher für Nationalökonomie," March, 1902, p. 377
"	1888–92	24.5	38.4	*Ib.*
"	1893–97	22.2	38.1	*Ib.*
Russia.....	1867	32.6	50.1	"Mouvement"
"	1868–70	32.0	49.5	Bergmann, "Beiträge," p. 75
Tuscany ...	1861	27.2	39.0	Legoyt, p. 60
Vienna.....	1890	22.3	....	"Statist. Jahrb." p. 48
Westphalia	1824–73	30.1	36.7	Bergmann, *ib.*

This result is surprising in view of the fact that the increase of the Jewish population is almost everywhere greater than that of the general population. It is probably due to the smaller number of deaths under five years among Jews, in consequence of which the non-nubile portion of the population is greater among them than among Christians, and any percentage is less when reckoned on the whole population than it would be if reckoned upon the number of adults only. Thus, according to Körösi ("Die Hauptstadt Budapest im Jahre 1881"), the percentage of Budapest's Jewish population under twenty years was 45, while that of the Christian population was about 34; and it was approximately the same in 1871. Now, if the same proportion held good in 1873, the birth-rate, instead of being 38 per 1,000 for Jews and 43 for Christians, reckoned on the whole population, would be 69 for Jews and 65 for Christians, reckoned on the adult population only. Hence, it is probable that the birth-rate of Jews is only apparently lower, and would actually be higher, if applied only to adults. Ruppin, however, in a recent study of Prussian Jews in Conrad's "Jahrbücher," March, 1902, shows that for Prussia the lower rate is justified, and is due to a change in the social condition and marital habits of the Jews.

Fecundity: Statisticians ascertain the average number of children to a marriage by dividing the number of births in a year by that of the marriages. As is evident from the following table, investigation shows that a Jewish marriage is almost invariably more fruitful than a Christian one:

Births to a Marriage.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria	1878	5.0	4.4	"Ann. Stat. de France," 1881
Austria	1851–75	8.8	4.4	Legoyt, p. 55
"	1861–70	8.8	3.8	Bergmann, p. 75
Baden	1857–63	5.0	4.1	*Ib.*
Berlin	1881	3.9	3.9	"Veröffent. Stat. Amts," p. 48
Bucharest..	1870–74	2.6	2.4	Körösi, "Grandes Villes," pp. 189–191
France.....	1855–59	3.9	3.0	Legoyt, p. 68
Hungary...	1896	4.6	...	"Magyar Stat. Évkön." iv. 58, 65
Prague.....	1865–74	2.6	4.1	Körösi, pp. 34–35
Prussia, E..	1819–73	4.3	4.2	Bergmann, *ib.*
Prussia.....	1875–99	4.0	4.4	Ruppin, "Jahrbücher," May, 1902, p. 378
Russia	1852–95	4.3	4.9	Legoyt, p. 52
"	1867	3.8	5.0	"Mouvement"
Tuscany ...	1861	3.9	4.0	Legoyt, p. 60
Vienna	1864–74	5.2	3.9	Körösi, pp. 18–22
"	1897	3.4	...	"Stat. Jahrb." 1899
Westphalia	1819–73	4.4	4.1	Bergmann, *ib.*

According to Professor Tait, who has deduced the law that the younger the age at marriage the greater the number of children, this fertility is due to the indisputable fact that Jewesses marry earlier than others. A striking confirmation of this explanation is given by the case of Russia, which forms an exception as regards both the earlier age of Jewish marriages and their greater productivity. Other causes of this fertility may be the lower rate of still-births among Jewesses, and the greater proportion of first-cousin marriages among the race. Joseph Jacobs ("Studies in Jewish Statistics," London, 1891) states that in investigating forty-five such marriages, he found an average of 4.7 children living per family.

Mixed marriages, however, are very infertile.

Children to a Mixed Marriage.

Place.	Epoch.	Pure.	Mixed.	Authority.
Bavaria ..	1876–80	4.7	1.1	"Zeit. Bayr. Stat." 1881, pp. 118, 213
Berlin....	1898	2.5	0.9	"Statist. Jahrb." 1900, pp. 29, 73
Hungary.	1896	4.6	0.3	"Magyar Stat. Évkön." iv. 57, 65
Prussia ..	1875–83	4.4	1.7	"Zeit. Preuss. Stat." 1883, p. 239

But Ruppin points out that mixed marriages are increasing, and the usual method of reckoning fecundity by dividing marriages by births is delusive, since there are fewer marriages of early date to contribute their quota.

Plural Births: So far as the scanty materials that are obtainable go, there appear to be fewer twins among Jews than among the general population. Thus, while in Russia in 1867 there were 2.5 per cent of twins to all births, the percentage of Jewish twins was only 1.1 ("Mouvement de la Population en Russie," p. 11), and only 25 out of 100,000 would earn "the czar's bounty" for triplets as against 35 of the general population. In Galicia between the years 1870–75, Jewish twins showed 0.9 per cent, Christian 1.2 per cent, of all births ("Statist. Monatschrift," 1877, p. 178). In Wieselburg (Mosony), Hungary 1833–55, there was one case of

Jewish twin-birth in 174 births; while among the Hungarians the proportion was 1 in 102, and among the Croats 1 in 75 (Glatter "Lebenschancen," p. 13). In Budapest during 1897 40 Jewish twins were born, and this number was less than 1 per cent of the total number, 4,514 ("Stat. Evkönyv," pp. 98, 110, Budapest, 1901).

Sex: The following table, giving the proportion of boys to 100 girls born alive in the places cited, shows a remarkable predominance of boys among Jewish children:

Proportion of Boys to 100 Girls.

Place.	Epoch.	Jews.	Christians.	Authority.
Algeria ..	1873	103	104	"Ann. Stat. de France," 1881
Austria...	1861-71	128	106	Schimmer, p. 6
Budapest.	1868-75	114	107	Körösi, p. 5
"	1878-82	103	104	"Statist. Monats." 1884, p. 185
"	1898	104	104	"Stat. Evkön." 1901, p. 98
France...	1854-59	111	105	Bergmann, p. 118
Hungary.	1876-78	114	105	"Statist. Monats." viii. 478
"	1896	104	...	"Magyar Statist." iv. 65
Posen....	1819-73	108	105	Bergmann, p. 110
Prague...	1865-74	111	105	Körösi, p. 35
" ...	1879-80	105	103	"Stat. Handbuch," 1881, p. 25
Prussia...	1830-34	111	106	Lagneau, p. 25
" ...	1859-61	105	106	*Ib.*
" ...	1875-81	108	106	"Zeit. Preuss. Stat." 1883, p. 232
Russia....	1852-59	118	105	Lagneau, p. 25
"	1867-70	129	105	"Journ. Stat. Soc." 1880, p. 358
Sweden ..	1841-55	107	100	Wappäus, "Allg. Ber." p. 195
St. Petersburg....	1866-72	147	106	Körösi, p. 174
Vienna ...	1865-74	117	106	*Ib.* pp. 21-22
" ...	1897	103	...	"Statist. Jahrb." 1899

The fact was noticed by Burdach at the commencement of the nineteenth century, by Hofacker ("Eigenschaften," 1838), and by Darwin ("Descent of Man," 2d ed., p. 243); but while numerous suggestions have been made, the cause of the predominance has not been determined. The best-known suggestion is that of Sadler and Hofacker, according to which boys are peculiarly the offspring of early marriages. This is to some extent confirmed by Jewish statistics; but the predominance of boys among the Jews is equally marked in Russia, where early marriage is the custom with the general population.

Preponderance of Boys.

It is established that boys are more likely to be born in towns than in the country; and Jews live mostly in towns. Lagneau suggests that the greater number of boys is due to the observance of the laws of Niddah (Lev. xv. 19); while E. Nagel ("Der Hohe Knabenüberschuss der Neugeborenen der Jüdinnen," in "Stat. Monatsschrift," 1884, pp. 183-186) attributes it to (1) the greater care which Jewish wives take of their health, and (2) the smaller number of illegitimate births. The suggestion is that fewer boys die in still-birth among Jews because there are fewer illegitimate births among them.

It is probable, however, that the predominance is not so great as it would seem from the table; and, as Lagneau suggests, the abnormal figures for Austria, Russia, and St. Petersburg are probably due to some error in the registration of Jewish female children. The later and presumably more accurate statistics for Hungary and Vienna do not show any marked Jewish superiority.

Illegitimacy: The rate of illegitimate births is lower among the Jews than almost any other sect or nation. This is evident from the following table, giving the percentage of illegitimate births to total births at the places cited:

Percentage of Illegitimate to Total Births.

Place.	Epoch.	Jews.	Christians.	Authority.
Austria ..	1861-70	12.7	14.7	Schimmer, p. 6
Baden ...	1857-73	1.6	14.2	Bergmann
Bavaria..	1876	1.0	13.0	*Ib.* p. 131
Budapest	1868-75	6.7	29.9	*Ib.* p. 5
"	1874-98	11.7	29.3	"Statist. Evkön." v. 1901, p. 88
"	1878-82	10.7	23.9	"Statist. Monats." 1884, p. 285
France ...	1887-89	3.5	7.5	Lagneau, p. 23
Hungary.	1866-73	1.3	6.5	Schwicker, "Ungarn," p. 187
"	1896	6.4	8.5	"Mag. Stat. Evkön." iv. 65
Moscow..	1868-72	0.0	29.9	Körösi, p. 181
Posen....	1819-73	2.7	5.9	Bergmann, p. 121
Prague ..	1865-74	6.6	43.9	Körösi, p. 35
Prussia...	1822-40	1.8	7.0	"Jour. Stat. Soc." ix. 81
" ...	1875-80	2.7	7.6	"Zeit. Preuss. Stat." 1881, p. 329
Riga	1866-70	0.1	1.1	"Russ. Revue," v. 427
Russia....	1867	0.2	3.3	Lagneau, p. 23
"	1868-70	0.2	2.9	"Jour. Stat. Soc." 1880, p. 357
St. Petersburg ...	1866-72	0.1	30.0	Körösi, p. 174
Turin	1865	0.0	13.2	*Ib.*, p. 102
Verona ...	1855-64	1.0	20.0	Lagneau, *ib.*
Vienna ...	1865-74	8.7	44.9	Körösi, pp. 21-22
" ...	1897	13.4	....	"Stat. Jahrb. für 1897"

The high figure for Austria is almost certainly due to the practise of omitting civil registration of marriage among the poorer class of Jews; thus causing their offspring to be reckoned as illegitimate. Thus, at Storozynee, the percentage of Jewish illegitimate children is put at the absurd figure of 99.61, which simply means that the Storozynee Jews never register their marriages.

It should be noted, however, that where the isolation of the Jews is being modified, their illegitimacy rate is increasing. Bergmann ("Beiträge," pp. 129-130) shows that there has been a perceptible rise in this rate in most of the eastern districts of Prussia; and where a diminution has occurred as in Westphalia, it has been less than that in the general population.

The few facts available do not confirm Nagel's theory that the low rate of illegitimacy (where male births are rarer) causes a more decisive predominance of the male sex among Jewish births in general; for the following table—based on the same authorities as before—giving the number of viable boys to 100 girls in illegitimate births, shows the same predominance:

Number of Viable Boys to 100 Girls in Illegitimate Births.

	Pesth.	Prague.	Prussia.	Vienna.
Jews.....	106	114	101	110
Christians.....	104	104	103	104

Still-Births: It is usually asserted that there is a lower rate of still-births among the Jews than among non-Jews; and this might be expected,

considering their lower infant mortality in general. The following table, giving the percentage of still-born to viable children, makes the percentage quite evenly balanced; but the trustworthiness of the Prussian statistics confirms the general impression:

PERCENTAGE OF VIABLE TO STILL-BORN CHILDREN.

Place.	Epoch.	Jews.	Christians.	Authority.
Baden ...	1857–70	4.0	3.1	Bergmann, p. 178
Berlin ...	1880	3.9	3.9	"Statist. Jahrb." 1891, p. 28
" ...	1898	2.5	...	"Statist. Jahrb." 1900, p. 73
Budapest.	1876–78	6.5	7.3	*Ib.*
"	1890	2.1	3.0	"Statist. Evkön." 1901, pp. 98, 112
France ..	1855–59	5.2	4.3	Lagneau, p. 36
Hungary.	1876–78	1.3	1.6	"Stat. Monats." 1884, p. 184
Posen....	1819–49	2.9	2.4	Bergmann, p. 191
"	1849–73	1.1	3.3	*Ib.*
Prague...	1865–74	5.0	4.4	Körösi, p. 36
Prussia ..	1820–75	2.1	3.7	"Zeit. Preuss. Stat." 1877, p. 40
" ..	1875–81	3.4	4.1	*Ib.* 1883, p. 232
St. Petersburg....	1866–72	5.4	3.4	Körösi, p. 175
Vienna ..	1865–74	5.1	4.5	*Ib.* p. 23
" ..	1899	5.3	...	"Statist. Jahrb." 1901, pp. 48, 50

The difference is attributed to the more favorable age at which Jewesses marry, or to the greater care the latter take of themselves. This superiority, however, is by no means proved. And though Nagel maintains that the smaller number of still-births is the cause of the preponderance of Jewish boys, Jacobs (*l.c.*) points out that in Budapest, 1876–78, the proportion of boys in still-births was 122 to 100 girls among Jews, and 116 to 100 girls among Christians; while the figures for St. Petersburg would seem to indicate 185 for the former against 126 for the latter, but this is probably due to some fault of enumeration.

BIBLIOGRAPHY: Legoyt, *De Certaines Immunités Biostatiques de la Race Juive*, Paris, 1868; Lagneau, *Du Dénombrement de la Population*, Paris, 1882; Jacobs, *Studies in Jewish Statistics*, London, 1891.

J.

BIRZHI (Polish, *Birze*): District of Poniwiezh, government of Kovno. The population of 1,500 includes 600 Jews, the majority of whom are engaged in handicrafts. The traditional Jewish charity is here developed in the highest degree; the philanthropic institutions including a hospital, and the following societies: Malbish 'Arummim (for distributing clothes among the poor), Po'ale-Ẓedeḳ (for mutual help), Gemilat Ḥesed (for advancing loans without interest), and a Talmud Torah, attended by eighty-eight children. The Jews in the neighborhood of Birzhi are engaged in agriculture on rented land, either cultivating it themselves, or with the help of others. For the history of the Jewish community of Birzhi, see KOVNO, LITHUANIA, RADZIWILL.

BIBLIOGRAPHY: E. Tyszkiewicz, *Monografije Birze*, 1869.

H. R. S. J.

BISCHITZ DE HEVES, JOHANNA (*née* **Fischer**): Hungarian philanthropist; born in Tata in 1827; died in Budapest March 28, 1898; daughter of a porcelain manufacturer and wife of David Bischitz. She was the founder and president of the Jewish Women's Association, and the Jewish People's Kitchen, of Budapest; vice-president of the Christian "Maria Dorothea Charitable Union"; member of the committee of the Red Cross Society; and honorary member and honorary president of more than 100 philanthropic societies of the province. In 1867 Baron Moritz de Hirsch founded at her instance and gave into her charge a relief bureau in Budapest, as a center for Hungary, placing at her disposal a yearly sum of 120,000 gulden for distribution among the poor. During her presidency more than 3,000,000 gulden were distributed. Her philanthropic labors were not only recognized by Emperor Francis Joseph I., who twice decorated her, but were acknowledged by King Leopold I. of Belgium.

Johanna Bischitz de Heves.

S. L. V.

BISCHOFFSHEIM, LOUIS RAPHAEL: French banker and philanthropist; born in Mayence, Germany, in 1800; died in Paris, Nov. 14, 1873. His father's sudden death, combined with the general upheaval of public affairs that followed the events of 1815, compelled Bischoffsheim to abandon the studies he was pursuing at the gymnasium of his native city and to enter commerce. He found employment as clerk in a banking-house at Frankfort-on-the-Main, and mastered his business so rapidly that at the age of twenty he was director of a bank which he himself had founded in Amsterdam. Ten years later, on the separation of Belgium from Holland, he was appointed consul-general of the former state at Amsterdam.

His business grew so rapidly that he established branch houses in Antwerp (1827), London (1836), and Paris (1846). In 1850 he left Holland, and settled in the French metropolis, where his son Raphael Louis was pursuing his studies at the Ecole Centrale (see Raphael Louis BISCHOFFSHEIM). Paris thus became the headquarters of his large banking firm, Bischoffsheim himself undertaking the personal direction of the business.

Interested in every commercial enterprise of importance, and taking part in all the great financial operations of his time, Bischoffsheim soon acquired immense wealth. He financed the great southern railway company, the Compagnie du Chemin de Fer du Midi, and was the founder of the Société Générale, of the Banque des Pays-Bas, of the Crédit Foncier Colonial, of the Franco-Egyptian Bank, and of the Société du Prince Impérial.

A large portion of Bischoffsheim's fortune was devoted to charitable and educational purposes. He was president of the Association Philotechnique and founder of the Athénée. At the latter it was his intention to have entertainments for charitable

objects; but the enterprise failed, and the Athénée finally became an ordinary theater.

Bibliography: *La Grande Encyclopédie*, s.v.; Paul Guérin, in *Dictionnaire des Dictionnaires*, s.v.

S. A. S. C.

BISCHOFFSHEIM, RAPHAEL JONATHAN: Belgian financier and philanthropist; born at Mayence in 1808; died at Brussels Feb. 6, 1883. He left his native town when quite young and went to Belgium. Endowed with good judgment, being a tireless worker, and having early become familiar with business operations, he was soon engaged in important financial transactions, in which his mere name and his experience inspired the public with confidence. He opened a bank at Antwerp and another at Brussels, both of which rapidly succeeded. Bischoffsheim was one of the most active founders of the Union du Crédit, instituted in the hard times of 1848, and which since then has been specially serviceable to small traders; of the Comptoir de Prêts sur Marchandises at Antwerp; of the Union du Crédit at Liége; and of the National Bank, of which he was successively examiner and director, and which he saved from imminent failure in 1841, receiving for his services on that occasion the Cross of the Order of Leopold. Bischoffsheim had a high standing in political as well as in financial circles. He was a member of the communal council of Brussels, and for twenty years represented the arrondissement of that name in the Senate, often advising the ministers of finance.

Bischoffsheim founded several philanthropic institutions; among them, at Brussels, two professional schools for girls, two normal schools, a model school, courses of lectures for women, an association for encouraging study among women, the Educational League, and committees for supplying food and clothing to needy school-children, and a chair of Arabic at the university. He was also actively interested in Jewish philanthropy, and for many years was a member of the Central Consistory.

He received special naturalization papers in 1859 for exceptional services rendered to the state, and he was decorated with many foreign orders. His funeral was attended by all classes of the whole city; the name of the Boulevard de l'Observatoire, where he had lived, was changed to that of "Boulevard Bischoffsheim"; and the community of Watermael-Boitfort placed his bust in the hall where the sessions of the Communal Council were held.

S. M. Bl.

BISCHOFFSHEIM, RAPHAEL LOUIS: French banker; member of the Institute of France; son of Louis Raphael Bischoffsheim; born July 22, 1823, in Amsterdam. He received his early education in his native city, and was then sent by his father to Paris to take a special course preparatory to entering the Ecole Centrale des Arts et Manufactures, where he was admitted in 1842. On graduating from that school he was appointed inspector of one of the southern railway lines belonging to the system controlled by his father, and remained in that position until 1873, when he succeeded his father in the banking firm.

Genealogy of the Bischoffsheim Family.

Raphael (Nathan) Bischoffsheim (b. 1773 at Bischofsheim-on-the-Tauber; d. Jan. 22, 1814, at Mayence; m. Helene, dau. Herz Moses Cassel of Mayence).

Louis (Ludwig) b. June 22, 1800, at Mayence; d. Nov. 14, 1873, at Paris; m. dau. Hayyim Sal. Goldschmidt, Frankfort-on-the-Main)	Amalie (b. March 27, 1802; m. 1818 Aug. Bamberger, Mayence)	Jonathan (b. April 26, 1808, Mayence; d. Feb. 6, 1883, at Brussels; m. 1832 Jette Goldschmidt)	Henriette (b. 1806; m. Belmont-Alzey 1823)	Clara (b. 1809; m. Cahen d'Anvers, Paris)
Raphael L. (deputy at Paris) Regine (m. Jules Beer) Henri L. (London)	Rudolf (Mayence) Ludwig (Berlin) Heinrich (Paris) Jenny (m. Levy, Paris) Henriette (m. Bréal) Clara (m. Landsberg, Bonn)	Anna (m. Ludwig Bamberger)	Clara (m. Baron Maurice de Hirsch) Regine (m. Goldschmidt, Paris) Ferdinand (Paris) Hortense (m. Montefiore, Brussels)	Eduard Emma Raphael Louis (Paris) Albert (Paris)

Bischoffsheim in a short time acquired the reputation of a public-spirited man; and his munificent gifts to charitable and scientific institutions won for him the exceptional honor of "grande naturalization," by which, on April 24, 1880, he became a citizen of the French republic.

Attracted by the marvelous advance of astronomy, and deeply interested in that science, Bischoffsheim spared no expense in aiding astronomical institutions and enterprises. The observatories of Paris and of Montsouris owe to him in great measure the excellency of their modern equipment. He has also given his financial support to the observatory established by General Nansouty on the summit of the Pic du Midi.

Bischoffsheim's most valuable contribution to the progress of astronomy, however, was the observatory of Mont-Gras near Nice, one of the largest and best-equipped institutions of the kind in Europe, which he founded with an endowment of 1,500,000 francs. This observatory was formally inaugurated Oct., 1887, and was selected for the meeting-place of the international geodetic congress of that year. The Académie des Sciences sent its most illustrious representatives on the occasion, and later recognized the valuable nature of Bischoffsheim's services to astronomy by electing him member (*membre libre*) of the Institut de France; while the French government bestowed upon him the Cross of the Legion of

Honor. He received two gold medals at the Paris Universal Exposition of 1889: one for his observatory at Nice, the other for his professional school on the Boulevard Bourdon, Paris.

In 1881 Bischoffsheim was chosen to represent the electoral district of Nice in the Chamber of Deputies; but he insisted upon preserving the independence of his political opinions, and as he would attach himself permanently to no political faction, he was not reelected in 1885.

Bibliography: *La Grande Encyclopédie*; Paul Guérin, *Dictionnaire des Dictionnaires*.

S. J. W.

BISCHOFFSHEIM, RAPHAEL (NATHAN): Merchant and prominent philanthropist; born at Bischofsheim-on-the-Tauber, 1773; died at Mayence Jan. 22, 1814. He went to Mayence during the French Revolution, and from a small merchant became a purveyor to the army. Bischoffsheim was president of the Jewish community of Mayence. In a list dated April 21, 1808, he is included in the twenty-five foremost Jews of that city, from among whom the authorities were to choose notables for the great Sanhedrin of Paris.

Bibliography: Family records in the register's office, Mayence, Nos. 55 and 459; record of deaths, *ib.*, for the year 1814, No. 1039; *Le Guide de la Ville de Mayence*, year ix. of the republic; *Mainzer Memorbuch*, 1583–1837, No. 1239; *Allg. Zeit. des Jud.* 1883, No. 8; *Isr. Wochenschrift*, No. 15, Magdeburg, 1883; *Israelit*, xxiv. 13, Mayence, 1883; *Rev. Etudes Juives*, 1831, vi. 156; *Moniteur Belge*, Feb. 9, 1883; Kayserling, *Gedenkblätter*, Leipsic, 1892; G. Vapereau, *Dict. Universel des Contemporains*, Paris, 1893; *Erinnerungen von Ludwig Bamberger*, Berlin, 1899; *Etat de la Ville de Mayence*; MS. in the municipal archives of Mayence.

S. S. Sa.

BISCHOFSHEIM-ON-THE-TAUBER: City in the district of Mosbach, Baden. At Landa and the neighboring Tauber-Bischofsheim seven prominent Jews were tortured and burned, Jan. 1 and 2, 1235, on the accusation of having murdered a Christian. Nearly the whole community was annihilated by the hordes under Rindfleisch July 24, 1298, and again by those under Armleder's leadership June 10, 1337. Another persecution took place in 1343; and on the appearance of the Black Death in 1348 many Jews were martyred. Jacob of Bischofsheim, with his wife and son, is mentioned at Nuremberg in 1329. In 1336 the brothers Johann and Eberhard Voyte ratified an agreement that of the yearly tax on the Jews of Bischofsheim one-half should thenceforth go to Otto, bishop of Würzburg, and the other half to themselves until the chapter should have bought back the city from them. On Dec. 23 of the same year they agreed to turn over their share to the town council. In 1338 Archbishop Heinrich of Mayence released the knight Johann von Rieden and his family from all the claims of the Jews of Bischofsheim on account of the Jews that had been slain in that city. In 1343 Archbishop Adolf of Mayence promised to cease taxing the Jews in the nine cities of the archbishopric to which Bischofsheim belonged. On June 27, 1400, the burgrave Friedrich addressed a letter to Isaac of Bischofsheim. In 1710 the houses of two Jews, near the church, were exchanged for others. In 1731 and 1746 the electoral government issued decrees forbidding the desecration of Sundays and holidays by Jews. The poll-tax of the Jews amounted to 20 kreutzer in 1724. From early times the city belonged to the electorate of Mayence, and the Jews were included in the rabbinate of Aschaffenburg, or Mayence; representatives of Bischofsheim are mentioned in all transactions of the electorate. When Baden became independent Bischofsheim came under the rabbinical jurisdiction of Wertheim. The first and the last rabbi of Bischofsheim-on-the-Tauber was Jacob Löwenstein (1851–69); while his learned son, Leopold Löwenstein, rabbi at Morbach, had charge of the rabbinate in 1870–71. At present (1902) the community numbers 40 families, and is included in the rabbinate of Morbach.

Jacob ben Eliezer Brandeis, who died in 1768, is mentioned as rabbi of Neckar-Bischofsheim. A Rabbi Hellmann, of the family of Chief Rabbi Löb of Prague, was the author of a commentary on the Shulḥan 'Aruk, Eben ha-'Ezer. He died at an early age, and was succeeded by Rabbi Moses Bamberger, who died in old age in 1820. The latter's only son, Koppel Bamberger, rabbi of Worms, died in 1864. The Jew Joseph, baptized in 1705, was a native of this place.

Jews are also mentioned as living at Rhein-Bischofsheim.

Bibliography: Salfeld, *Martyrologium*, pp. 124, 209, 238, 281; Menken, *Scriptores Rerum Germanicarum*, iii. 338; Salfeld and Stern, *Nürnberg im Mittelalter*, p. 210; Wiener, *Regesten*, p. 119, No. 126, p. 119, No. 127, p. 121, No. 137; *Zeit. für Gesch. der Juden in Deutschland*, iii. 325, v. 190; Bamberger, *Juden in Aschaffenburg*, 1900, p. 3; Steinschneider, *Cat. Bodl.* No. 9139. For Neckar-Bischofsheim, see Wibel, *Hohenlohische Kirchenhistorie*, p. 757; Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 273.

G. A. F.

BISENZ: Town in Moravia, Austria. About the earliest history of its Jews nothing is known. Pesina, whose "Mars Moravicus" was published in 1677, calls it "nidus Judæorum."

In the time of the margraves (up to the fifteenth century) the Bisenz Jews must have enjoyed great privileges; for, according to the oldest "mountain-laws," they were permitted to own vineyards, it being a matter of great importance to the margraves to market their wine through the agency of Jewish traders. In the wars between George Podiebrad of Bohemia and Matthias of Hungary (*c.* 1458), Bisenz, and with it the Jewish quarter, was entirely devastated and came under constantly changing feudal proprietors.

According to the feudal "Urbarium" of 1604, the Jews even then possessed thirty-two houses, a hospital, and seventeen smaller buildings, called "Hoferi Zidovisti." But only a year later (May 2, 1605) the Jewish community was totally destroyed by Stephen Bocskai; so that in 1655, when the new edition of the land-register was made out, twenty-five Jewish holdings still lay in ruins.

In the first Silesian war (Feb., 1742) the Jewish community suffered severely from the Prussian invasion, especially as its inhabitants had to bear their share of the general levies. At the close of this war the empress Maria Theresa in 1753 issued the so-called "Familien-Verordnung" (Family Ordinance), according to which only 5,442 Jewish families were allowed to live in Moravia; and of these 137 were allotted to Bisenz. On May 17, 1777, almost the

entire Jewish ghetto, in which there were ninety-three houses, was burned. Up to 1782 the Jewish community was subject to the feudal lord; but in criminal matters they were under the jurisdiction of the city authorities.

Of recent events may be mentioned the organization of the Jewish congregation into a political community in 1852, and the building of a new synagogue in 1863.

D. J. Hf.

BISHKA, NAḤMAN BEN BENJAMIN COHEN ẒEDEḲ: Russian Talmudist; lived in the second half of the eighteenth century. Together with his brother, **Shabbetai Bishka,** he wrote the "Shebet Aḥim" (The Brothers' Sitting), essays on different passages of the Talmud, with an appendix entitled "Shem 'Olam" (Eternal Name), being comments on different passages of the Haggadah and the Bible. The work was published (Wilna-Grodno, 1833) by his grandson, Joshua ben Kalonymus Cohen Ẓedeḳ, who added an appendix of his own Talmudic essays under the title "Naḥal Yabboḳ."

Bibliography: Fürst, *Bibliotheca Judaica*, i. 120; Benjacob, *Oẓar ha-Sefarim*, p. 567.

L. G. I. Ber.

BISHOP OF THE JEWS (Episcopus Judæorum): Title given to an official of the Jews in the Rhine country and in England in the twelfth and thirteenth centuries. At Cologne it appears to have been used as an equivalent to "parnas," or warden of the synagogue. In England the parnas is mentioned under that name, and there appear to have been in each large community three, and three only, of these "episcopi" (for example, in the communities of London and Lincoln); and it has therefore been inferred that they were equivalent to the three dayyanim or ecclesiastical assessors who constitute the bet din in the Jewish community, known in the English records as a "chapter of the Jews" (*capitulum Judæorum*). Originally an official title, the name became afterward a cognomen; and in French-speaking countries several Jews are found with the name "Evesque" or "Levesc." Some Tallies of the English Exchequer have lately been discovered in which the Latin name is given as "Levesc," but is signed in Hebrew as "Cohen"; and it has been suggested that the name when used as a family name is simply equivalent to "Cohen."

Besides the bishops, there was in England a Presbyter, who appears to have been a kind of chief rabbi, associated chiefly with the treasury: he would correspond to the ab bet din.

Bibliography: Höniger, *Judenschreinsbuch der Laurenzpfarre in Köln*, Nos. 233, 234 *et passim*; Jacobs, *Jews of Angevin England*, pp. 372, 373.

J.

BISLICHES or **BISSELICHES, MORDECAI LOEB:** Editor of some valuable Hebrew works of medieval authors; born at Brody, Austria, at the end of the eighteenth century; died about 1851. He was married at the age of thirteen (a fact of which he bitterly complains), ultimately divorced his wife, and, after the death of his children, went to Paris. There he was very prosperous in business, devoting his leisure to the study and publication of Hebrew manuscripts in the Paris Library. Later he went to Holland and Italy, where he collected a number of Hebrew manuscripts. Returning to his birthplace, he prepared for publication, with the aid of his brother Ephraim, the following works:

(1) "Yeshu'ot Meshiḥo," of Isaac b. Judah Abravanel, Carlsruhe, 1828; (2) "Sefer ha-Nefesh," of Shem-Ṭob Palquera, Lemberg, 1835; (3) "Moreh ha-Moreh," of Shem-Ṭob Palquera, Presburg, 1837; (4) "Ma'amar Yiḳḳavu ha-Mayim," of Samuel b. Judah Tibbon, Presburg, 1837; (5) Moses Naḥmanides' Ḥiddushim on "Shabbat," under the title, "Oẓar Neḥmad," Presburg, 1837; (6) "Minḥat Ḳena'ot," of Abba Mari b. Moses of Lunel, Presburg, 1838; (7) "Sefat Yeter," of Abraham ibn Ezra (edited with preface by Meïr Letteris), Presburg, 1838; (8) "Ha-Paliṭ," a catalogue of eighty valuable Hebrew manuscripts in the possession of Bisliches (described by L. Zunz, with additional critical remarks by Senior Sachs), Berlin, 1850.

Bibliography: His prefaces to the books *Ma'amar Yiḳḳavu ha-Mayim*, and *Ha-Paliṭ*; Steinschneider, *Cat. Bodl.* cols. 800, 992, 1959; Fürst, *Bibl. Jud.* i. 129; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.; Geiger, *Jüd. Zeit.* iii. 282.

D. H. M.

BISMARCK, PRINCE OTTO EDUARD LEOPOLD: Prussian statesman; born at Schönhausen April 1, 1815; died at Friedrichsruh July 30, 1898; member of the Prussian Diet (Vereinigter Landtag), 1847–51; representative of Prussia at the Bundestag at Frankfort-on-the-Main, 1851–59; Prussian ambassador at St. Petersburg from March, 1859, to May, 1862, and at Paris from May to Sept., 1862; secretary of state and premier from Sept., 1862, to Aug., 1866; then chancellor of the North German Federation until 1870, and of the German empire from Dec., 1870, to March 20, 1890.

As a delegate to the first Prussian Diet, convened in 1847, Bismarck, a strong adherent of the feudal party ("Junkerpartei"), opposed the new law which favored the emancipation of the Jews. He eloquently advocated the idea of a Christian state in which Jews might have all personal liberties, but should not be accorded the right of serving as magistrates. He evinced the same spirit of religious or, rather, racial prejudice when Eduard Simson was elected speaker of the Erfurt parliament and himself one of the secretaries: "My late father," he said, "would thrice turn in his grave should he hear that I had become the secretary of a Jewish savant" (Simson had been baptized). In 1881 Bismarck praised Simson as one of the most distinguished and patriotic representatives of the national idea.

Time and experience wrought a change in Bismarck's views. Many years later (1870), at Versailles, he confessed that he had heard and had delivered "many a stupid speech at this Diet."

As Prussian minister of state, he acquiesced in the full emancipation which had come to the Jews through the revolution of 1848; and under his chancellorship the North German Federation passed the law of July 3, 1869: "All existing restrictions of civil and political rights, restrictions derived from the difference of religion, are hereby abolished. Especially the right of participating in the representation of the municipality and of the state, and of holding public office, shall be independent of the religious creed." In words and deeds Bismarck proved himself a stanch defender of these principles, which were embodied in article 3 of the constitution of the empire. "I shall never consent to any attempt at curtailing the constitutional rights of the Jews" (Poschinger, "Fürst Bismarck," p. 227). With the

same emphasis he declared his opposition to the anti-Semitic movement: "I decidedly disapprove of this agitation against the Jews, be it on religious or on racial grounds."

In 1868, when the agitation began against the Jews in Rumania, he took the part of the persecuted, and tried to influence Prince (afterward King) Karl in their favor, as is seen from a letter addressed to Crémieux by Count von der Goltz, Prussian ambassador to the French court (April 2): "From the letter of the president of the cabinet of Feb. 22 you may have learned already of the deep interest which the royal government takes in this affair. The readiness with which Count Bismarck has complied with your wish expressed in your letter of March 26 is a new proof thereof. His Excellency authorizes me to inform you that the Prussian consul-general at Bucharest has been ordered by telegraph to remonstrate with Prince Karl against the proposed law concerning the Israelites, which has just been submitted to the Rumanian legislature."

At the Berlin Congress of 1878, Bismarck, pleading for the rights of the Rumanian Jews, remarked to Prince Gortschakoff that perhaps the sad condition of the Jews in Russia was due to the fact that they were deprived of civil and political equality. That no political considerations but the sentiments of justice and humanity dictated his actions is shown in the answer made by his coadjutor, Von Bülow, secretary of state for foreign affairs, to the representatives of the Alliance Israélite Universelle, who, desiring the chancellor's intercession in behalf of the Jews of the Balkan districts, had pleaded for toleration: "Gentlemen," said Von Bülow, "'toleration' is an incorrect word; not toleration, but unrestricted exercise of all their rights shall we demand, at the congress, for your coreligionists."

And yet the "iron chancellor," who had it in his power to crush the anti-Semitic movement at its beginning, was led by political reasons to foster it for some time. Having changed the liberal policy which he had followed since 1867, and in which he had had the support of the prominent Jewish statesmen Lasker and Bamberger, he sought the alliance of the Conservative party, which in 1878 had gained the ascendency in the Reichstag. The court chaplain, Adolf Stöcker, founder of the Christian-Socialist party and of its offspring, anti-Semitism, was not hampered in his reactionary agitations. Bismarck considered this new movement an efficient auxiliary in combating liberalism and democracy. But this strange fellowship, which, especially in Berlin, had pernicious consequences, was not of long duration. Bismarck never yielded to the demands of the agitators, and strenuously checked their attempts to deprive the Jews of the rights guaranteed to them by the fundamental laws of the empire.

Bibliography: *Antisemitenkatechismus*, Danzig, 1901; *Mittheilungen aus dem Vereine zur Bekämpfung des Antisemitismus* since 1891; Anti-Semitism, and bibliography at the end of that article.

D. S. Man.

BISNA, BISINAH, BISNI (BIZNA): Palestinian scholar of the fourth amoraic generation (fourth century); contemporary of Berechiah II., with whom he appears in a halakic discussion (Yer. Ma'as. v. 52a—"Bisinah"; Yer. Ned. iii. 37d; Yer. Shebu. iii. 34d, where "Yosnah" is to be corrected). His name is connected with several Halakot, for the most part, however, as transmitting opinions of his predecessors and contemporaries (Yer. Pes. iv. 31a; Yer. M. Ḳ. i. 80a; Yer. Yeb. iii. 5a). In homiletic literature he also transmitted remarks in the names of others (Tan., Shemini, 8 [ed. Buber, xii.]; Gen. R. xiv. 9, "Bisni"; Deut. R. iv. 6).

In his own name but few Haggadot are preserved; of these, the following interpretation of a Biblical verse may serve as a specimen:

"Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law" (Ps. xciv. 12). "No man on earth is entirely exempt from pain. If his eye hurts him, he can not sleep; a toothache keeps him wakeful all night. But here is a scholar engaged in the study of the Law, and he spends a whole night in thoughtful meditations. The former is awake through pain, the latter voluntarily; blessed is he who chasteneth himself with wakefulness over the study of the Law" (Tan., Miḳḳeẓ, ed. Buber, xvi.; Yalḳuṭ 850 reads "Bizna").

Bibliography: Frankel, *Mebo*, 68b; Bacher, *Ag. Pal. Amor.* iii. 669.

J. sr. S. M.

BISTRITZ, ḲALMAN KOHN: Hungarian Neo-Hebraic poet; lived at the beginning of the nineteenth century. He was the author of the Purim drama "Goral ha-Ẓaddiḳim" (The Lot of the Righteous), which appeared in Vienna, 1821. He belonged to the same family as Meïr Kohn Bistritz, and is considered a good epigrammatist.

Bibliography: Fürst, *Bibliotheca Judaica*, i. 120; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896 (both mistakenly cite Bistritz's work as *Gemul ha-Ẓoddiḳim* [The Reward of the Righteous]); Berliner, *Beiträge zur Gesch. des Jüdischen Drama*, appended to his edition of R. Moses Zacuto's *Yesod 'Olam*, p. xvlii., Berlin, 1874.

L. G. P. Wi.

BISTRITZ, MEÏR KOHN: Hungarian Neo-Hebraic poet and author; born in Vag-Bistritz, Hungary, 1820; died in Vienna Sept. 7, 1892. He lived the greater part of his life in Vienna, where he published most of his works. The first of these was his notes and German translation of Mordecai b. Meïr Ḳalman's didactic poem, "Tabnit ha-Bayit" (The Shape of the House) (1858). In the following year he published "Ḳol Rinnah" (The Voice of Rejoicing), a Hebrew poem with a German translation, both composed by him on the occasion of the dedication of the new temple in Budapest. In 1863 he produced a new and improved edition of the anonymous "'Aruk ha-Ḳaẓer" (Abridged Dictionary). A year later he edited and published "Ẓiyyun le-Zikron 'Olam" (Sign of Eternal Remembrance), a work in honor of the seventieth birthday of Isaac Noah Mannheimer, containing addresses, songs, essays, etc., in Hebrew and German. He wrote other minor poems, and a humorous essay on the proverb "Wenn die Chassidim reisen, regnet es" ["Jüdisch-Deutsches oder Deutsch Jüdisches Sprichwort," Vienna, 1880]. He was also the author of a lengthy article in the Hebrew periodical "Bet Talmud" (iv. 140, 177, 206), to explain the difficult passages in Midrash Tanḥuma, which were pointed out by Jacob Reifman.

Bistritz's last and largest work was the "Bi'ur Ṭiṭ ha-Yawen" (The Cleaning up of the Mire; Presburg, 1888), a vindictive attack on the radical criticism of Osias H. Schorr in explaining the Talmud.

The book is full of diatribes against Schorr's personality, and is written in abusive and bombastic style. Schorr's pupils or followers, and all Polish Jews who have adopted modern dress or modern views, come in for their share of abuse. The work, which is, however, not without merit as a contribution to the lexicography of the Talmud, closes with sixteen epigrams aimed at another alleged follower of the liberal editor of "He-Ḥaluz," Asher Simḥa Weissman, author of "Ḳedushat ha-Tanak."

Bibliography: Lippe, *Bibliographisches Lexicon*, i. 243, 621; Zeitlin, *Bibliotheca Hebraica*, pp. 178, 179; Kayserling, in Winter and Wünsche, *Jüdische Litteratur*, iii. 896.

L. G. P. Wi.

BITHIAH.—Biblical Data: Daughter of Pharaoh, whom Mered of the tribe of Judah married (I Chron. iv. 18). In the Midrash (Lev. R. § 1) she is called the foster-mother of Moses.

J. JR. G. B. L.

——**In Rabbinical Literature:** Daughter of Pharaoh; identified in the Midrash with Moses' foster-mother. The name is explained as follows: God said to her, "You have called Moses your son, although he was not your son, therefore I will call you my daughter ["Bithiah" = "bat," daughter; "Yah," God], although you are not my daughter" (Lev. R. i. 3; Meg. 13a; and elsewhere). Bithiah is also identified with "his wife Jehudijah," mentioned in the same verse (I Chron. iv. 18), and the name is interpreted as signifying that she became a Jewess, giving up the idolatry of her father. The names of the men whom "she bare," which are enumerated in that verse, are taken to be different designations for Moses (compare Moses in Rabbinical Literature), Bithiah being represented as Moses' mother in the passage, because the person who rears an orphan is regarded as the veritable parent. Mered, whom Bithiah subsequently "took," was Caleb, who was called Mered ("rebellion") because, as she rebelled against her father and her family, so did Caleb "rebel" when he refused to follow the evil counsels of the spies (*l.c.*; Sanh. p. 19b; Targ. on the passage; compare also the pseudo-Jerome commentary on the passage).

Bithiah bathed in the Nile, because, having a skin-disease, she could bathe only in cold water; yet she had hardly touched the casket in which Moses lay, when her disease left her, and she then knew that the boy was destined for great things (Pirḳe R. El. xlviii.; Ex. R. i. 23). When her attendants suggested to her that it was unseemly that Pharaoh's daughter should act against her father's commands, the angel Gabriel appeared and slew them; and Bithiah herself took the casket out of the water. As it was a considerable distance from the bank, her arm was miraculously lengthened so as to enable her to reach it (Soṭah, p. 12b; Meg. p. 15b). Bithiah was the first-born of her parents, but, through Moses' prayer, was spared at the time of the death of the first-born (Pesiḳ., ed. Buber, vii. 65a). She is numbered among the persons who entered paradise alive; having saved Moses, she was forever freed from death ("Derek Ereẓ Zuṭṭa," i.; Yalḳ. i. 42, ii. 367). Compare Moses in Rabbinical Literature.

K. L. G.

BITHYNIA: A province in the northwest of Asia Minor, adjoining the Propontis, the Thracian Bosporus, and the Euxine. A Jewish colony existed there as early as the first century of the common era. In his address to Caius, the Judean Agrippa speaks of the Jews of Bithynia (Philo, "Legatio ad Cajum," § 36; ed. Mangey, 587). A Greek tumulary inscription bearing all the characteristics of its Jewish origin was discovered in 1891 at Arnaut-Keni in Bithynia. It runs as follows: *Ἐνθάδε κατάκειται Σανβάτις, υἱὸς Γεροντίου πρ[εσβυτερου], γραμματεὺς καὶ ἐπιστάτης τῶν παλαιῶν Εἰρήνη* ("Here lies Sanbatis [= Shabbethai], son of Gerontios, presbyter, scribe, and president of the elders. Peace!"). It is thus evident that organized Jewish communities existed not only in the important cities, like Nicæa and Nicomedia, but also in the small towns. These communities, like all those of the Byzantine empire, underwent many persecutions during the Middle Ages. In 1326 Bithynia was conquered by the sultan Orkhan, and the condition of the Jews was greatly improved.

At present Bithynia forms a part of the vilayet of Brusa, which contains about 5,800 Jews. They are chiefly engaged in the sale of textile materials and undressed silk, in brokerage, money-changing, and various handicrafts. The Alliance Israélite Universelle has established several schools for children.

Bibliography: Theodore Reinach, in *Revue Etudes Juives*, xxvi. 167; Schürer, *Gesch. der Juden im Zeitalter Jesu Christi*, p. 18; Cuinet, *La Turquie d'Asie*, iv. 11.

G. I. Br.

BITTER HERBS. See Passover.

BITTERN ("ḳippod"): From an examination of the passages in which "ḳippod" occurs it would seem that a bird is meant by the word. In Isa. xxxiv. 11, "But the cormorant and the ḳippod shall possess it; the owl also, and the raven shall dwell in it," any meaning for "ḳippod" other than the name of a bird would be decidedly out of place. In Zeph. ii. 14 it is again mentioned by the side of the cormorant, and is spoken of as singing "in the upper lintels." From Isa. xiv. 23 it is clear that the ḳippod was one of the wading birds. Hence there seems to be good ground for translating the term by "bittern," as the bittern is a nocturnal bird, dwells alone, and belongs to the wading class. The ancient versions have "porcupine" instead of "bittern," and the later usage of Hebrew and the Arabic "ḳunfud" support this translation; but the difficulties aroused by the reading "porcupine" in the Biblical passages are formidable.

J. JR. G. B. L.

BITTOON, ISAAC (sometimes called **Pittoon**): English pugilist, fencing master, and teacher of "the noble art of self-defense"; born in 1778; died in Feb., 1838. His first encounter was with Tom Jones of Paddington, whom he met and defeated at Wimbledon, Surrey, July 31, 1801. This victory was followed by a drawn battle with George Maddox, which took place Dec. 13, 1802, on the same spot, and was called off after seventy-four rounds. On July 16, 1804, on Willesden Green, near London, Bittoon fought a drawn battle with William Wood, a London coachman, interrupted in the thirty-sixth round by the appearance of officers from Bow street.

Subsequently he appeared in the ring only as a second; and on Nov. 16, 1812, assisted Jack Carter in his match against Jack Power.

Soon after his last appearance as a principal, Bittoon retired from the prize-ring, and established an athletic school in Goulston street, Whitechapel, London, where he gave instruction in boxing and fencing. He was buried in the Jewish cemetery near Bethnal Green.

BIBLIOGRAPHY: Miles, *Pugilistica*, vol. i.

J. F. H. V.

BITUMEN: A substance said (in Gen. xi. 3) to have been used for mortar. It belongs to the class of hydrocarbons, and is a resultant from petroleum, after having gradually undergone evaporation and oxidation. The continuation of this process upon this mineral tar produces the asphalt so abundant at the southern end of the Dead Sea. Indeed, this material gave that sea the name of the asphaltic lake (Asphaltites Lacus). Deposits of this substance are found in many parts of the world, and almost always in close proximity to bitumen springs. The best known among those in the East to-day are at Hit, not far from the site of ancient Babylon. This bitumen was used in coating and thus in increasing the durability of sun-dried bricks, and for various other useful purposes. Hull thinks that the bitumen in the basin of the Dead Sea is probably derived from the bituminous limestones of the Cretaceous series, and that it reaches the surface through fissures in the rock. Of slight commercial importance, the springs of Hit are still used by the native boat-builders.

J. JR. I. M. P.

BIURISTS (from ביאור, "commentary"): A class of exegetes of the school of Mendelssohn. Not content with giving a simple meaning, most of the Biblical commentators immediately preceding Mendelssohn had interpreted the Biblical passages from an individual point of view, and had so distorted the literal sense of the words that they failed completely to make clear the actual meaning. Mendelssohn compiled for his children a literal German translation of the Pentateuch; and to this Solomon Dubno, a grammarian and excellent Hebraist, undertook to write a "biur" or commentary. As soon, however, as a portion of the translation was published, it was criticized by rabbis of the old school, including Raphael ha-Kohen of Hamburg, Ezekiel Landau of Prague, Hirsch Janow of Posen, and Phineas Levi Horwitz of Frankfort-on-the-Main. Fearing that the charm of the German language would lead the Jewish youth to study the translation rather than the Torah itself, and believing that they would thus be led away from orthodox Judaism, the rabbis united forces, and in June, 1779, issued a ban against "the German Pentateuch of Moses of Dessau." This act led Solomon Dubno to give up his work after having finished Genesis; but, in order that the undertaking might be completed, Mendelssohn himself undertook the commentary. Finding, however, that the work was beyond his strength, he committed to Naphtali Herz Wesel (Hartwig Wessely) the biur to Leviticus, to Aaron Jaroslav that to Numbers, and to Hertz Homberg that to twenty-two of the middle chapters of Deuteronomy.

Translation of the Pentateuch.

Thus the work that was to revolutionize Bible-study among the Jews was completed in March, 1783, under the title "Netibot ha-Shalom" (The Paths of Peace). It is preceded by an introduction in Hebrew, written by Mendelssohn, in which he discusses the history of the work and the rules of idiom and syntax followed in his translation. Mendelssohn wrote, also, a German translation of the Psalms, with a Hebrew introduction ("mebo") on Biblical poetry, for which Joel Löwe (Joel Bril, בריל = the initials of בן ר' יהודה ליב), conjointly with Aaron Wolfsohn (Aaron of Halle, a translator of the Song of Solomon), wrote the biur. The biur to Kaplan Rabe's translation of Ecclesiastes was written by Mendelssohn. The work begun by Mendelssohn was continued by his followers, the Biurists, whose writings are given in the following columns:

Mendelssohn's Works.

Author.	Biur to	Author.	Biur to
Aaron Wolfsohn	Esther	Moses Philippson (Moses Arnswalde)	Daniel Hosea Joel
M. Obernik	Joshua Judges		Habakkuk
M. Obernik and Samuel Detmold	Samuel	Israel Neumann	Amos Nahum Haggai Malachi
Isaac Euchel	Proverbs	Joseph Wolf	Micah Obadiah Zephaniah
David Ottensosser of Fürth	Isaiah Job		Minḥah Ṭehorah (12 minor prophets)
David Ottensosser, Heiman Schwabacher (Fürth), S. J. Kohn (Wollstein)	Jeremiah Ezekiel Hagiographa	Joel Löwe Solomon Levy of Sandersleben	Jonah Zechariah

In the nature of the biurist movement was the undertaking of Moses Landau, who in 1806 published a biuristic Bible, in which the above-mentioned biurim were superseded as follows:

Author.	Biurim.	Author.	Biurim.
Wolf Mayer	Joshua I Kings Samuel Isaiah	Ben Ze'eb	Minor Prophets and introduction to the prophetical books.
Solomon Sachs	Jeremiah		
Abraham Benisch Marcus Goldman	Ezekiel		

Mendelssohn's biuristic school extended from Poland to Alsace, from Italy to Amsterdam, London, and Copenhagen; and it called forth many imitators, such as Samuel J. Mulder, who translated into Dutch the Pentateuch, five Megillot, and the former Prophets; G. A. Parsen, who translated and commented in Hebrew on the Book of Isaiah; I. Neufeld, who translated the Bible into Polish; and J. L. Mandelstamm, who translated the Bible into Russian. Isaac Samuel Reggio also followed in the footsteps of the Biurists with an Italian translation and Hebrew commentary to the Pentateuch, and an

Italian translation of Isaiah; Samuel David Luzzatto translated the Bible into Italian, and wrote biurim to Job, Isaiah, and the Pentateuch, and some glosses to Jeremiah, Ezekiel, Proverbs, and Job; and M. Rosenthal, J. Mannheimer, and M. Stern translated the Psalms into Hungarian. The movement later crossed the Atlantic, and Isaac Leeser of Philadelphia translated the Bible into English according to the interpretations of the Biurists; while in Europe steps were taken toward the perpetuation of the movement, in the foundation of the Ḥebra Doreshe Leshon 'Eber (Society of Investigators of the Hebrew Language) by Isaac Abraham Euchel and Mendel Breslau, and in the establishment of the periodical "Ha-Meassef" (The Gleaner).

The Biurists laid the foundation of a critical historical study of the Bible among the modern Jews, the first-fruits of which may be seen in Philippson's German Commentary, 1827. The commentator groups and examines critically the most important exegetical explanations of the Bible expounders; penetrating into the actual import of the Holy Scripture and searching the spiritual context, so as to explain the Bible by the Bible itself. As regards grammar and lexicography, Philippson touches these only in so far as is necessary to the comprehension of the text.

BIBLIOGRAPHY: Winter and Wünsche, *Die Jüdische Litteratur*, iii. 724–751; A. Goldschmidt, in *Lessing-Mendelssohn-Gedenkbuch*, Leipsic, 1879; *Allg. Zeit. des Jud.* i. 324; Graetz, *History of the Jews*, iii. 288, 370, 607; v. 328–335, 395.

G. S. R.

BIZTHA: One of the seven eunuchs of Ahasuerus, who was commanded to bring Vashti to the king (Esther i. 10).

J. JR. G. B. L.

BLACK DEATH: A violent pestilence which ravaged Europe between March, 1348, and the spring of 1351, and is said to have carried off nearly half the population. It was brought by sailors to Genoa from south Russia, whither it had come from central Asia. During March and April, 1348, it spread through Italy, Spain, and southern France; and by May of that year it had reached southwest England. Though the Jews appear to have suffered quite as much as their Christian neighbors (Höniger, "Der Schwarze Tod in Deutschland," 1882; Häser, "Lehrbuch der Gesch. der Medizin," iii. 156), a myth arose, especially in Germany, that the spread of the disease was due to a plot of the Jews to destroy Christians by poisoning the wells from which they obtained water for drinking purposes. This absurd theory had been started in 1319 in Franconia (Pertz, "Monumenta Germaniæ," xii. 416). On that occasion punishment had fallen upon the lepers, by whose means the Jews, it was alleged, had poisoned the wells. Two years later, in the Dauphiné, the same charge had been brought against the Jews.

Myth of Well-Poisoning.

In 1348, once the accusation was raised, it was spread with amazing rapidity from town to town; and official reports were sent by the mayors of various cities containing alleged confessions of Jews who had been seized under the accusation and put to torture (see Schilter, in "Königshoven Chronik," pp. 1021 *et seq.*).

The first outbreak seems to have occurred in northern Spain, in Barcelona, Cervera, and Tarrega, in the months of June and July; but the actual myth of well-poisoning in connection with the Black Death seems to have arisen in Switzerland in the autumn of that year, though Clement VI. had issued in July a bull declaring its falsity (Baronius, "Annales," 1348, No. xxxiii.). When the pestilence reached Chillon, Jews of that place were arrested and put to the torture. A certain Balavignus "confessed" that an elaborate plot had been concocted by some Jews in a town in the south of France—Jacob à Paskate from Toledo, Peyret of Chambéry, and one Aboget. These had compounded a poison the ingredients of which were Christians' hearts, spiders, frogs, lizards, human flesh, and sacred hosts, and had distributed the powder made out of this concoction to be deposited in the wells whence Christians drew water. The report spread to Chatel, Chatelard, and Bern; and from the last-named place special messengers were sent to all the Swiss and Upper Rhine towns, which soon produced the natural effect. At Zurich, where the new charge was combined with the old blood accusation, several Jews were burned (Sept. 21, 1348), while the rest were expelled (Schudt, "Jüdische Merkwürdigkeiten," i. 323). During the month of November the rumor reached Augsburg (Nov. 22), Würzburg, and Munich, and spread through eighty towns of Bavaria, where massacres of the Jews occurred. In the following month the great epidemic reached the Upper Rhine with the same results. At Freiburg in Breisgau, Jan. 30, 1349, all of the Jews, except twelve of the richest, were slain, the latter being reserved solely that their riches might be appropriated. Here it was reported that four Jews of Breisach had been sent to Freiburg with the poison, which they had obtained at Basel, and that all of the Jews of Strasburg, Basel, Freiburg, and Breisach were in the conspiracy. On Jan. 22 the Jews of Speyer fell victims, several being slain, and several killing themselves to escape baptism, while others, less firm-spirited, accepted baptism as the sole refuge from death.

Meanwhile correspondence had been carried on between the town councils of Basel, Cologne, Chillon, and Strasburg, containing the substance of the so-called confessions. At Strasburg the mayor refused credence to the rumors, and declared his intention of sustaining the Jews; whereupon he was removed from his post, and more than 2,000 Jews of the city were put to death (Feb. 16, 1349). The deeds belonging to the latter were seized and destroyed (showing the real motive of the act); and the debtors of the Jews gave assurances to the citizens of protection from the consequences of the massacre (Stobbe, "Juden in Deutschland," p. 189). The Jews of Worms were the next victims, and no less than 400 of them were burned March 1; while on July 24 the Jews of Frankfort preferred to offer themselves up as a holocaust, and in so doing burned part of the city. The largest number of victims is recorded at Mayence, where no less than 6,000 are said to have been slain Aug. 22, 1349. Here the Jews for the first time took active

Outbreak at Strasburg.

measures against their oppressors, and killed 200 of the populace; but finding the task of freeing themselves hopeless, they barricaded themselves in their dwellings, and when the alternative of starvation or baptism faced them, set fire to their houses and perished in the flames. Two days afterward the same fate befell the Jews of Cologne; and, seemingly in the same month (though other records assign March 21 as the date), the Jewish inhabitants of Erfurt, 3,000 in number, fell victims to the popular superstition and hatred.

Meanwhile the protection of the duke of Austria had prevented the madness from reaching his dominions; but at last, on Sept. 29, the passions of the mob at Krems overcame the authority of the soldiery, and all the Jews of that town were burned. The last month of the year 1349 saw attacks at Nuremberg (Dec. 6), Hanover, and Brussels. With this the popular fury died out; and the rulers of German principalities and cities had to determine what punishment was to be meted out to the slayers of the Jews, and what disposal should be made of the rich possessions the Jews had left behind them. Very little was done in the former direction: the whole social fabric had been overturned by the terrible pestilence; and even with the best will, if they had possessed it, the rulers could not have increased the devastation by adequate punishment of the murderers. The emperor, however, claimed the huge fine of 20,000 marks in silver from the inhabitants of Frankfort for the loss he had sustained by the killing of the Jews; and other fines were inflicted by the officers of the imperial treasury. But the chief punishment took the form of claiming the inheritance of the Jews' debts, which, by the imperial law, belonged to the emperor; so that, except in cases where the records of their debts had disappeared, the debtors of the Jews gained little by these murders.

Punishment of Rioters.

In the preceding account, only the chief outbursts have been specially referred to. The following list contains the names of all towns where the Jews were attacked on account of the Black Death, according to the records given in the Nuremberg "Memorbuch." It is of importance not alone for its testimony to the wide area of the attacks upon the Jews, but also as recording almost every town in Germany, outside the Austrian dominions, in which Jews dwelt in the middle of the fourteenth century:

Aarau
Aarburg
Achenheim
Ahr (Altenahr)
Ahrweiler
Alchbach
Allingen
Aldenhoven
Alken
Alzey
Amorbach
Andernach
Angermünde
Ansbach (town)
Ansbach (village)
Antwerp
Arnheim
Arnstadt
Aschaffenburg
Babenhausen
Bacharach
Baden in Aargau
Bamberg
Basel
Beilstein
Benfeld
Bensheim
Bentheim
Berching
Berg
Bergheim
Berk
Berlin
Bernkastel
Beuel
Beuthen
Biberach
Bielefeld
Bingen
Bischofsheim-on-the-Tauber
Bischweiler
Blankenberg
Bodensee-Bezirk
Bonn
Bopfingen
Boppard
Bourgogne
Brabant
Brandenburg
Braubach
Breisach
Bretten
Bretzenheim
Broech (Broek)
Broich
Bruchsal
Buchen
Büren (dist. Münster)
Burgdorf
Burghausen
Butzbach
Camp (Kamp)
Carden
Cassel (Hesse)
Caub
Coblenz
Coburg
Cochem
Colmar
Cracow
Deidesheim
Deutz
Deventer
Dieburg
Diessenhofen
Diez (Dietz)
Dillingen
Dinkelsbühl
Dormagen
Dortmund
Dülken
Düren
Dürkheim
Durlach
Eberbach
Ebern
Echternach
Eger
Ehingen
Ehnheim
Eisenach
Eller (dist. Düsseldorf)
Ellrich
Ellwangen
Eltville (Elfeld)
Endingen
Ensisheim (Ensheim)
Eppingen
Erbach
Erkelenz
Erstein
Eschwege
Esslingen
Ettenheim
Ettenheimweiler
Ettling
Ettlingen
Euskirchen
Falkenstein
Feldsperg (Veltspurg)
Fellendorf
Feuchtwangen
Franken
Frankenhausen
Fratting
Friedberg
Friedrichshafen
Fulda
Gebweiler
Geislingen
Gelnhausen
Germersheim
Gerolstein
Giessen
Gladbach
Göppingen
Gotha
Graisbach
Greding
Guben
Gundelfingen
Gunzenhausen
Hachenburg
Hagenau
Hall (Swabia)
Halle-on-the-Saale
Hals
Hammelburg
Hanau
Harburg
Haslach
Hassfurt
Heideck
Heidelberg
Heilbronn
Heiligenstadt
Heimbach
Heppenheim
Herford
Herlisheim
Hersbruck
Hersfeld
Hildburghausen
Hildesheim
Hohebach
Holzweiler
Homberg
Horstdorpe
Ilmenau
Ingolstadt
Innsbruck
Iphofen
Kaiserslautern
Kaysersberg
Kempen
Kenzingen
Keppel
Kerpen
Kestenholz
Kirn
Kitzingen
Kobern
Kochenburg
Königsberg
Königshofen-on-the-Saale
Kosel
Krailsheim
Krems
Kreuznach
La Bresse
Ladenburg
Lahnstein
Lahr
Landau
Landsberg
Landshut
Lauda
Laufen
Lauterburg
Lechenich
Leiningen
Leipheim
Lindau
Linz (dist. Neuwied)
Löwenstein
Luxemburg
Magdeburg
Marburg
Mark (Brandenburg)
Markolsheim
Marls
Maursmünster
Mayen
Mechlin
Mecklenburg
Meiningen
Meissen
Mergentheim
Merseburg (Prussian Saxony)
Miltenberg
Minden
Monheim
Montabaur
Mosbach (Baden)
Müden
Mühldorf
Mühlhausen
Münster (Gregorienthal)
Münster (Westphalia)
Münster (village)
Münstereifel
Münster-Mayfeld
Naumburg
Neisse
Neuenburg
Neukastel
Neumagen
Neumarkt
Neuss
Neustadt-on-the-Hardt
Neustadt-on-the-Saale
Neuweiler
Nordhausen
Nördlingen
Nossen
Nuremberg
Ober-Moschel
Oberwesel
Odernheim
Oehringen
Oels
Offenbach
Offenburg
Oppeln
Osnabrück
Osterburg
Paskau (Patschkau)
Passau
Pfirt
Pforzheim
Phaley
Prague
Rain
Rappersweil
Rappolsweiler (Ribeauville)
Regensburg
Reichweiler
Remagen (Rheinmagen)
Reutlingen
Rheinau
Rheinfelden
Rockenhausen
Rödingen
Rosheim
Rothenburg-on-the-Fulda
Rothenburg-on-the-Tauber
Rufach
Säckingen
St. Pilt
Salzburg
Salzungen
Sangerhausen
Schleusingen
Schmalkalden
Schriesheim
Schüttorf
Schweidnitz
Schweinfurt
Seeland
Seligenstadt
Seltz
Sennheim
Siegberg
Sinsheim
Sinzig
Sobernheim
Soest (Zoest)
Sooden
Spandau
Steiermark
Steinheim
Stendal
Stolberg
Stommelen

MAP OF

CENTRAL EUROPE

SHOWING CHIEF TOWNS WHERE OUTBREAKS AGAINST THE JEWS OCCURRED, 1348-9.

SCALE OF MILES

0 25 50 100 150 200

Straubing	Vaihingen	Widdern
Sulm	Villach	Wiesbach
Sulz	Wachenheim	Wimpfen
Sursee	Waldkirch	Windsheim
Thann	Waldshut	Winterthur
Trarbach	Waldürn	Wissembourg
Trent	Wasserburg	Wittlich
Treuchtlingen	Wattwiller	Wörth
Treves	Weil-die-Stadt	Xanten
Trüdingen	Weilheim	Zabern
Türkheim	Weimar	Zeil
Uerdingen	Weinheim	Zellenberg
Ulm	Weissensee	Znaim
Usseln	Wertheim	Zülz (Biala)
Utrecht	Wertingen	Zutphen
Vacha	Wetzlar	Zwolle

It is somewhat difficult to account for the complete helplessness of the authorities against these outbursts of popular fury. It was fully recognized at the time—as, for example, by the town council of Cologne—that an outbreak against the Jews might imperil the social order generally. The loss to the imperial and princely treasuries was immense. Yet, so far from taking any steps to prevent the outbreaks, the emperor in several instances gave beforehand practical immunity to the perpetrators of the crime, by making arrangements as to what should be done with the houses and goods of the Jews in the event of a riot. This happened at Nuremberg, Regensburg, Augsburg, and Frankfort, and, doubtless, in other towns. There can be little doubt that the authorities shared the prejudices of the mob, and, with few exceptions, believed in the dread rumor of well-poisoning.

Results.

The effects on the Jews of Germany were little less than disastrous. The loss of life resulting from the massacres was terrible. Many of the Jews' debtors died from the pestilence; while others refused acknowledgment of their debts. The Jews of Bavaria, for example, were so impoverished, owing to their losses, that the margrave granted them freedom from all taxes for two years (Scherer, "Rechtsverhältnisse," p. 577).

From this time onward the Jews in all German towns lived in perpetual dread of similar attacks; and the civil authorities adopted the plan of expulsion as the only means of getting rid of the Jewish question in the towns. By the end of the fifteenth century there were only three considerable communities left in the whole of Germany.

Bibliography: Grätz, *Gesch. der Juden*, vol. vii.; Salfeld, *Martyrologium*, passim; Stobbe, *Juden in Deutschland*, pp. 188–189, 284–287; Hecker, *Black Death*; Creighton, *History of Epidemics*, vol. i.; Ibn Verga, *Shebet Jehudah*, ed. Wiener, passim; Joseph ha-Kohen, *Emek ha-Baka*, transl. Wiener, pp. 52–54, 184–193.

G. J.

BLANC, PIOTR: Polish financier of the eighteenth century; court banker under King Stanislaus Augustus Poniatowski (1764–95); date and place of birth unknown; died at Warsaw in 1797. Together with the bankers Dekert and Raffalowitsh he formed the tobacco monopoly in 1776 and the government lottery in 1781. With Tepper he negotiated the Holland loan. In 1790 he was raised to the nobility, and in the following year became the owner of a palace near Senatorska street, Warsaw, and of a villa in the suburb of Fawory. When Ignacy Potozky and Piatoli in 1792 worked out a plan to improve the condition of the Polish Jews, Blanc and his influential friends guaranteed the payment of five million rubles, which the Jews of Poland pledged themselves to contribute, instead of the usual taxes, for the amortization of the king's debts.

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H. R.

BLAND (*née* **Romanzini), MARIA THERESA:** English actress and singer; born in 1769 of Italian-Jewish parents; died at London Jan. 15, 1838. When only four years old she took a part in a performance at Hughes' Riding School, London. After studying for some years she made her reentry at Drury Lane Oct. 24, 1786, where she was so successful that she became leading lady in succession to Mrs. Wrighten. Her best rôle at this time was that of *Antonio* in Grétry's "Richard Cœur-de-Lion." In 1789 Maria Theresa played in Liverpool, returning to London a year later, when (Oct. 21, 1790) she was married to Mr. Bland, brother of Mrs. Jordan of Drury Lane. The following year she sang at the Haymarket in "Inkle and Yarico." Subsequently she appeared as *Miss Notable* in "Lady's Last Stake"; *Nina* in "The Prisoner"; *Mary Ann* in "School for Guardians"; *Madelon* in "Surrender of Calais," and *Sally* in "The Shipwreck." Her mind began to fail in 1824, and she was forced to retire, her last appearance being at her benefit at Drury Lane July 5, 1824.

Bibliography: *Anglo-Jewish Exhibition Catalogue*, p. 56, 1887; *British Theatrical Gallery*; *Thespian Dictionary*, s.v.

J. E. Ms.

BLASER, ISAAC B. SOLOMON: Russian rabbi and educator; born in Wilna about 1840. Educated to be a rabbi, he is recognized as the foremost pupil of Israel Lipkin and the best exponent of his moral teachings and methods of study. Blaser became the rabbi of the Jewish community of St. Petersburg about 1864, and held the position for sixteen years. He left the Russian capital and settled in Kovno, where he still resides as head of the so-called Perushim (men who separate themselves for study) of Kovno. A considerable sum (about 100,000 marks) was donated in aid of the Perushim by Caspar Lachman of Berlin, an ardent admirer of the above-mentioned Lipkin. The income from this endowment being insufficient, Blaser sends out emissaries or "meshullahim" to all Orthodox Jews to collect money for these zealous students, to whom the Russian Jewry now looks for its rabbis, just as it formerly looked to the graduates of yeshibot. Blaser, or, as he is familiarly called, "Reb Itzele Peterburger," is known and trusted among Russian Jews everywhere, and the emissaries from Kovno, who frequently visit the United States, are always well received and generously assisted.

Blaser is also identified with another movement, in which he continues the work of his teacher Lipkin. He is the head of the so-called Mussar'nikes ("Moralists"). The Jewish world is not so much interested in the "mussar" movement—which seeks no publicity and no outside financial assistance—as in the Perushim, but the personality and the position of

Blaser have influenced many of the latter to join the Mussar'nikes.

Blaser is the author of "Peri Yiẓḥaḳ" (The Fruit of Isaac), responsa, and various rabbinic researches (Wilna, 1881).

Bibliography: *Ozar ha-Sifrut*, iii. 5-35; *Keneset Yisrael*, 1888, ii. 106, 163; Peikes, *Eben Israel*, New York, 1902.

L. G. P. Wi.

BLASOM, VIDAL. See Moses Narbonne.

BLASPHEMY: Evil or profane speaking of God. The essence of the crime consists in the impious purpose in using the words, and does not necessarily include the performance of any desecrating act.

The Jewish law is based on the case of the blasphemer, one of the mixed multitude that went out of Egypt with the children of Israel (Lev. xxiv. 10–23). He blasphemed the name of the Lord and cursed; was sentenced to be taken without the camp; and it was decreed that all who heard him should lay their hands upon his head, and that all the congregation should stone him. The judgment in his case was formulated in a general law in verses 15 and 16.

The term "we-noḳeb shem YHWH," used in verse 16 ("And he that blasphemeth the name of the Lord," A. V.), does not seem to signify that the mere pronunciation of the Ineffable Name was considered blasphemy, but that it was blasphemous to curse or revile the same. The later law, however, took the word "noḳeb" in the sense of "pronouncing," and declared that the Ineffable Name must have been pronounced before the offender could be subjected to the punishment provided by the Law.

Both the lawgiver and the prophets speak of the blasphemer of God and of the king. To revile the king, who was God's representative, was apparently considered a species of blasphemy (Ex. xxii. 27; Isa. viii. 21). This is furthermore shown in the case of Naboth, the indictment against him being: "Thou didst blaspheme God and the king" (I Kings xxi. 10). Beyond the reference to cursing in the text of Leviticus, there is nothing in the Biblical laws to indicate what constitutes the crime, and nothing to show that, to prove blasphemy, it was required to prove that the blasphemer had uttered the name of God. The Mishnah, however, laying stress on the term "noḳeb," declares that the blasphemer is not guilty unless he pronounce the name of God (Mishnah Sanh. vii. 5). The Gemara goes further and extends the crime to an impious use of any words which indicate the sacred attributes of God, such as "The Holy One" or "The Merciful One." As long as the Jewish courts exercised criminal jurisdiction, the death penalty was inflicted only upon the blasphemer who used the Ineffable Name; but the blasphemer of God's attributes was subjected to corporal punishment (Sanh. 56a). According to Talmudic tradition, the Sacred Name was in early times known to all; but later its use was restricted (Ḳid. 71a; see Adonai; God, Names of).

Even in taking testimony during the trial of a blasphemer, the witnesses who heard the blasphemy were not permitted to repeat the very words, but an arbitrary phrase was adopted to indicate the blasphemy. Thus, R. Joshua ben Ḳarḥah said: "Throughout the examination of the witnesses, 'Yosé' should be used for YHWH, and they should say, 'Yosé shall strike Yosé,' to indicate the blasphemy" (Mishnah Sanh. *ib.*). At the conclusion of the trial sentence of death could not be passed by such testimony only, and it thus became necessary for one of the witnesses to use once the very words which they had heard. The court directed all persons not immediately concerned in the trial to be removed, and the chief witness was then addressed thus: "State literally what you heard"; and when he repeated the blasphemous words the judges stood up and rent their garments, that being the common sign of mourning. And the rents were not sewed up again, indicating the profound degree of the mourning. After the first witness had thus testified, the second and the following witnesses were not called on to repeat the identical words; but were obliged to say, "I also heard it thus" (Mishnah Sanh. *ib.*).

The text of the law in Leviticus provides that the stranger, as well as the native born, is liable to punishment for blasphemy. Talmudic tradition states that blasphemy was one of the seven crimes prohibited to the Noahides (Sanh. 56a), *i.e.*, according to natural law. Although, according to Jewish law, a Jew who blasphemed a heathen deity was not guilty of the crime of blasphemy, Josephus ("Ant." iv. 8, § 10, after Philo, "Vita Mosis," 26; ed. Mangey, ii. 166) to the contrary notwithstanding, yet a heathen might be guilty if he blasphemed the name of the Lord (Baraita Sanh. 56a). The crime of the heathen blasphemer, though subjecting him to the penalty of death, did not oblige the Jewish bystanders to rend their garments. The Talmud bases the custom of rending the garments in such cases upon the Biblical precedent in II Kings xviii. 37), where Eliakim and others rent their garments when they heard the blasphemy of Rab-shakeh; and in order to bring this view into harmony with the practise requiring the rending of garments only on hearing a blasphemy by a Jew, the Talmud states that Rab-shakeh was an apostate Jew (Sanh. 60a).

According to R. Ḥiyya, the rending of garments was no longer required after the fall of the Temple ("He who hears blasphemy nowadays is not obliged to rend his garments, because otherwise his garments would be nothing but tatters," Sanh. *ib.*); for the criminal jurisdiction of the Jewish courts had ceased, and the fear of death no longer deterred the blasphemers. The later law, however, restored the practise of rending the garments. In an opinion rendered by Gaon Rab Amram ("Teshubot Geone Mizraḥ Uma'arab," collected by Joel Müller, No. 103) he says, "He who hears his neighbor blaspheme must excommunicate him in these days, no matter what language was used. This is the practise of the pious. It is not necessary that the blasphemy be in Hebrew, and it makes no difference whether the Ineffable Name or the attributes of God be mentioned, whether the offender be a Jew or a non-Jew, whether the language be Hebrew or any other. These distinctions were made to distinguish the capital crime from the lesser offense; but for purposes of excommunication, it makes no difference whether the blasphemer be a heathen or a Jew, whether he

use the Sacred Name or the attributes, nor what language he uses; he must be excommunicated." And this opinion is, with slight modification, repeated in the Yoreh De'ah (340, 37) as follows: "He who hears the Name blasphemed, or even an attribute of God, such as 'The Forgiving One,' 'The Merciful One,' etc., even if pronounced in a foreign language, must rend his garments, provided he hear it from an Israelite (and an apostate is in these days considered a heathen); and even if he hear it from the mouth of the witness stating how the blasphemer blasphemed. But the witnesses testifying in court need not rend their garments again, having once done so when they first heard the blasphemy."

The excommunication of the blasphemer was substituted as a punishment for the death penalty (see Excommunication), rendering it unnecessary for the witnesses to repeat the identical words of the blasphemy, as this was required only when the death penalty was inflicted (Pithe Teshubah to Yoreh De'ah, 340, 37). Abba Saul was of the opinion that, in addition to the punishment inflicted by human power, the blasphemer is also excluded from the life in the world to come ('Ab. Zarah 18a). See Sacrilege; Infidelity; Scoffer; Shem ha-Meforash.

Bibliography: Mayer, *Die Rechte der Israeliten, Athener und Römer*, iii. 415; Saalschütz, *Das Mosaische Recht*, pp. 494 *et seq.*

K. D. W. A.

BLAU, FRITZ: Austrian chemist; born at Vienna April 5, 1865. He received his education at the gymnasium and university of his native city, and was graduated as doctor of philosophy in 1886, becoming a member of the university of the Austrian capital as privat-docent in chemistry in 1890.

Blau has contributed essays to the "Monatshefte für Chemie der Kaiserlichen Akademie der Wissenschaften" ("Studien über Pyridinabkömmlinge," "Neuerungen beim Gebräuchlichen Verbrennungs-Verfahren"); the "Berichte der Deutschen Chemischen Gesellschaft in Berlin" ("Zur Constitution des Nicotin"), etc.

Bibliography: Eisenberg, *Das Geistige Wien*, s.v., Vienna, 1893.

S. F. T. H.

BLAU, HEINRICH: German journalist and playwright; born in Neu-Stettin, Pomerania, Sept. 21, 1858. He received his education at the Jewish school and the Sophien Realschule in Berlin, whither his parents had removed when he was a small child. When only thirteen years of age he wrote a metric translation of the Psalms. Blau in 1878 went to London, where he found employment on the "Londoner Journal," a German paper, whose chief editor he became later. Since then he has been engaged on the staffs of various German publications in the English capital.

Blau soon became a proficient journalist, writing both in English and in German; acting as correspondent of papers in Germany, and contributing to such English reviews as the "Nineteenth Century" and the "Contemporary." He also translated literary works from and into English and German, besides writing feuilletons. During all this time he studied Sanskrit and Oriental literature; and the result was shown in "Gautama," a dramatic poem in German in four acts.

Blau is the author of a drama in German blank verse, "Thomas Chatterton," and of "Some Notes on the Stage and Its Influence upon the Education of the Masses," and "Some More Notes" on the same subject, for which essays he received a gold medal from a London society. He also wrote libretti for light operas—"Sau Lin" and others—and the texts of the opera "Das Erbe Judas" and the oratorio "Samuel," as well as the dramas "Scherben," "Bianca Capello," "Die Prophezeiung," and "Götzen."

In 1893 Blau came on a visit to the United States, but remained only a short time.

Bibliography: *The Jewish World*, March 8, 1901 (portrait).

S. F. T. H.

BLAU, LUDWIG: Hungarian scholar and publicist; born April 29, 1861, at Putnok, Hungary; educated at three different yeshibot, among them that of Presburg, and at the Landesrabbinerschule in Budapest (1880–88); studied philosophy and Orientalia at the Budapest University; received there the degree of Ph.D. *cum laude* in 1887, and the rabbinical diploma in 1888.

In 1887 Blau became teacher of the Talmud at the Landesrabbinerschule, in 1888 substitute, and in 1889 professor of the Bible, the Hebrew and Aramaic languages, and the Talmud. Since 1899 he has also been librarian and tutor in Jewish history. He is (1902) president of the folk-lore section of the Jewish-Hungarian Literary Society, and (since 1891) editor of the "Magyar Zsido Szemle." Blau's scientific publications have dealt chiefly with the literature and life of the Jews in the Talmudic and early post-Talmudic periods (*e.g.*, "Beiträge zur Erklärung der Mechilta und des Sifre," in the Steinschneider "Festschrift," 1896; "Quelques Notes sur Jésus ben Sirach," in "Revue Etudes Juives," xxxv. 19–47; "Das Altjüdische Zauberwesen," Strasburg, 1898), with the Jewish traditions regarding the Masorah ("Massoretische Untersuchungen," Strasburg, 1891; "Masoretic Studies," in "Jewish Quarterly Review," viii., ix.), and the canon of Scripture ("Zur Einleitung in die Heilige Schrift." Strasburg, 1894). This latter work is especially valuable for the light it throws upon the history of the Bible text in the early synagogue. Blau has also published "Der Concursus Vitiorum nach Talmudischem Recht," Budapest, 1887; and "Die Erwählung Israel's" (in Hungarian), *ib.* 1890; and has contributed to the "Monatsschrift," "Zeitschrift für Hebräische Bibliographie," "Jahrbuch des Ungarischen Litteraturvereines," "Jahrbuch der Deutschen Litteraturvereines," etc.

S. G.

BLAUSTEIN, DAVID: Educator; born May 5, 1866, at Lida, near Wilna, Russia. He received his first education in Hebrew in the ḥeder and yeshibah of his native town; went at the age of eighteen to Prussia, where he studied Hebrew and rabbinical literature under Israel Lipkin; subsequently, on his removal to Mecklenburg-Schwerin, he studied Jewish history and philosophy under Dr. Feilchenfeld. Being still a Russian subject, he was ordered to leave Germany, and in 1886 came to the United States and settled in Boston, where he

opened a private school. He actively engaged in educational and communal work, being one of the founders of the Sheltering Home for Immigrants. About 1890 he entered Harvard University, but left it after three years to devote himself entirely to congregational work at Providence, R. I., where from 1892 to 1896 he acted as rabbi, and became a member of the executive board of the Society for Organizing Charity. In 1896 he was appointed lecturer on Semitic languages at Brown University, and in 1898 became connected with the Educational Alliance of New York, where he fills the office of superintendent. Blaustein went to study the conditions of the Rumanian Jews in the summer of 1900, visiting for this purpose Bucharest and other cities, accompanying Mr. Wachthorn, delegated by the United States government to study the Jewish question.

BIBLIOGRAPHY: *Jew. Chron.* Sept. 21, 1900.

A. B. B.

BLAUSTEIN, OZER: Russian teacher, and writer in Russian and Judæo-German; born at Dünaburg in 1840; died in Warsaw April 27, 1899. His Russian grammar was recommended for Jewish public schools by the Ministry of Public Instruction. He is the author also of a "German Method" and a "Manual for the Study of Hebrew"; and has translated into Russian the Hebrew prayer-book and the Maḥzor. Of his numerous novels, published in the Judæo-German dialect, may be mentioned: "Der Armer Gvir," Wilna, 1893; "Die Gvald-Shiduchim," Wilna, 1880; "Der Suhn als Schadḥan," 2d ed., Wilna, 1893; "Der Bitterer Tropfen," Wilna, 1894; "Die Waisse mit die Schwarze," Wilna, 1894; "Der Baal Tove," Wilna, 1895.

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H. R.

BLAYNEY, BENJAMIN: English divine and Hebraist; born 1728; died Sept. 20, 1801. He was educated at Oxford, took the master's degree in 1735, and became fellow and vice-principal of Hertford College in 1768. He was employed by the Clarendon Press to prepare a corrected edition of the Authorized Version. This appeared in 1769, but most of it was destroyed by fire in the Bible warehouse, Paternoster Row, London. Blayney then studied Hebrew, and in 1787 took his degree as doctor of divinity.

His principal works are: "A Dissertation by Way of Inquiry into the True Import . . . of Dan. ix. 24 to the End," etc., 1775–97, which was translated into German by J. D. Michaelis; a new translation of Jeremiah and Lamentations, 1784; an edition of the Samaritan Pentateuch in Hebrew characters, 1790; a new translation of Zechariah, 1797. He was a good scholar and a useful writer.

BIBLIOGRAPHY: *Gentleman's Magazine*, lxxi. 1054; lxxiii. 1108; *Dict. Nat. Biog.* v. 208.

T. E. Ms.

BLAZON. See COAT OF ARMS.

BLEEDING: In accordance with the pathology of its epoch, the Talmud declares, "At the head of the list of human ailments stands plethora (B. B. 58b). The Rabbis say elsewhere (Bek. 44b), "Where there is an abundance of blood, there is also an abundance of eczema." Bloodletting is therefore considered of great importance; and the scholar is forbidden to reside at a place where no bloodletter ("uman," surgeon) is at hand (Sanh. 17b; Maimonides, "Yad," De'ot, iv. 23). The following are the rules, partly pathological and partly astrological or demonological, which the Rabbis recommend for the operation.

Necessity and Time of Operation.

A man ought to be bled once every month, but with advancing years the intervals must be extended. The first, fourth, and sixth days of the week are the most appropriate for the operation. On the fourth day of the week, which falls on the fourth, fourteenth, or twenty-fourth of the month, or after which remain less than four days till the new moon, there must be no bloodletting, since at such times it is dangerous. On the first and second days of the month the operation is enervating, and on the third day dangerous. The operation is not permitted on the eve of a Biblical festival; neither must it be performed on a cloudy or a stormy day, or soon after eating a hearty meal, after partaking of cress, or while suffering with fever, while having sore eyes, or while exposed to a draft (Shab. 129a; Yeb. 72a; Ned. 54b; 'Ab. Zarah 29a). On entering the operating-room, the patient must offer the following prayer: "May it please Thee, O Lord my God! that this my project effect healing unto me; and do Thou heal me, for Thou, O God! art the true Physician, and Thy healing is true." After the operation one should say, "Blessed be the gratuitous Healer" (Ber. 60a; Maimonides, "Yad," Ber. x. 21; Oraḥ Ḥayyim, 230, 4).

Dietary Rules After Operation.

Immediately after the operation one should drink one-fourth of a log of red wine, as a substitute for the red blood lost. This is of so much importance that the very poor patient who can not buy the wine is permitted to obtain the prescribed quantity by calling at shops and tasting the wine, on pretense of intending to purchase a large supply. Or, failing in this, he must eat seven black dates, anoint his temples with oil, and then sun himself, in order to become thoroughly heated. Under ordinary circumstances, however, eating is to be deferred until such time has elapsed after which one can walk half a mile. A little rest after the operation is heartily recommended. Washing the hands is considered to be of almost equal importance, the omission of which will render the patient nervous for seven days (Shab. 129a; Pes. 112a; Oraḥ Ḥayyim, 4, 19). One must eat a good meal after the operation. So urgent are the Rabbis concerning this particular injunction that, although they have laid down the rule that a man should sell the roof of his house to buy himself shoes in case of necessity, they also prescribe that, if necessary, a man should sell his shoes in order to procure a good meal after bloodletting. Furthermore, they assert that the one who makes light of the meal on such an occasion will receive but slight sustenance from Heaven; if he does not prize his life, why should Heaven prize it? For this meal meat is recommended, or a dish of milt; but the flesh of fowls will produce palpitation of the heart. Fish is said to be beneficial when eaten

a day before or a day after bleeding; but on the third day it is to be avoided as dangerous. Milk, cheese, onions, and cress are dangerous after the operation, and he who is imprudent enough to partake of them must drink a mixture made of one-fourth of a log of wine and the same quantity of vinegar (Shab. 129a; Ned. 54a; 'Ab. Zarah 29a).

Nearly all of these rules emanate from Rab and Samuel, who were among the earliest and most prominent Babylonian amoraim (third century). But not all of them met with general approval. A century later it was said of them, "Now that many trample these precepts under foot, and yet escape serious hurt, one can realize the truth of the psalmist's saying (Ps. cxvi. 6), 'The Lord preserveth the simple'" (Shab. 129b; Yeb. 72a). See Brecher, "Das Transcendentale im Talmud," § 57, and ABBA THE SURGEON (UMANA).

G. S. M.

BLEEK, FRIEDRICH: Christian theologian; born July 4, 1793, at Ahrensböck, Holstein; died at Bonn in 1859. After a preparatory course at the gymnasium of Lübeck and two years of philosophical study at Kiel, he entered the University of Berlin, where he studied under Schleiermacher, De Wette, and Neander; becoming tutor at the university in 1818, and assistant professor in 1823. In 1829 he was appointed professor of theology at Bonn, which position he held until his death.

The researches of Bleek were devoted principally to the Old and New Testaments. His work in the former field only will be considered here. Bleek first became known through his series of investigations on the origin and compilation of the Sibylline Books ("Ueber die Entstehung und Zusammensetzung der Sibyllinischen Orakel," in "Berliner Theologische Zeitschrift," 1819–20), which work, as the first systematic endeavor to illuminate this obscure field, must be regarded as epoch-making. Next followed the two treatises, "Ueber Verfasser und Zweck des Buches Daniel" ("Berliner Theologische Zeitschrift," 1822) and "Einige Aphoristische Beiträge zu den Untersuchungen über den Pentateuch" (Rosenmüller, "Repertorium," 1822). In 1831 appeared in the "Theologische Studien und Kritiken" his "Beiträge zu den Forschungen über den Pentateuch," an endeavor to point out such portions of the Pentateuchal legislation as may be traced to the authorship of Moses.

Bleek also made an important contribution to the history of the criticism of the Pentateuch in his program for the University of Bonn (1836), entitled "De Libri Geneseos Origine atque Indole Historica Observationes Quædam contra Bohlenium," in which he vigorously defends the supplementary hypothesis of Von Bohlen, although sharply controverting the late epoch assigned by the latter to the various portions. In 1852 he published in the "Studien und Kritiken" the dissertation "Ueber das Zeitalter von Sacharja Cap. 9–14, Nebst Gelegentlichen Beiträgen zur Auslegung Dieser Aussprüche."

In 1860, shortly after the death of Bleek, his son Johannes, and his foremost pupil and subsequent successor, Adolf Kamphausen, edited, from the manuscript of his class-room lectures, the "Einleitung in das Alte Testament" (4th ed., 1878; edited by Wellhausen). The lucidity, thoroughness, and thoughtfulness with which all the results of the so-called "Vermittlungstheologie" are combined in this work, have served to make it highly popular and useful. The eminently reliable scientific works of Bleek are characterized by extensive learning, thoroughness, ingenuity, and incorruptible veracity.

BIBLIOGRAPHY: A. Kamphausen, in Herzog-Hauck, *Real-Encyklopädie*, iii. 254–257; *Allgemeine Deutsche Biographie*, ii. 701 *et seq.*

T. K. H. C.—A. KA.

BLEIBTREU, PHILIP JOHANN: Jewish convert to Christianity; born at Frankfort-on-the-Main in the middle of the seventeenth century; died there in 1702. He published a German work entitled "Meïr Naor" (The Enlightened Meïr, from his Jewish name, Meïr), Frankfort, 1787, giving an account of his conversion, notices on the Jewish festivals, and on some Jewish prayers.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. No. 1834; Fürst, *Bibl. Jud.* i. 120.

K. I. BR.

BLEICHRÖDER, GERSON, BARON VON: German banker; born Dec. 22, 1822; died Feb. 19, 1893, in Berlin. At the age of sixteen he entered the banking firm founded by his father, and on the death of the latter, in 1855, assumed its management. It was due to his large experience and practical ability that the firm acquired a world-wide reputation.

Bleichröder enjoyed the full confidence of Prince Bismarck, and is said to have been a close friend of the emperor William I., who often consulted him on important financial operations. In 1865 he went, at the invitation of King William, to Carlsbad, and, to extricate the government from a financial embarrassment, proposed the cessation of its participation in the Köln-Minden railroad interests. In 1867 he was made commercial privy councilor (*Geheimer Commerzienrath*). It was owing to these circumstances and to his connections with the Rothschilds that after the Franco-Prussian war (1870–71) Bleichröder was summoned to Versailles as financial adviser on the question of the war indemnity. For the services thus rendered in the peace negotiations the Prussian government conferred upon him the Iron Cross. In 1872 he was created a hereditary nobleman in recognition of his financial services to Rumania, which helped to consolidate the Hohenzollern dynasty in that country.

Bleichröder took much interest in the fortunes of his coreligionists, and his high position in the financial and political world was of great value to the representatives delegated by the Alliance Israélite Universelle to follow, in the interests of the persecuted Jews of the eastern states, the proceedings of the Berlin Congress. Many decorations were conferred upon him by various European governments; and for nearly a quarter of a century he filled the position of British consul-general in Berlin. He left a fortune estimated at 70,000,000 to 100,000,000 marks.

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S. B. B.

BLEMISH: The Hebrew term for "blemish" (מוּם or מוֹם) seems to have originally meant a "black spot" (compare Gesenius-Buhl, "Handwörterbuch," *s.v.*). It denotes anything abnormal or deviating from a given standard, whether physical, moral, or ritualistic. Biblical legislation makes certain kinds of blemishes a ground of disqualification of animals for sacrifice, and of priests for the performance of the priestly functions. It moreover prescribes qualifications for certain inanimate things that come upon the altar, the absence of which qualifications constitutes a blemish, or disqualification. Some of the blemishes are constitutional; others are transitory. All the physical blemishes in animals and priests are external bodily defects.

Blemishes Disqualify for Sacrifice.

The later Halakah, however, considers blemishes in priests with regard also to the priestly blessing pronounced in temple and synagogue; in Levites with regard to their service in the Temple; in persons in general with regard to the vitiating effect of such blemishes on the marriage-contract; and, finally, internal ones in animals.

Blemishes in Animals. (*a*) **Bodily Blemishes:** The bodily defects disqualifying an animal from being offered as sacrifice are enumerated in Lev. xxii. 20–25. The Halakah has extended them to seventy-three, of which number fifty are blemishes also in priests (Bek. v.; Maimonides, "Yad," Issure ha-Mizbeaḥ, ii.). In addition to these external defects the Halakah adds such internal defects as cause the animal to be unlawful for food (see Ṭerefah); and the absence of any internal organ. The reason for the requirement of faultlessness in sacrificial animals is given in Mal. i. 8: "If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts."

The laws of "ṭerefah" are also applicable to fowl; but the seventy-three blemishes are not. If, however, the fowl have a marked defect—as a blind eye, an atrophied wing, the loss of a leg— it is disqualified on the general principle that a sacrifice must be "perfect" (Maimonides, *ib.* iii.).

Laws of Ṭerefah.

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: unnatural birth; hybridity, actual or suspected; indefinability of sex; carnal use by man or woman; having been worshiped as a deity, or set aside for idolatrous practises; if acquired as harlot's wages, or in exchange for a dog (Deut. xxiii. 19 is taken by the Halakah in its literal sense), or by stealth or robbery; if it have killed a man; if it be younger than seven full days; if it be not of the best kind obtainable (Maimonides, *ib.*).

(*c*) In the case of first-born animals, all the blemishes that disqualify sacrifices are also disqualifications in first-born, with this difference, that the blemishes in the latter must be constitutional, and the fact of its being first-born must be established beyond a doubt ("Yad," Bekorot, ii.).

The disqualifications in meal-offerings, oblations, incense, and altar-wood are: Levitical uncleanness, which in this case extends even to incense and wood; spoiled condition, or change from natural state; lack of prescribed ingredients, or presence of leaven and honey; lack of required fineness in materials; wine left uncovered; produce of the first three years (ערלה), or of the new harvest before the first fruits are offered; produce grown in a field with mixed seed (כלאים), or untithed ("Yad," Issure ha-Mizbeaḥ, v., vi.).

Blemishes in Sacrificial Materials.

Expert examiners were appointed to investigate blemishes, who were paid out of the Temple funds (Ket. 106a), but for the inspection of first-born animals they took a fee also from their owners ("Yad," Bekorot).

Blemishes in Priests. (*a*) **Bodily Blemishes:** The twelve blemishes enumerated in the Bible (Lev. xxi. 17–23) were extended by the Halakah to 142 (Bek. vii.; "Yad," Biat ha-Miḳdash, vii., viii.). Besides, persons suffering from mental debility (שׁוטה) were not tolerated as priests.

In the Second Temple a special chamber was set apart in the court in which the Great Sanhedrin examined all priests. Those who were declared to be unfit for the sacred office put on black garments, wrapped themselves in a black cloak, and went away in silence, to be subsequently employed for such services as selecting wood for the altar. Those found perfectly qualified put on white garments and a white cloak, and at once joined their brethren to assist in the sacred functions. They gave to their friends a feast, which they opened with this benediction: "Blessed be the Lord because no blemish has been found in the seed of Aaron the priest, and blessed be He because He has chosen Aaron and his sons to stand and to serve before the Lord in His most holy sanctuary" (Mid. ii. 5, v. 4).

In the Second Temple.

(*b*) **Ritualistic Blemishes:** The disqualifications under this head are: Levitical uncleanness; birth in unlawful wedlock (חלל), or in an unnatural way (יוצא דופן); uncertainty as to sex (אנדרוגינוס = טומטום, see Androgynos); state of mourning; or of inebriety; disheveled hair, and rent garments ("Yad," Biat ha-Miḳdash).

In this connection may be mentioned the incident with King John Hyrcanus, to whom a Pharisee remarked that he should be satisfied with royal power and give the high-priesthood to some one else, since, as rumor had it, his mother had been once a captive in Modin; the purity of his birth, therefore, was not beyond cavil, and he was not entitled to hold the sacred office (Ḳid. 66a).

(*c*) **Moral Blemishes:** The Pentateuch makes no mention of moral blemishes; but it is known that priests convicted of idolatry, homicide, or any other great offense were not permitted to officiate (see II Kings xxiii. 20; Ezek. xliv. 13).

(*d*) **Blemishes in Regard to Priestly Blessing:** The following six blemishes disqualify a priest from pronouncing the blessing in temple or synagogue: Defective articulation of speech; malformation of face, hands or feet, or unusual appearance of hands (when, for instance, they are discolored with dye, for thus they attract the attention of the audience); moral delinquency, as idolatry or murder; insufficiency of age (his beard must be fully grown); state of

inebriety; and not having washed his hands. A חלל, an offspring of an unlawful marriage, is debarred from the pronunciation of the blessing, because he is not considered a priest at all (Maimonides, "Nesiat Kappayim," xv.).

(*e*) **Reason for Disqualification:** According to Philo ("De Monarchia," ii. 5) and others, the faultlessness of the body was meant to be a symbol of the perfection of the soul. Maimonides ("Moreh," iii. 45) explained it as being designed to make the Temple honored and respected by all: for the multitude does not appreciate a man for his true worth, but for the perfection of his limbs and the beauty of his garments. The correctness of such views has been disproved by Bähr ("Symbolik des Mosaischen Cultus," ii. 55) and Kalisch (commentary on Lev. ii. 465; compare also Philippson, "Der Pentateuch," p. 639). According to Kalisch, everything associated with the perfect God was to be perfect, and above all His ministers, who approached His altars to present faultless offerings, and "came near" the curtain which shrouded His mysterious presence. They were to be perfect not only in their lives, but also in their persons, which were to be the fit abodes of pure souls, and reflect the divine similitude and holiness. They were to be distinguished by health and harmony, vigor and freshness.

Other Blemishes.

Blemishes in Levites. The blemishes disqualifying Levites from performing their official functions were only two: transgression of the prescribed age limits and loss of voice (Ḥul. 24a).

With reference to blemishes invalidating the marriage-contract, or yielding a sufficient ground for divorce, man and woman are treated unequally. In regard to woman, all the bodily defects considered blemishes in priests apply also to her, and, besides, several other blemishes are added, such as make intercourse with her unbearable to the husband. In the case of man, however, only a few blemishes are mentioned (Ket. vii. 7–10, 75a–77; "Yad," Ishut, vii.; compare "Eben ha-'Ezer," 39).

K. C. L.

[Blemish, or "mum," in rabbinical literature assumed also a spiritual meaning. "Whosoever is proud has a blemish," says R. Ashi with reference to Bar Kappara's homily on Ps. lxviii. 17 [16]. He explains the passage, "Why leap ye, ye high hills?" as follows: "Why do you enter into a dispute with the hill God desireth to dwell on? Since you are all swollen with pride" (the word "gabnunim" being taken as identical with "gibben" ["crook-backed," Lev. xxi. 20]), "that is, since you have a blemish which unfits you to be God's mount, while Mount Sinai is humble and has therefore been chosen by God as His seat of revelation" (Meg. 29a). Abraham before his circumcision was not altogether without blemish. Circumcision fitted him for his high mission as father of the priest-people (Gen. R. xlvi.).

Hence the ethical maxim (B. M. 59b), "Mum shebak al tomar le-ḥabrak" (Do not accuse thy fellowmen of the blemish that you have). Another maxim is, "Do not cast a blemish on thyself" (Pes. 112b).

The court of justice must be free from physical as well as from moral blemish, for it is said (Song of Songs iv. 7): "Thou art fair, my love; there is no blemish ["spot," A. V.] in thee" (Yeb. 101b). A common Hebrew adage is: "Kol haposel bemumo posel" (He who finds faults in others is influenced by the blemish in himself, Ḳid. 70b).—K.]

BLES, DAVID S.: Communal worker at Manchester; born at The Hague, Holland, in 1834; died at Vienna on Oct. 14, 1899. He was senior partner in the firm of Messrs. S. D. Bles & Sons, merchants and shippers of Manchester; from which firm he retired in 1897 in order to devote himself to philanthropic pursuits. Bles was a city magistrate for thirteen years, being elected in 1886; and for many years he held the office of vice-consul of the Netherlands.

In the year 1897 the queen of Holland conferred on Bles the Order of Orange and Nassau. He was president of the Manchester Jewish Board of Guardians; manager of the Manchester Jews' School; a trustee and member of the Council of Founders of the Manchester Reform Synagogue; a member of the Hospital Sunday Committee and of many other charitable organizations. He founded at the Victoria University a Bles Hebrew scholarship.

BIBLIOGRAPHY: *Jewish Chronicle* and *Jewish World*, Oct. 20, 1899.

J. G. L.

BLESSING OF CHILDREN: In the domestic life of the ancient Hebrews the mutual respect existing between parents and children was a marked feature. While prominent among other Semitic peoples (Smith, "Rel. of Sem." p. 60), it was of first importance with the Hebrews, as is evident from the frequent mention of the duties toward parents (Ex. xx. 12, xxi. 15; Lev. xix. 3, xx. 9; Num. xxvii. 4; Deut. xxvii. 16; I Sam. ii. 25; II Sam. xix. 20; Jer. xxxv. 18; Mal. i. 6; Prov. i. 8, iii. 12, x. 1, xxix. 3, xxx. 11; I. Chron. xvii. 13). The natural accompaniment of this was the value placed on the favor of parents, and notably on their blessing pronounced upon the children. The words spoken by parents were supposed to be fraught with power to bring good or ill, blessing or curse. Happy was he who was so fortunate as to receive the father's blessing; wretched he upon whom rested the father's curse. These statements are based particularly upon incidents in the lives of the Patriarchs, as set forth in the Book of Genesis.

Among the Ancient Hebrews.

Noah (Gen. ix. 26) blesses Shem and Japheth, the sons who had covered his nakedness, and curses Ham, the disrespectful son; and that blessing and curse were looked upon as determining the future superiority of the descendants of the two first-mentioned sons and the eternal servitude of the offspring of Ham. In the story of the blessing of Isaac (*ib.* xxvii. 7 *et seq.*), Rebekah makes every effort to secure the paternal benediction for her favorite son, Jacob. The importance attached to the blessing appears also from Esau's heartrending cry, "Hast thou but one blessing, my father? bless me, even me, also, O my father" (Gen. xxvii. 38). The blessing, even though obtained by deceit, could not be recalled. The father's voice was the instrument through which God spoke; and the words, once pronounced, were regarded as the declaration of the Deity.

The paternal blessing was the most valuable heritage that parents could bequeath to children. In recognition of all the good that he had enjoyed at Joseph's hands and of all the honors received during his sojourn in Egypt, Jacob bestowed a particular blessing upon Joseph's sons: "Bring them, I pray thee, unto me, and I will bless them" (Gen. xlviii. 9). Especial importance attaches to this blessing of Ephraim and Manasseh by Jacob, because it became the formula by which, in later days throughout Israel, the children were blessed by their parents, in accordance with the word of the patriarch, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh" (*ib.* 20). And the favorite son Joseph was given the assurance, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (Gen. xlix. 26). It is thus evident from the whole spirit of Biblical ethics that the parents' good-will and blessing were regarded as the greatest happiness that could come to children, and it is well known to those who are at all familiar with Jewish domestic life that this sentiment continues to the present day.

High Value of Paternal Blessing.

The customs of a people do not always find expression in its literature. The most prevalent sentiments are frequently not set down in words, for the very reason that, being so commonly held, they do not call for comment. Fortunately, however, there are several expressions in later Jewish literature showing the value attached to the parents' blessing. The author of Ecclesiasticus undoubtedly voices the belief of his generation when he declares, "The blessing of the father builds houses to the sons, the curse of the mother destroys them" (Ecclus. [Sirach] iii. 9); and the Rabbis indicate their attitude by the remarkable statement, "Scripture ranks the cursing of father and mother with the cursing of God" (Kid. 30b). The feeling of reverence and awe for the parental benediction well expresses the sentiment that has always prevailed in most Jewish communities. One of the most beautiful of Jewish customs is the blessing of the children by the father on all important occasions, notably on the Sabbath eve, on the holidays, on the setting forth on a journey, etc. Ludwig Philippson, in his memoirs ("Allg. Zeit. des Jud." 1887, p. 750), mentions that his grandfather blessed him on Sabbath morning after divine service. This blessing as pronounced upon the boys is, "May God make thee like Ephraim and Manasseh" (Gen. xlviii. 20), and upon the girls, "May God make thee like Sarah, Rebekah, Rachel, and Leah" (compare Ruth iv. 12); and, in addition to this regular formula, any special blessing may be added according to the desire of the one bestowing the benediction.

In Later Jewish Literature.

There is no means of knowing how old this beautiful custom may be. The earliest mention of it is found in a passage in the "Brautspiegel," a popular treatise on morals, written by Moses Henochs; the book appeared in Basel in 1602. In the forty-third chapter, which is devoted to advice on the training of children, the writer says, "Before the children can walk they should be carried on Sabbath and holidays to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing (Güdemann, "Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den Deutschen Juden," p. 167). Buxtorf, in "Synagoga Judaica," which was first published in 1604, writes in the fifteenth chapter of the book entitled "How the Jews Prepare for the Sabbath and Begin It," the following: "After the service [on Sabbath eve in the synagogue] is finished, they seek their home; in parting from one another they wish each other not good-day nor good-night, but a happy Sabbath: the parents bless their children, the teachers their pupils." At the beginning of the seventeenth century the custom was general. Another mention of it, at a much later date, occurs in the prayer-book of Rabbi Jacob Emden, printed first in Altona, 1748. A long passage in this book begins with the words: "It is the custom in Israel to bless the children on Sabbath eve after service or upon entering the house." He says further that this blessing brings God's spirit upon the children who are not yet old enough to secure it by their own deeds. This indicates that as in early Biblical days, so in later times, the parental blessing was believed to be invested with a certain higher power, and to be efficacious for good. To this day this blessing is prized highly by the children.

Occasions for the Blessing.

The value thus laid upon the benediction spoken by the father and mother represents the constancy in Jewish life of the working of forces that make for righteousness; and it is one of the constituent factors of what Lazarus has so well termed the "continuity of the Jewish spirit" ("Ethics of Judaism," pt. ii., p. 213).

K. D. P.

BLESSING AND CURSING: The Hebrew verb for "bless" is "berek" (ברך). Since in Assyrian and Minæan the corresponding verb appears to be "karabu," it is not likely that the Hebrew is connected with its homonym "berek" (ברך), which means "knee." The substantive "blessing" is "berakah" (ברכה). "To curse" is "arar" (ארר); substantives are "ḳelalah" (קללה), "me'erah" (מארה). Synonyms are קבב, קלל, אלה; and it is noteworthy that the word "curse" should have numerous synonyms, whereas for "bless" we have only one word. Both "blessing" and "cursing" were founded upon the belief that the individual, the tribe, or the nation could use its relation to the Deity or to the supernatural world for the benefit or the injury of others. It is readily understood that special efficacy attached to the blessing and cursing by sacred persons in close relations with the Deity — by the Patriarchs, by Moses, and by Aaron, by the priests and the Prophets in general, and also by a father; for not only was the father the priest of the family,

Efficacy of Blessing and Cursing.

but it was he who introduced his son to the Deity; and naturally it was supposed that he could influence the Deity to his son's benefit or injury.

Such blessing or cursing did not involve the use of empty words, but implied the exercise of a real power; the word once pronounced was no more under the control of the speaker (Gen. xxvii. 35), and must perforce accomplish its mission. On this conception is founded not only the possibility but also the whole structure of Jacob's deceit, as well as the story of Balaam. Even in later times the possibility seemed dreadful that Balaam, instead of blessing, might have cursed (Micah vi. 5; Neh. xiii. 2). At the same time the story of Jacob proves that blessing and cursing did not always rest on moral grounds. Noah (Gen. ix. 22 *et seq.*) and Jacob (Gen. xlix. 2 *et seq.*), it is true, were guided by the moral conduct of their sons; but Isaac was governed by caprice in his blessings. He was moved by the venison which Esau was to bring him and by his son's affectionate manner (Gen. xxvii. 26 *et seq.*).

Since cursing was considered a material power the unknown thief was cursed; and the mother of the Ephraimite Micah hastened to render the curse ineffective by a blessing after her son had confessed his sin (Judges xvii. 2). For this reason every alliance and every oath was accompanied by a curse directed against the person who should break the alliance or violate the oath; and the laws of Israel, and the treaties of the Assyrian and the Babylonians (compare Schrader, "K. B." vols. ii. and iii. *passim*), derived particular strength from the addition of a blessing and a curse (Lev. xxvi.; Deut. xi. 29 [compare 28]; Josh. viii. 34). Goliath cursed David "by his gods" (Sam. xvii. 43), and Balak desired Balaam to curse the Israelites, the enemies of Moab (Num. xxii. 6), because cursing was supposed to move the divine power for the injury of the enemy. Hence severe punishment was inflicted on those who cursed their parents (Ex. xxi. 17; Lev. xx. 9; compare Deut. xxvii. 16) or the authorities (Ex. xxii. 28).

However, with the gradual development of pure monotheism the conception of blessing and cursing came to be modified. While in early times it was the belief that a father by his blessings or his curses determined the fate of his son (Gen. xlix. 4, 7; Prov. xxx. 11), in later times the father became a seer (Gen. xlix. 1, xlviii. 17 *et seq.*). In fact, Prov. xxvi. 2, distinctly declares that "the causeless curse" will not be fulfilled.

J. JR. W. N.

BLESSING, JACOB'S. See Jacob, Blessing of.

BLESSING, MOSES'. See Moses, Blessing of.

BLESSING, PRIESTLY (called, R. H. iv. 5, **Birkat Kohanim**; now **Dukan**): One of the most impressive and characteristic features of the service both in the Temple of Jerusalem and in the synagogue, having its origin in the blessing pronounced by the Aaronites in accordance with the command and the formula ordained in Num. vi. 22–27: "And God spake unto Moses saying, Speak unto Aaron and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them: The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace! And they shall put my name upon the children of Israel; and I will bless them." Thrice in the Pentateuch the priestly blessing is mentioned: once in speaking of Aaron (Lev. ix. 22; compare Sifra, Shemini, and Soṭah 38a), and twice in referring to the priests (Deut. x. 8, xxi. 5). In the historical books of the Bible there are two references to the blessing of the people by the priests (Josh. viii. 33; II Chron. xxx. 27).

Many rules were observed by the priests when pronouncing the blessing. These rules made some distinctions between the service in the Temple of Jerusalem and the services elsewhere. Thus, in the Temple the blessing was spoken after the sacrifice of the daily offering (Soṭah vii. 6; Tamid v. 1, vii. 2; Meg. 18a); elsewhere it was pronounced during the daily morning service and on Sabbath and holidays at every service, with the exception of that in the afternoon, because this followed shortly after the midday meal, at which the priests were permitted to drink wine; and it was feared that this might unfit them to perform the function properly. On fast-days, however, the blessing was pronounced also at the afternoon service (Ta'anit 26a, b; Maimonides, "Yad," Tefillah, xiv. 14; Shulḥan 'Aruk, Oraḥ Ḥayyim, 39, 1). In the Temple the priests used the Tetragrammaton, Yhwh, pronouncing it distinctly in uttering the blessing; elsewhere the pronunciation Adonai was substituted (Soṭah, 38a; Num. R. xi. 4; Sifre, Naso, 39; "Yad," *l.c.* 10). According to one report, the priests discontinued using the Tetragrammaton, even in the Temple, after the death of Simon the Just, in order that no man who was not respected and worthy might learn it (Yoma 39b). In the Temple the three portions of the blessing were spoken without pause, and at the close the people responded: "Blessed be the Lord God, the God of Israel from eternity to eternity" (see Doxology). Elsewhere the priests paused after each sentence, and the people responded with an "Amen."

In Temple and Synagogue.

The blessing was given with uplifted hands. In the Temple service the priests raised their hands above their heads, while in other places they lifted them only to their shoulders. Any Aaronite who had attained manhood's estate was enjoined to perform the function; there were, however, certain disqualifications due to physical, moral, or ritualistic defects (Meg. 24b; Ber. 32b; "Yad," Tefillah, xv. 1–6; Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 30–41; see Blemish); viz., if a priest had ever killed a human being (even though unintentionally), committed idolatry, violated any of the Levitical purity or marriage laws pertaining to the priests, committed any crime without having repented, or had indulged unduly in drinking wine (this is based upon the juxtaposition of the chapter on the Nazarite, Num. vi. 1–21, and the priestly blessing, Ta'anit 26b, 22–27); if he were crippled, a hunchback, or blind even in one eye, or had any

Restrictions and Regulations.

defect on his hands, or if his speech were not distinct; and, finally, without ablution of the hands, he was disqualified. (Compare Blemish.) Should any priests who were thus incapacitated, or who considered themselves unworthy, be present at the service, they were compelled to leave before the reader in his prayer gave the signal to the priests, for otherwise they would violate the command, "Thus shall ye bless the children of Israel."

The blessing was to be spoken standing, as were the blessings in Deut. xxvii. (Soṭah 38a; Sifre, *l.c.*; Num. R. *l.c.*). The priests faced the congregation out of respect for the people; but the latter were not allowed to look at the priests while the blessing was spoken, lest their attention should be distracted and their devotions disturbed ("Yad," *l.c.* xiv. 7). In all motions connected with the blessing, such as advancing to the platform, or turning toward the Ark or the congregation, the priest was always to go to the right ("Yad," *l.c.* xiv. 13 after Soṭah 15b).

The blessing was to be spoken in Hebrew because of the command "thus"; that is, only in the prescribed words and language. It was to be pronounced in a loud voice so that all the congregation could hear. The priests were required to discard their leather foot-wear (sandals) when they ascended the platform to pronounce the blessing (Soṭah 40a). They were required to wash their hands before proceeding to the performance of the function (Soṭah 39a).

Its Place in the Liturgy.

Originally the priestly blessing was a function performed every morning at the regular service, provided the necessary number of ten persons were present (Shulḥan 'Aruk, Oraḥ Ḥayyim, 128, 1). But in the course of time, as the daily business became too pressing to allow the people to spend so much time on their devotion, the blessing was merely recited by the reader and introduced by a brief prayer such as is inserted in the common daily ritual; and the priestly blessing was reserved for Sabbath and holy days (Ḳol Bo, 128). Finally, in view of the fact that on the festival days people are better disposed, both in body and in soul, for the reception of the divine blessing, owing to the purifying ablutions of the previous day and to their greater cheerfulness of spirit, the festival day alone was retained for the imparting of the priestly blessing, and not the "Shaḥarit," but the "Musaf" service was selected, on which occasion the attendance is large (see Bet Josef, Ṭur Oraḥ Ḥayyim, *l.c.*; Moses Isserles, to Shulḥan 'Aruk, Oraḥ Ḥayyim, i. 44, and the commentators; also Magen Abraham, for the reason why the blessing is not imparted when the holy day falls on the Sabbath). In Amsterdam and other places the blessing is recited every Sabbath.

The main idea pervading the whole function of the priestly blessing rests upon the Name of God (Shem ha-Meforash), which is to be "put upon the children of Israel." While originally every greeting or blessing was accompanied by the pronunciation of the Name to make it efficient (see Ber. ix. 4; compare Ps. cxviii. 26), it became later only the privilege of the priests to use the Name in blessing the people; and the reverential sanctity attached to the Name lent to the priestly function a mystical and almost magical power. Hence the belief prevailed that during the lifting up of the hands by the priests, the Shekinah was hovering over their heads and its rays streamed through their open fingers, the people not being allowed to look on lest, like those who gazed at the sacred Ark in ancient times, they might be hurt, struck with dimness of the eyes and other misfortunes (Ḥag. 16a; Soṭah 39b; Yer. Meg. iv. 75c; Cant. R. ii. 9; Num. R. xi.; "'Aruk," *s.v.* חלון; see, however, Tosef., Ḥag. 16a; and Yer. Meg. *l.c.*, for more rationalistic views regarding the time when the Name was no longer pronounced). That great magical powers were long afterward ascribed to the priestly blessing may be learned from the advice given in the time of Rab Ashi to those troubled by bad dreams; viz., to offer a prayer that God might turn every curse into blessing (Ber. 55b)—a prayer which has been embodied in the common ritual, and is still recited during the singing of the blessing; the medieval mystics having added strange, fantastic, angelic conjurations to make it still more efficacious.

Another opinion (Cant. R. on iii. 7; Num. R. xi. 9) is that the mere listening to the priestly blessing is a charm against every malign influence, the sixty letters of the blessing being "the threescore valiant men, each his sword upon his thigh because of the fear in the night" (Song of Songs iii. 8).

Even the haggadic comments and the Scripture parallels given in Soṭah 39b–40a, Sifre and Num. R. *l.c.*, to the priestly blessing have been embodied in the ritual; and they are, partly on the recommendation and partly with the disapproval of the Rabbis, recited during the singing of the blessing by the priests (see Tos. Soṭah 40a; Ḳol Bo, *l.c.*, and Abudarham).

After the "Modim," the reader introduces the priestly blessing with the words: "Our God and God of our fathers, bless us with the threefold blessing which is in the Torah, written by Moses, Thy servant, spoken by Aaron and his sons, the priests, Thy holy people." Then the Aaronites proceed to the platform and offer the following invocation silently: "May it be Thy will, O Eternal our God, that this blessing wherewith Thou hast commanded us to bless Thy people Israel may be a perfect blessing; may it be imparted without stumbling and error now and ever" (Soṭah 39a). The benediction is also prescribed which the priests recite before giving the blessing.

In the Reform ritual the priestly blessing is usually recited by the rabbi at the close of each service before the dismissal of the congregation; the assumption being that the Aaronites have ceased to possess special claims and obligations as priests, since with the destruction of the Temple the people of Israel became the priest-nation (see Conferences, Rabbinical).

The great danger in all blessings by priests lies in the possibility that the people may believe such blessings to have mediatorial power. This idea has always been foreign to the spirit of Judaism. The priest is not a mediator. The blessing which he utters has no magical power for good or ill. It is merely a portion of the prescribed ritual. Not the

priest, but God, blesses (see Sifre, *l.c.*): "I (God) will bless them." These words are used so that the Israelites may not say that their welfare depends upon the blessing by the priests; God alone can bless. Furthermore, these words are used that the priests may not say, "We will bless Israel." From God alone do blessings flow: no man has power to bestow them (Sifre, *l.c.*; Ḥul. 49a, where, in opposition to R. Ishmael (the priest), R. Akiba interprets the words "And I will bless them" as referring to Israel and not to the priests, since these could merely pronounce the blessing, while the real blessing comes from God).

Each word of the priestly blessing was a fruitful theme of comment and interpretation.

"May God bless thee" with wealth, and "keep thee" in health.

"May He let His countenance shine toward thee"; *i.e.*, "May He give thee the light of the eyes"; or, according to Rabbi Nathan, "the light of the Shekinah."

"May He be gracious to thee" with knowledge and understanding, with learning, instruction, and wisdom.

"May He lift up His countenance toward thee"; *i.e.*, "May His anger pass away from thee."

"May He grant thee peace" in thy going out and in thy coming in, with all men, in thy house, and without end.

"Great is peace, for through it alone is blessing secured."

"Great is peace, because it seals all the blessings" (Num. R. xi. 7; Sifre, Naso, 40–42).

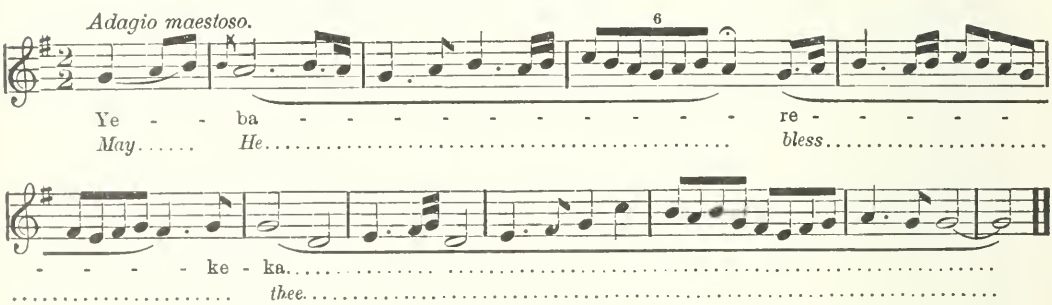
K. D. P.—K.

Music: The ceremony of pronouncing the benediction is termed in the Talmud (Ḥul. 132b; Meg. 24b *et passim*) "nesiat kappayim" (raising of the hands), from Lev. ix. 22. It is also familiarly called "dukan" (platform), from the position of the priests during the ceremony. These stand on a dais or platform, such as that upon which the Levitical choir in the Temple was placed. Hence the Judæo-German verb in common usage, "duchanen."

The hands as upraised during the priestly blessing, with the thumb and first finger and the middle and ring-fingers so separated as to form little spaces through which the rays of the Shekinah streamed upon the assembled worshipers, in accordance with Cant. ii. 9 (see Soṭah 39b; Num. R. xi.; 'Aruk, *s.v.* חלון), were adopted as the family badge of a Cohen. It is found thus on gravestones, objects of ecclesiastical art, imprints of books, etc., and is still so used, being frequently surmounted by a crown ("keter kehunah") (see Kohanim). The fear that the people might gaze at the priest during the blessing, which was regarded as a perilous irreverence, gave rise to the custom of covering the head (and usually the hands as well) with the ṭallit during the recital of the benedictions. As the reader commences to intone the first of the three passages which form the conclusion of every "'Amidah," those Aaronites who desire to be released from the performance of the Biblical command withdraw from the synagogue, in order that they may not hear the reader call upon the Kohanim to carry out their duty. With them withdraw any Aaronites who may be mourners, or under the age of puberty, defective in person or speech, accidental manslayers, or married to divorced women—all these being excluded from participation. Those remaining remove their leather boots, after which water is poured over their hands by the Levites. The priests then assemble on the steps of the Ark with their faces toward it, each covering his head with his ṭallit; and when, during the service, the reader calls out to them, "Kohanim," they face right about, spread their hands horizontally above their heads, palms downward, in the manner indicated, and chant together: "Blessed be Thou, Lord our God, king of the universe, who hast sanctified us with the holiness appertaining to Aaron, and commanded us to bless Thy people Israel in love." Word by word the three verses are then dictated by the reader, the priests swinging north and south at suitable words in order to include the congregants standing right and left as well as those in front of them. At the close of each verse the response "amen" is given; and after the third verse they face about again, remaining before the Ark until the reader concludes the 'Amidah with the next paragraph.

From the first the benedictions appear to have been uttered with the singing rather than the speaking voice (compare Maimonides, "Yad," Tefillah, xiv. 14). Even in Talmudical times the singing seems to have been so protracted that Biblical texts suitable to each word were suggested to the congregation to meditate upon during the chanting. But the recital of these verses by the worshipers, or the introduction of more than one melody by the Kohanim, was rather deprecated by the Rabbis. The tunes of the chanting on each of the holy days differ

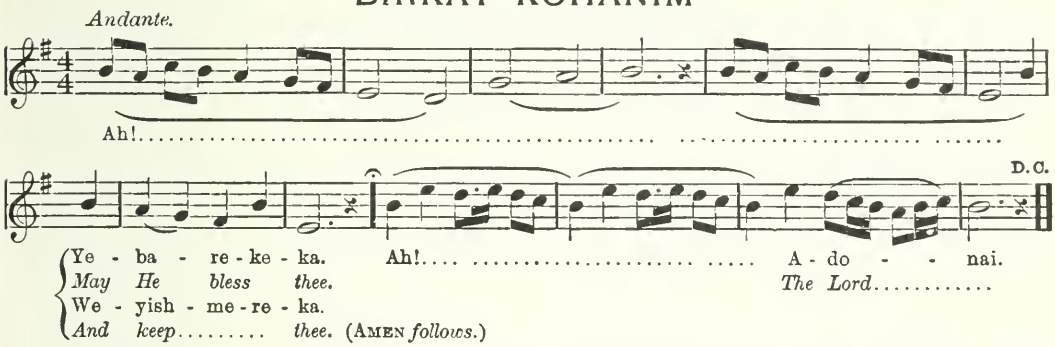
BIRKAT KOHANIM



from one another, some appearing to be of very ancient origin. One of these is preserved in the traditions of the Sephardim, to which each of the fifteen words of the benediction is sung at length; and this has been seriously claimed to be the identical melody sung by the priests in the Temple. But while obviously antique, being practically melismatic psalmody in the sixth ecclesiastical mode, yet its structure, particularly its coda, is so close a reproduction of many another strain in the music of the southern Jews, of acknowledged peninsular origin by them, that no claim could be allowed to an origin more remote than Moresque Spain, even were not the resemblance to some of the later Mozarabic intonations so unmistakable. (See p. 246.)

The Spanish Chant.

BIRKAT KOHANIM



The Ashkenazim have a large number of melodies to which the words of the benediction are sung. Almost every congregation, indeed every family of Kohanim, has its own tradition. Often, however, these airs are but distinctive melodies of a particular festival, or echoes of seventeenth- and eighteenth-century German folk-song. Only two have any claim to antiquity like that of the Spanish chant. The older is a medieval German melody, which exists in several variants, and is in most instances reserved for the concluding days of the festivals ("Hazkarat Neshamot, Matnat Yad"), when departed relatives are called to mind. From this it has come to be widely known as "Niggun Metim" or "The Chant of the Dead." Its recent history is of particular interest. Developed with insight and feeling by Cantor Naumbourg of Paris, an instrumental arrangement was published in E. Pauer and F. L. Cohen's "Traditional Hebrew Melodies," London, 1896, which attracted the attention of the late Queen Victoria, and was played as the introductory voluntary at several memorial services of the British royal family. In its original simple form this chant is as follows:

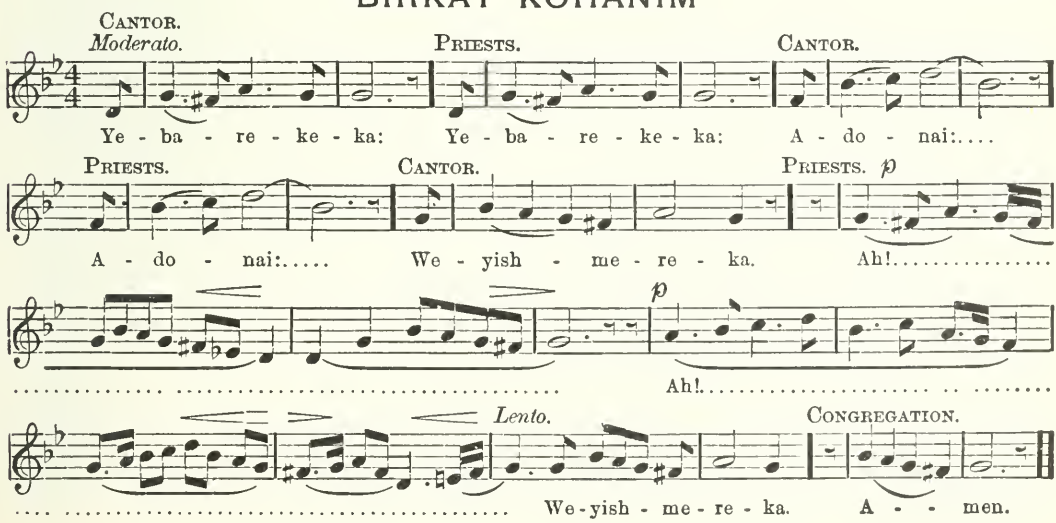
"The Chant of the Dead."

The other old northern chant is of Polish origin, probably of the seventeenth century, and is perhaps even more extensively known. At once beautiful in itself and very characteristic, it is to many lovers of music a typical example of Hebrew melody. In most British synagogues the whole ceremony is performed to its melodious phrases.

The Polish Melody.

K. F. L. C.

BIRKAT KOHANIM



BLIN D'ELBŒUF: French manufacturer who introduced into France woolen cloth for ladies' use. It was soon considered the best in Europe, and obtained the prize at the Vienna Exhibition of 1870. Blin in presenting a sample of his cloth to President Carnot said: "We are all the more proud of it, for it reminds us of a victory gained by French industry over foreign."

Bibliography: Bloch, in *Revue Etudes Juives*, xxxviii. 23.
S. I. Br.

BLIND, THE, IN LAW AND LITERATURE: The ancient nations regarded blindness as the lowest degradation that could be inflicted upon man; hence gouging out the eyes of an enemy was a form of national retaliation. The Philistines bored out the eyes of Samson, and the king of Babylon blinded Zedekiah. Nahash the Ammonite demanded as a condition of surrender that he should thrust out the right eye of every man of Jabesh-gilead, as a reproach upon all Israel (I Sam. xi. 2).

In the Bible.

The blind, together with cripples and lepers, were outcasts of society and kept quarantined outside the town limits; they became paupers and a menace to passers-by. When David besieged the Jebusites at Jerusalem, the blind and crippled mendicants were so numerous that he was compelled to take stringent measures against them (II Sam. v. 6). In the eyes of the ancient Hebrews the maimed, and especially the blind, were thought to possess a debased character. Balaam, the prophet of the Gentiles, according to Talmudic tradition, was lame and blind of one eye (Sanh. 105a). The blindness of Isaac is said to have been the cause of Rebekah's action in transferring the blessing from Esau to Jacob, as she considered herself better able to judge the merits and demerits of her two sons (Yalḳ.). Jacob would not marry Leah because she had "tender eyes." On this account the Talmud says that a bride whose eyes are beautiful needs no further examination (Ta'an. 24a).

To counteract the prevailing notion that bodily ailments and defects are the punishment of sin, special legislation was provided for the protection of the blind and afflicted: "Thou shalt not . . . put a stumblingblock before the blind" (Lev. xix. 14). "Cursed be he that maketh the blind to wander out of the way" (Deut. xxvii. 17).

The Talmud compares the blind, the leper, the childless, and the pauper to the dead (Ned. 64b), quoting from Lamentations (iii. 6): "He hath set me in dark places as they that be dead of old."

Respect for the Blind.

Judah ha-Nasi is the first person mentioned in rabbinic literature who helped to remove the stigma of the blind. It is related that he and R. Ḥiyya, while traveling, came to a certain town and inquired whether there were any learned man whom they could honor by a visit. The townsmen directed them to a blind scholar. R. Ḥiyya said to the prince, "Do not disgrace thy excellence. Let me visit him." Judah insisted, however, and went with him. When they were about to leave, the blind man gratefully acknowledged the visit, saying: "Ye have honored by your audience one who is seen but sees not. Ye shall be blessed and acceptable before One who sees but is invisible" (Ḥag. 5b). R. Abba b. Jacob offered a high seat in his house to a blind visitor, which action caused the people to believe the latter a great man and secured for him an honorable position. He bestowed the above-mentioned blessing upon R. Abba (Yer. Peah, end, ch. viii.). R. Hoshaiah the Great, engaged for his son a blind teacher with whom he dined daily. On one occasion, when visitors were at the house, the teacher was not invited to the table. R. Hoshaiah apologized afterward for the omission, saying he did not wish to embarrass or disgrace him before the assembly; whereupon the blind teacher rejoined, "May thy apology be acceptable before the Invisible" (*ib.*). For euphemistic reasons the Talmud calls a blind man סגי נהור ("a man of abundant light").

The blind are exempt from all religious duties. They may perform any religious service for themselves, but can not be a proxy for others. Thus a blind man when saying the eighteen benedictions need not face the Temple of Jerusalem (the east), being unable to distinguish the points of the compass, but he shall direct his heart toward his Father in heaven (Ber. 29a). Yet he must not utter His name in vain. R. Judah would not permit him to say the benediction before the Shema': "Blessed be the Lord who formed light and created darkness," inasmuch as the blind derives no benefit from light. The "wise men" differ, however, claiming that the light indirectly benefits the blind. R. Yosé (the tannaite) could not understand an apparently illogical passage in Deuteronomy: "And thou shalt grope at noon-day as the blind gropeth in *darkness*" (xxviii. 29); until he chanced to meet a blind man who was walking at night with a lantern in hand, and who explained that the lantern was of great service to him, to enable passers-by to guide and protect him from obstacles and pitfalls (Meg. 24b).

R. Joseph, who was blind, said that at one time he would have welcomed one who could assure him that R. Judah was right in the statement that the blind were exempt from the performance of religious duties; for in that case he (R. Joseph), who, although blind, performed these duties, would deserve a greater recompense than one who was not blind. Hearing R. Johanan, however, assert that "one who performs his prescribed duties is greater than a volunteer," Joseph said that he would offer a banquet to the rabbis if they could assure him that R. Judah was wrong in his statement.

R. Joseph, and R. Sheshet, another blind Talmudist, hold the opinion that the blind are under obligations to perform all religious duties, and accordingly they recited the Haggadah on Passover eve before the assembled family (Pes. 116b), which was contrary to the decision of R. Aḥa b. Jacob, who excused a blind man from saying the Haggadah (*ib.*).

Interesting stories are related of the totally blind R. Sheshet, showing his exquisite and instinctive knowledge of his surroundings while the guest of the Chief of the Captivity (Giṭ. 67b), and his remarkable discernment of the approaching Persian king among many legions (Ber. 58a). A blind rabbi was accustomed to cite Mishnaic traditions before Mar Samuel,

and on one occasion forgot to provide for the cooking of food on a holiday preceding Saturday (Beẓah 16b), an instance showing that the blind were not entirely free from religious duties.

Obligations and Exemptions.

The authorities differ as to the extent of the exemption, whether from a Mosaic or rabbinic point of view, whether from mandates, or even from prohibitions ("not to do"). The development of customs and laws regulating the blind has abrogated many distinctions, and the tendency of the recent authorities is to remove all disabilities and to give the blind equal religious and civil rights. The gradual emancipation or, rather, the participation of the blind in all matters of religion and law, is shown by the following quotations ranging from the Mosaic law to the latest codes and responsa: A blind priest was not permitted to offer sacrifices on the altar (Lev. xxi. 17), and he was exempt from a pilgrimage to Jerusalem on holidays, this applying even if he were blind only of one eye, for R. Johanan says: "One must see as he is seen" (Mishnah Ḥag. ch. 1, § 1). A blind man who committed unpremeditated homicide was exempt from banishment to a city of refuge, according to R. Judah, who interprets literally the verse, "Seeing him not" (Num. xxxv. 23; see Mak. 9b). Maimonides concurs in this decision, holding that homicide was in this case an unavoidable accident ("Yad," Roẓeaḥ, vi. 14).

The Mishnah prohibits the ordination of a blind justice, although a blind witness is permitted to testify. An exception is noted of a blind justice who was allowed to practise without protest (Sanh. 34b). The Shulḥan 'Aruk prohibits the appointment and practise of a totally blind man as a judge, but tolerates one who is blind only of one eye (Ḥoshen Mishpaṭ, 7, 2). R. Jerucham permits even a totally blind judge to render decisions (Bet Yos. *ib.*). R. Isaac Lampronti rules that the defendant can claim the right to submit his case before a resident blind justice, on the ground that some authorities raise no objection to such a proceeding. R. Ben Sasson and R. Ben Nehemiah, two blind justices, practised at Venice ("Paḥad Yiẓḥaḳ," Letter Samek, 24b, ed. Lyck, 1866). Lampronti gives as his reason for this decision that nowadays the judge merely follows the precedents established in the various books, and does not render new decisions.

Reciting the Scriptures.

The public reading of the Pentateuch by a blind man is prohibited, as the "words of Holy Writ may not be recited orally" (Meg. 24a). This decision in Shulḥan 'Aruk, Oraḥ Ḥayyim, 53, 14, is reversed by later authorities (Magen Abraham, *ib.* 139, 104) on the ground that to-day the person who is called up to read the Torah merely repeats mentally the words dictated by the reader. R. Moses Zacuto relates that the rabbis of Poland did not permit a blind man to read the Scriptures. Nevertheless he agreed with other rabbis at Mantua (1678) to allow the blind R. Benjamin Ashkenazi of Prague to read; while at Ferrara such permission was refused to a blind man named Norzi, though an exception was allowed in the case of R. Jacob Lianna, on account of his superior Biblical and Talmudic learning ("Paḥad Yiẓḥaḳ," *ib.*).

Among blind scholars after Talmudic times may be mentioned R. Judah gaon, of Pumbedita (Sherira's letter in Neubauer, "Med. Jewish Chronicles," ii. 3), the accredited author of "Halakot Gedolot"; Isaac Sagi Nahor ben David, ראב"ד, "the father of the cabala" (end of twelfth century); and R. Abraham Judah Zafig, born blind at Tunis and lived at Jerusalem, author of עיני אברהם ("The Eyes of Abraham"), Amsterdam, 1784. The blind R. Joseph b. Azriel ha-Levi Schnitzler is the author of an illustrated commentary on the last nine chapters of Ezekiel explaining the whole plan of the Temple, courts, gates, etc., which he dictated to R. Zarah ha-Levi, the reader of the Hamburg congregation in London (London, 1825). Of modern authors who lost their sight are Salomon Munk, Adolph Neubauer, Joseph Derenbourg, and Abraham M. Luncz.

Bibliography: Friedman, *Das Blinden-Institute auf der Hohen Warte bei Wien*; Geiger, *Der Blinde in dem Biblischen und Rabbinischen Schriftthume*, in his *Jüdische Zeitschrift*, xi. 205, Breslau, 1875; Adolph Rosenzweig, *Das Auge in Bibel und Talmud*, Berlin, 1892; Zangwill, *They That Walk in Darkness*, ch. v.

G. J. D. E.

BLIND-COHEN, FERDINAND: German student who made an attempt on the life of Prince Bismarck May 7, 1866, and on the following day committed suicide in prison. He was a stepson of the well-known radical Karl Blind, whose name he assumed. Blind-Cohen left a letter in which he stated that he had no accomplices. He declared Bismarck to be the worst enemy of German liberty, and expressed the hope that his own self-sacrifice might promote the welfare of Germany, as Orsini's attempt on the life of Napoleon III. had led to the liberation of Italy. Blind-Cohen was known as a young man of considerable talent. He spent the last few years of his life at an agricultural academy in Hohenheim, Württemberg. He was buried at the expense of his stepfather.

Bibliography: *The Times*, London, May 16, 1866; *North American Review*, Dec. 1889.

S. P. Wi.

BLINDNESS: Statistics, wherever obtainable, show that the proportion of blindness is greater among modern Jews than among their non-Jewish neighbors. Thus, according to Dr. Georg Mayr ("Die Verbreitung der Blindheit, der Taubstummen, des Blödsinns, und des Irrsinns in Bayern," p. 11), in Bavaria the proportion of blindness was as follows: among Protestants (per 10,000), 7.84; among Catholics, 8.27, among Jews, 13.81, the Jews thus showing a rate of blindness about double that of the Protestants. In Bavaria at the censuses of 1840 and 1858 the Protestants also showed relatively the least number of blind, and the Jews again the largest proportion.

For Prussia, Dr. Cohn (in Eulenburg, "Real-Encyc. der Gesammt. Heilkunde," iii. 139) presents the following figures for 1880: Among 10,000 Protestants, 8.2; among 10,000 Catholics, 8.4; among 10,000 Jews, 11.0; showing a considerable excess of blindness among the Jews. The same census showed that there was also a larger proportion of congenital blindness among Jews (about 8 per cent) than among non-Jews (only 4.7 per cent). The absolute numbers are given in "Zeit. des Statist. Bureaus für

Preussen," 1882, pp. 190 *et seq.*, and the percentages in a special article by A. Guttstadt in the following year.

Blindness is not found very frequently among the Jews of the United States of America, probably because the stringent immigration laws prevent the entrance of defective classes, including the blind.

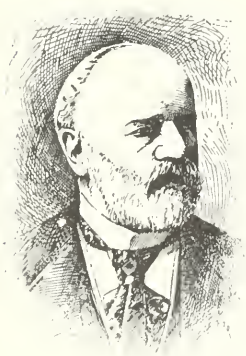
Judging from the etiology of blindness, it might have been expected that the number of blind should be less among Jews than among non-Jews. The most important cause of blindness in the new-born is in from 30 to 50 per cent of cases due to gonorrheal infection from the mother. It is a well-known fact that gonorrhea is comparatively infrequent in Jewish women. This granted, it would be reasonable to expect that Jews would have at least 25 per cent less blindness than non-Jews.

To account for the great prevalence of blindness among the Jews, some authors have adduced the greater frequency of consanguineous marriages among them. But all those who have carefully investigated the subject, as G. Darwin Lancry, Huth, Trousseau, and many others, have reached the conclusion that, apart from heredity, consanguinity is not a factor in the production of blindness.

Any explanation of the frequency of blindness among the Jews must also account for the great frequency of eye-diseases among them. Trachoma, glaucoma, and various diseases of the cornea and of the uveal tract are found among the Jews in a greater proportion than among non-Jews. All these diseases often lead to blindness. Heredity, again, shows itself in eye-disease with great frequency; and in this manner the disease is perpetuated.

J. M. Fi.

BLIOCH (BLOCH), IVAN STANISLAVOVICH: Russo-Polish financier, economist, and railway contractor; distinguished as an advocate of universal peace; born at Radom, Poland, July 24, 1836; died at Warsaw Dec. 25, 1901. He attended the Industrial High School of Warsaw, and then entered upon a few years of commercial activity, first with the banking house of Teplitz at Warsaw, and later under the patronage of General Tiesenhaus at St. Petersburg. There he adopted Christianity in the form of Calvinism. With the banker Kronenberg of Warsaw, whose sister he married, Blioch participated in the construction of the railroads of the Great Russian Company; and, observing the faults of foreign methods, he published a monograph in 1864, showing how these could be improved, making particular application to Russian conditions. With the view of putting on a precise scientific basis the general system of railroad management, he wrote a voluminous work, published in 1875 at St. Petersburg, with double text in Russian and French, under the title "Russkiya Zhelyeznyya Dorogi, Otnositelno Dokhodov, Raskhodov Eksploatatzii, Stoimosti Provoza i Dvizheniya Gruzov"—treating Russian railroads with respect to their revenues and running expenses, freight rates, and the movement of freight. For this work he was awarded a medal of the first class at the geographical exhibition of Paris, and was heartily indorsed by the Imperial Russian Geographical Society.



Ivan S. Blioch.

Receives Public Recognition.

Another problem of considerable importance which attracted Blioch's attention was the question of pensions for railroad employees. The subject was in a chaotic state, there being no general rules or regulations. At his suggestion a committee was appointed by the general assembly of representatives of the Russian railroads to draw up, under Blioch's supervision, a plan for the establishment of a system of pension funds. In 1875 Blioch, conjointly with Vishnegradski, published the results of the committee's labors, in a treatise that was received as an authoritative statement of the pension problem. On the same question he wrote in French "Calculs Servants des Bases pour des Caisses des Retraites" (Warsaw, 1875), and published an edition of the same in Polish. At the request of the Ministry of the Interior, he wrote a detailed monograph, published in 1876 under the title "Izslyedovanie po Voprosam Otnosyashchimsya k Proizvodstvu, Torgovlye i Peredvizheniyu Skota i Skotskikh Produktov v Rossii i Zagranitzei"—an inquiry into the subject of the breeding, sale, and transportation of cattle and cattle-produce in Russia and abroad.

Pension and Cattle Problems.

In 1877 Blioch published, in "Vyestnik Yevropy" (Sept.–Dec.), a series of essays on the economic condition of Russia, past and present, under the title "Ekonomicheskoe Sostoyanie Rossii v Proshlom i Nastoyashchem." The object of these essays was to calm the public apprehensions with regard to the financial embarrassments of Russia at that time. The rapid construction of railroads had absorbed enormous capital; and the public at large was inclined to see in this the chief cause of all financial trouble. Blioch endeavored to show that these enterprises were an absolute necessity, and that, although they made the financial crisis more acute for the time being, they would ultimately raise the productive power of the country, increase profits, and revive trade. The same subject is more extensively treated by Blioch in a massive five-volume work, published at St. Petersburg in 1878, entitled "Vliyanie Zhelyeznykh Dorog na Ekonomicheskoe Sostoyanie Rossii," which states more particularly the effect of railroads upon the economic conditions of Russia. This work, translated into French and Polish, was awarded a gold medal at the Paris Exposition of 1878. The above-named writings gained for him a membership in the so-called "committee of scholars" (Uchony Komitet) of the Ministry of Finances.

Results of Railroad Enterprise.

With the view of refuting the unjust attacks upon the financial policy of the government in the seventies, Blioch published in 1882 a work on the finances of Russia in the nineteenth century, entitled "Finansy Rossii xix Stolyetiya," in which he demonstrated the improvement in the condition of the country's finances as compared with those of the epoch of Nicholas I. This treatise contains interesting memoirs of the former ministers of finance, Reutern and Greigh. It has been translated into German, Polish, and French. In Polish, Blioch published "Przemysl Fabryczny Krolestwa Polskiego," on the industries of the kingdom of Poland; "Statistics of the Kingdom of Poland"; and, on financial and railroad topics, a series of articles in the periodicals "Biblioteka Warzawska" and "Ateneum."

Other Economic Works.

At the invitation of the president of the commission on agriculture, he composed a treatise on the policy, adopted by Russia and other countries, of giving governmental aid to agriculture by means of loans. It was published at St. Petersburg in 1892 under the title "O Selskokhozaistvennom Melioratzionnom Kreditye v Rossii i Inostrannykh Gosudarstvakh."

When the Russian press took up the discussion of the rights of the Jews, Blioch published a work presenting a comparison of the material and moral welfare of the Western Great Russian and the Vistula provinces. This was entitled "Sravnenie Materialnavo i Nravstvennavo Blagosostoyaniya Guberni Zapadnykh, Veliko Rossiskikh i Privislyanskikh," and in its five volumes (with an atlas) are presented the results of an investigation into the conditions of life and industry of the divers regions. It contains a historical view of the fortunes of the Jews in Europe, as well as a sketch of the origin of anti-Semitism. In this painstaking publication (an abstract of which is given in his pamphlet: "Les Ouvrages Statistico-Economiques," pp. 22–41) the author adduces a mass of statistical evidence exposing the hollowness of the charges that had been brought against the Jews of Russia for the purpose of justifying the atrocities perpetrated upon them in the early part of the reign of Alexander III. The cruel measures adopted by the imperial government —measures that formed a sequel to the other atrocities—are also adduced. He sets forth the manner in which the cause of the Jews was invariably prejudged in the numerous official investigations that were conducted with the ostensible purpose of ascertaining the conditions and motives leading to the outbreaks. The modus operandi of these inquiries, Blioch contends, was regularly so framed as to invite testimony hostile to the Jews, and the very fact that such massacres had occurred was taken as evidence that the provocation for the measures existed. The notion, sedulously propagated, that the atrocities represented an uprising of the people against Jewish exploitation, is pronounced baseless, in view of the fact that the worst outbreaks originated not in the rural districts but in the cities. The charge that in those provinces where the Jews have resided in numbers, they have impoverished and brutalized the peasantry through liquor traffic, is met by Blioch with statistical evidence to the effect that the provinces closed to the Jews are in a worse condition as regards the evil effects of drink. He points out the gross manner in which the criminal statistics of the empire have been manipulated to arouse prejudice against the Jews in order to justify their expulsion from the villages. In like manner he exposes the unfairness of the statistical data adduced to show that the Russian Jew had shirked his military duties. Blioch arraigns the supineness, amounting to connivance, of the imperial government in the matter of the anti-Semitic massacres of 1881–82; and argues that a resolute attitude against them would soon have put an end to the outbreaks, as was evinced by their speedy suppression when Count Dmitri Tolstoi was entrusted with the Ministry of the Interior.

Exposure of Anti-Semitic Charges.

Concerning the Jews, Blioch makes the following statements: The value of land in the Pale of Settlement is 19 per cent higher than in the governments where Jews are not allowed to reside. Prostitution and crime are far less prevalent, there being 1 Jew criminal to 2,170 individuals, whereas among non-Jews the proportion is 1 to 715. In the Pale the arrears of taxes are less than in governments which have no Jews; and in the 25 governments of the Pale 8,000,000 rubles less are spent every year in drink, a saving which enables the peasants to improve their land and pay their taxes. The Jews in the Pale who carry on business form more than half of the trading population, but the total value of their income is 436 million rubles, against that of 489 million rubles of the Christian minority. The great majority of Jews are small retail dealers and artisans, who earn from 20 to 60 copecks a day; and in order to make even this small profit they must carry on their business from 12 to 16 hours daily.

War and Its Solution.

In 1898 Blioch produced his famous work, in six volumes with atlas, on war in the future, "Budushchaya Voina," which has been translated into German and French and also into English. This is said to have inspired Czar Nicholas II. to issue his famous "peace" declaration, which resulted in The Hague Conference in 1899. The leading idea of the book is that the development and improvement of military art practically tend to make war altogether impossible or at least improbable. The destructive power of modern firearms and the radical dislocation of the economic and political fabric produced by war on a large scale are certain to make it such a calamity for the nations concerned that even the greatest success would not in the least compensate them for the desolation caused. Blioch then sets forth a scheme for the solution of all international conflicts by arbitration. Considered from a scientific standpoint, the work is not without grave faults. It represents a collection of uncritical, not always well-digested, material, striking in the manner of its presentation, but abounding in details that obscure the paramount problem. It contains a great mass of facts concerning the art of war, as well as political, economic, and financial reflections, and a discussion of means for preventing war. Unfortunately, in Blioch's consideration of the great

problem he does not possess that tempered regard for expediency which is indispensable to the real efficacy of any reform. However, the work must not be underrated by applying to it a scientifically exacting criterion.

Blioch, who participated, as stated above, in the construction of the lines laid by the Great Company of Russian Railroads, built also the Landvarovo-Romny and Ivangorod-Dombrova roads, and organized the Company of the Southwestern Railroads. He has been president of various railroads, and has taken part in the work of railroad legislation. Shortly before his death he retired from business life and devoted himself exclusively to science and literature. The family testament left by Blioch begins with the words: "I was my whole life a Jew and I die as a Jew."

BIBLIOGRAPHY: S. Vengerov, *Kritiko-Biograficheski Slovar*, vol. iii., St. Petersburg, 1892; *Entziklopedicheski Slovar*, vol. iv., St. Petersburg, 1895; Hans Delbrück, in *Preussische Jahrbücher*, May, 1899, pp. 203-230; D. Slonimski, in *Vyestnik Yevropy*, May, 1898, pp. 778-792; Jean de Bloch, *Les Ouvrages Statistico-Economiques, 1875-1900*, Paris, 1900; N. Sokolov, in *Jewish Chronicle*, Jan. 24, 1902.

H. R.

BLITZ, JEKUTHIEL BEN ISAAC: Corrector of the press in the Hebrew printing-office of Uri Phoebus at Amsterdam; lived there in the second half of the seventeenth century. He translated the Bible into Judæo-German (Amsterdam, 1679). The translation, which was the first of its kind of the entire Old Testament, has three introductions, one in Hebrew and one in German, written by Blitz, and the third in Judæo-German by the printer, together with a letter-patent of the king of Poland, Johann III. Sobieski, and approbations by various rabbis. [On the opposition translation of Witzenhausen, which was printed by Joseph Athias, see vol. ii., p. 268]. Blitz also translated into Judæo-German Levi ben Gerson's "To'aliyyot" on Joshua, Judges, and Samuel, published together with the preceding work.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 120; Steinschneider, *Cat. Bodl.* cols. 175, 1381; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 18, 102.

G. I. Br.

BLOCH, ANDRÉ: French musician; son of a rabbi at Wissembourg, Alsace; born in that city in 1873. At the age of seven Bloch began to compose music, writing a waltz for the piano, for four hands, which pleased a publisher so much that he printed it. In order to procure for their gifted son the best musical advantages, the parents removed to Paris and entered him at the Conservatory.

The young musician made rapid progress. In 1884 he received the first prize for solfeggio; in 1889, the first prize for piano; in 1890, the first prize for harmony; finally, in 1893, by a unanimous vote, the first prize of Rome. He was trained by Massenet and André Gedalge.

Bloch's work is full of charm, originality, and distinction. Besides the cantata that obtained for him the "prix de Rome," his best works are: "Poëme Nomade," for chorus and orchestra, words by J. Richepin; and several pleasing songs and pieces for the piano, for two and for four hands. Bloch is not merely a musician, being interested also in astronomy and magnetism, which he studies with his friend Camille Flammarion.

S. A. A. G.

BLOCH [ISSACHAR] BAER B. SIMSON ḤASID: Austrian rabbi of the eighteenth century; a native of Hamburg, and son of the author of the Tosafot Ḥadashim on the Mishnah. Bloch was rabbi of Eiwanowitz, Moravia, when, in 1767, he was called to the rabbinate of Kojetein, in the same province, to succeed Ephraim Zülz. About 1787 he became rabbi of Semnitz, Hungary, and later occupied a similar position in Boscowitch, Moravia. He was also for some time rabbi of Dolitschau. He was the author of "Binat Yissakar" (Issachar's Wisdom), a collection of sermons, published in Prague, 1785.

BIBLIOGRAPHY: *Monatsschrift*, xxxvii. 379; Steinschneider, *Cat. Bodl.* No. 2576; Walden, *Shem ha-Gedolim he-Ḥadash*, s.v.

L. G. P. Wr.

BLOCH, BIANCA (pseudonym, **B. Waldow**): German authoress; born at Lauban, Silesia, Jan. 19, 1848, where her father was attendant at a local court. Owing to the reduced circumstances of the family, she was restricted to merely a rudimentary education, but subsequently made up for the deficiency by extensive reading. In this, as in her literary work, she was encouraged by Dr. Bernhard Stavenow of Görlitz, who recognized her talent and developed it. In collaboration with C. von Breckheyde (Aline Neumann) she wrote two plays, "Ein Heisser Tag"—a farce, 1881; and "Vor dem Fest"—a comedy, 1889. Her other works are: "Blaue Augen"—a farce, 1891; "In Ernster Zeit"—a drama; "Lieutenant und Assessor, oder Maiwein"—a comedy; and "Strohwittwer"—a farce, 1892.

BIBLIOGRAPHY: *Lexikon Deutscher Frauen der Feder*, i. 77, ii. 406; Kürschner, *Deutscher Litteratur-Kalender*, 1898, p. 114.

S. E. Ms.

BLOCH, ELISA: French sculptress; born at Breslau Jan. 25, 1848. After receiving a thorough education at Paris, whither her parents had removed, Elisa Bloch devoted herself to sculpture. In 1878 she first exhibited in the Salon. Encouraged by the praises of the critics and the exhortations of the great sculptor Chapu, she persevered in her efforts, and continued to exhibit numerous productions in subsequent Salons, among which may be mentioned: "The Golden Age" (Salon, 1885); "The Tribune Virginius Swearing to Avenge His Daughter Virginia" (Salon, 1889); and "Moses." The last-named work obtained honorable mention in the Salon of 1896, and was reproduced in bronze and exhibited at the centenary of French art (French Exhibition, 1900). Many monuments erected in various French towns by national subscription are the product of the chisel of Elisa Bloch. She distinguished herself also as a statuary, having reproduced busts of a great number of modern celebrities, among whom were Jules Oppert and Zadoc Kahn.

S. E. A.

BLOCH, EMIL: German otologist; born at Emmendingen, Baden, Dec. 11, 1847. He was educated at the universities of Heidelberg, Würzburg, Vienna, and Freiburg in Baden; being graduated from the last-named as doctor of medicine in 1871. After a postgraduate course at the University of Berlin and in hospitals in London, he established himself as a physician in Freiburg. In 1886 he took

up the study of laryngology and rhinology under Hack, and of otology under Thiry at the University of Freiburg. In the following year he became assistant to Thiry, which position he held till 1892, when, on the death of the latter, he became his successor as chief physician at the otological dispensary and privat-docent at the university. In 1894 Bloch was appointed assistant professor of otology; and under his supervision the clinic for this branch of medicine was opened in 1899.

Bloch is the author of the following works and papers: "Untersuchungen zur Physiologie der Nasenatmung," Wiesbaden, 1888; "Pathologie und Therapie der Mundatmung," *ib.* 1889; "Sprachgebrechen," *ib.* 1891; "Ueber das Binaurale Hören," in "Zeitschrift für Ohrenheilkunde," 1893; "Die Methode der Centripetalen Pressionen und die Diagnose der Stapesfixation," *ib.* 1894; "Einheitliche Bezeichnung der Otologischen Punktionsprüfungsmethode und Ihre Ergebnisse," Wiesbaden, 1898.

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BLOCH, GUSTAVE: French historian and archeologist; born at Fegersheim, Alsace, July 21, 1848. After passing through the Ecole Normale Supérieure he became professor of rhetoric at the lycée of Besançon. Subsequently he was a member of the French schools at Rome and Athens, and professor of Greek and Roman archeology at the University of Lyons. He is now (1902) in charge of the courses in ancient history at the Ecole Normale Supérieure.

Bloch's works include: "Les Origines du Sénat Romain," 1883; "De Decretis Functorum Magistratuum Ornamentis," 1883; "La Gaule Celtique et Romaine," being the first volume of the "History of France," published under the direction of M. Lavisse (1900). He has also contributed to the "Dictionnaire des Antiquités" of Daremberg and Saglio, as well as to many critical and historical reviews.

S.

BLOCH, HEINRICH: Austrian philologist; born Feb. 4, 1854, at Herman-Mestec, Bohemia; son of Moses Bloch, president of the Jewish Theological Seminary in Budapest. He received his education at the gymnasium at Teschen, Silesia, and at the University of Vienna, whence he was graduated as doctor of philosophy in 1878. In 1881 he was appointed professor of history and classical philology at the Jewish Theological Seminary in Budapest, where he has since lived.

Bloch is the author of: "Die Quellen des Flavius Josephus in Seiner Archaeologie," Leipsic, 1879, and is a contributor to many European newspapers and journals; *e.g.*, "Mittheilungen aus der Historischen Litteratur," Berlin, vols. xi.–xxx., 1883–1901 (historical essays); "Vom Fels zum Meer," Stuttgart; "Le Moyen Age," Paris; "Allgemeine Zeitung" of Munich, 1884–96; "Frankfurter Zeitung," 1884–1901; "Pester Lloyd," 1885–1901; "Vienna Fremdenblatt," 1894–99; "Breslauer Zeitung"; "Jüdisches Litteraturblatt"; "Allgemeine Zeitung des Judenthums"; "Magyar Zsidó Szemle"; "Evkönejo," etc.

S. F. T. H.

BLOCH, HERMANN (ḤAYYIM): German author; born at Breslau April 26, 1826; died Nov. 19, 1896. He was a grandson on his mother's side of the learned Abraham Tiktin, chief rabbi in Breslau and author of numerous learned works, and in his early years received halakic instruction from his uncle Solomon Tiktin, also chief rabbi in that city. His studies were completed in Hamburg, and at the age of twenty-seven he issued the first part of his "Mebo ha-Talmud" (Introduction to the Talmud), in which he endeavored with astonishing learning to trace a new theory of the development of the Halakah. But to perfect this new theory—a consummation which was never vouchsafed to him—he found it necessary to accumulate vast stores of learned material; thus he devoted extraordinary industry and acumen to the endeavor to formulate the principles upon which the 613 precepts of Judaism reposed. He gave samples of his work to the world in the shape of four parts of his book "Hirhure Torah" (The Torah's Thoughts), published 1887 to 1893, which treated of the "law of the majority" (Ex. xxiii. 2) according to Mosaic and Talmudic conceptions, and consisted of 519 quarto pages. Connected with these studies was also an attempt to reproduce the plan of the Temple of Herod ("Zurat ha-Bayyit") (The Form of the House), published in 1883, a book which was supplemented with a model. Private misfortunes bore heavily upon him, and he found consolation in the Wisdom literature of the Bible and Talmud, publishing a poetical elaboration of 107 Oriental proverbs and maxims under the title of "Omri Inshi" (Men Say) (1884). He lived as a merchant in Rawitsch and Breslau, and ended his days as resident scholar in the Mora Leipziger Bet ha-Midrash in Breslau, leaving voluminous literary material awaiting publication.

Bibliography: Lippe, *Bibliographisches Lexicon*, new series, i. 45; Ignatz Bernstein, *Katalog*, s.v.; M. Brann, *Monatsschrift*, xlii. 529.

M. Br.

BLOCH, ISAAC: French rabbi; born at Sultz, Alsace, July 17, 1848. He received his education at the lyceum at Strasburg and at the Jewish Seminary in Paris. During the Prussian siege of Paris (1870–71) he served as assistant chaplain. In 1873 he was employed in the office of the Alliance Israélite Universelle. Two years later he was elected rabbi at Remiremont; in 1878 he was appointed chief rabbi of Oran; in 1882 he became chief rabbi of Algiers; and in 1890 was appointed to the chief rabbinate of Nancy, which position he still (1902) holds.

Besides a great number of sermons, Bloch has published a novel, "Les Fils de Samson," 1887; and "Inscriptions Tumulaires des Anciens Cimetières Israélites d'Alger," 1888. In 1877 he translated from the German into French S. Kohn's novel entitled "Gabriel." He has been a frequent contributor, both in prose and in verse, to "L'Univers Israélite," "Archives Israélites," "Revue des Etudes Juives," etc.

S. F. T. H.

BLOCH, IVAN. See Bliokh, Ivan Stanislavovich.

BLOCH, JOSEF: Violin virtuoso and composer; born at Budapest Jan. 5, 1862. He made his first appearance in public at the age of twelve, and attended the National Academy of Music and the National Conservatory. His teachers were R. Volkmann (composition), A. Gobbi, and K. Huber. Bloch is said to have been one of the most distinguished pupils of Huber. When barely sixteen years old he became assistant teacher at the National Conservatory; but his eagerness to learn more impelled him to attend the Paris Conservatoire, where for seven years he participated in public concerts. On his return to Budapest he became a member of the Hubay-Popper String Quartet until its dissolution in 1892. In 1889 he became professor at the National Conservatory at Budapest and also at the National Academy of Music, but since 1899 has been connected solely with the latter institution. Bloch composed short pieces for the violin, two orchestral suites, exercises for the violin—all of which are published in three volumes.

Bibliography: *Pallas Lexikon*; *Ságh Zenészeti Lexicon*.

S. M. W.

BLOCH, JOSEF SAMUEL: Austrian rabbi and deputy; born at Dukla, a small city in Galicia, Nov. 20, 1850. His parents, who were poor, destined him for the rabbinical career, and he devoted himself to the exclusive study of the Talmud. He frequented the yeshibot, especially that of the celebrated Rabbi Josef Saul Nathanson at Lemberg, who, in his responsa, mentions Bloch, when he was only fifteen years old, as one of his most intelligent pupils. After having finished his studies at the colleges (gymnasia) of Magdeburg and Liegnitz, he went to the University of Munich. Thence he went to the University of Zurich, where he obtained his degree of doctor of philosophy. He was appointed rabbi in Rendsburg, Holstein, afterward in Kobylin, Posen, and Brüx, Bohemia; and finally he ended his rabbinical career in Floridsdorf, near Vienna. The anti-Semitic movement had at that time (about 1880) almost reached its climax in Austria.

Leaves Rabbinical for Political Career.

During the Tisza-Eszlár trial Professor Rohling, of the Catholic theological faculty of the Prague University, made a written offer to substantiate under oath the blood-ritual of the Jews. Bloch then came to the front with a series of articles in which he openly accused Rohling of having offered to commit wilful perjury; denouncing him, moreover, as a person utterly ignorant in Talmudic learning. After several successful attempts to delay the proceedings, Rohling preferred to withdraw, thus tacitly acknowledging defeat (see Blood Accusation).

At this time, 1883, Bloch founded a periodical, "Oesterreichische Wochenschrift," with the aim to defend the political rights of the Jews, to refute unjust attacks, and to inspire its readers with courage and faith in the conflict that had been forced upon them. Bloch also attended several meetings held by workingmen, and lectured with some success on the Talmudic principles of labor and on the laboring classes in the Old Testament.

After the death, at Cracow, in 1884, of the chief rabbi S. Schreiber, who had been deputy for Kolomea in parliament, Bloch was elected as his successor; in 1885 he was reelected, and after a hard struggle with Dr. Byk, in 1891 he was elected for the third time. As a member of the Chamber of Deputies he withdrew from his rabbinical post in order to devote himself entirely to his public functions and journalistic labors.

Becomes Deputy.

In 1893, instigated by one Deckert, an anti-Semitic pastor in Vienna, a baptized Jew named Paulus Meyer declared in the "Vaterland" of May 11 that a number of Russian rabbis from Lentschna had performed a ritual murder in his presence. In the name of the children of these rabbis, Bloch at once instituted criminal proceedings against Deckert, Meyer, and the publisher of the paper, and on trial, Sept. 15, a conspiracy was unmasked and the three defendants were sentenced to heavy punishment.

When in 1896 Christian socialism had gained a strong footing in parliament, and the government had commenced to recognize the Socialist party, Bloch was sacrificed and everything imaginable was done to prevent his reelection. Through the combined efforts of the government, the Christian-Socialist party, and the Polish club (party of Polish deputies), all of whom supported the election of the Jewish burgomaster of Kolomea, Bloch failed of reelection. Since that time he has devoted himself exclusively to journalism. Bloch published the following works: "Ursprung und Entstehung des Buches Kohelet," Bamberg, 1872; "Studien zur Geschichte der Sammlung der Alt-Testamentlichen Litteratur," Leipsic, 1875; "Die Juden in Spanien," Leipsic, 1876; "Hellenistische Bestandtheile im Biblischen Kanon," 2d ed., Vienna, 1880; "Quellen und Parallelen zu Lessing's Nathan," 2d ed., Vienna, 1881; "Jean Bodin, ein Vorläufer Lessing's," Vienna, 1882; "Drei Streitschriften Gegen Prof. Rohling," Vienna, 1882–83; "Die Arbeiter bei Griechen, Römern, und Palestinensern," Vienna, 1882; "Elementarschule, oder Erziehungswesen bei den Alten Völkern," Vienna, 1883; "Armenpflege und Heimatsrecht, eine Social-Talmud. Studie," Vienna, 1884; "Einblicke in die Geschichte der Entstehung der Talmudischen Literatur," Vienna, 1884; "Aus der Vergangenheit für die Gegenwart," Vienna, 1886; "Acten und Gutachten im Processe Rohling-Bloch," Vienna, 1892; "Open Letter to My Esteemed Colleagues of the Italian Parliament," London, 1895 (published also in Italian and German); "Talmud und Judenthum in der Oesterreichischen Volksvertrebung," Vienna, 1900 (parliamentary speeches).

His Works.

Bibliography: Eisenberg, *Das Geistige Wien*, s.v.

S. W. Rei.

BLOCH, JULIENNE: French educator and writer; died Nov. 12, 1868. She was the eldest and most distinguished daughter of Simon Bloch, founder and director of the journal "L'Univers Israélite"; the other three daughters being **Pauline, Jenny,** and **Hélène.** When only sixteen years of age Julienne received a license to teach, and having a natural gift for instructing, she devoted

herself to the education of her young coreligionists. For two years, when she was about twenty-five years of age, she directed the institution for young girls at Lyons, founded in 1857 by the Jewish community of that city. Afterward she taught in the establishment of her sister, Mme. Pereira, at Passy.

Under the title "Lettres Parisiennes," Mlle. Bloch published, from June, 1854, to Aug., 1861, a series of articles in her father's paper ("L'Univers," vols. ix.–xvii.). "Nothing could be more suitable," says her panegyrist, M. Maurice Bloch (*ib.* 1895, part i., li. 32), "than the title of these letters, for they show true French wit, and, moreover, wit of the best quality. They remind me of the letters of Mme. Emile de Girardin."

S. M. S.

BLOCH, LOUIS, or **LEO:** Swiss educator; born in 1864; since 1896 privat-docent in archeology and mythology at the University of Zurich. Bloch has written extensively on classical life and literature, Latin and Greek mythology, archeology, and on religious customs. His more important works are: "Der Kult und die Mysterien von Eleusis," Hamburg, 1896, and "Römische Altertumskunde," Leipsic, 1898. The latter manual presents a complete history of the ancient Roman political institutions and customs of the people, and an account of the private life, religion, and culture of the Romans.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, part xiii., p. 170, Leipsic, 1900.

S. A. M. F.

BLOCH, LUDWIG: German dramatist; born at Berlin Dec. 6, 1859; son of the theatrical publisher Eduard. Bloch was educated at the Friedrich-Wilhelm Gymnasium, entering his father's business in 1875. Six years later he traveled through Great Britain, France, and the United States, resuming work with his father in 1883. He is the author of: (1) "Dekorirt," a comedy; (2) "Am Stammtisch," a farce under the pseudonym R. Elbe; (3) "Frisch Durch die Welt," a musical composition; (4) "Am Wickeltisch," a musical composition; (5) "Werther und Lotte," for piano. In his capacity as editor of his father's publications, Bloch has produced various popular works relating to the stage.

Bibliography: *Das Geistige Berlin*, 1897, p. 32.

S. E. Ms.

BLOCH, MARCUS ELIEZER: German ichthyologist and physician; born at Ansbach in 1723; died in Carlsbad Aug. 6, 1799. His parents, being very poor, gave him hardly any education, so that on arriving at manhood he was almost illiterate, and till the age of nineteen could not even read German. Some knowledge of Hebrew and rabbinical literature enabled him, however, to obtain a teacher's position in the house of a Jewish surgeon in Hamburg. Here he learned German thoroughly and mastered some Latin, taking up also the study of anatomy. Scientific enthusiasm being thus aroused, Bloch went to Berlin, where, with remarkable zeal, he devoted himself to the study of all branches of natural science and medicine, being supported by some relatives. After taking the degree of M.D. at Frankfort-on-the-Oder in 1747, he settled in Berlin and practised his profession for many years.

In 1774 Bloch published a volume of medical treatises, "Medicinische Bemerkungen, Nebst einer Abhandlung vom Pyrmonter Sauerbrunnen," Berlin, 1774; but after that he devoted himself almost exclusively to research in natural science, especially in ichthyology. Travel increased his knowledge, and he made a fine collection of specimens of fishes, which, upon his death, was acquired by the Prussian government and presented to the Academy of Science, now to be seen in the Berlin Zoological Museum. In 1781 Bloch published "Die Oekonomische Naturgeschichte der Fische Deutschlands, Besonders des Preussischen Staates," followed in 1782–84 by "Oekonomische Naturgeschichte der Fische Deutschlands"; and during 1785–95 these works were completed by his "Naturgeschichte Ausländischer Fische." These series of publications, under the general title "Allgemeine Naturgeschichte der Fische," Berlin, 1781–95, 12 vols., provided with 432 excellent plate-illustrations, formed the principal work on ichthyology in the eighteenth century. But this great work, which Bloch began to publish at his own expense, would not have been finished were it not for the enthusiasm that the enterprise roused throughout Germany, it being regarded as almost a national affair; so much so indeed that all the princes and patrons of science participated in the publication expenses of the last six volumes, each plate bearing the name of the person at whose cost it had been prepared. Notwithstanding the fact that the science of ichthyology has since been altogether modified, and that, although splendidly characterizing the fishes of Germany, the work is not always precise in the description of fishes inhabiting waters outside that country, it still possesses great value, particularly on account of the illustrations. The "Allgemeine Naturgeschichte der Fische" was translated by Lavaux into French, Berlin, 1785. In a prize-essay on the generation of intestinal worms and the means of their extermination, entitled "Abhandlung von der Erzeugung der Eingeweidewürmer und den Mitteln Wider Dieselben," published in Berlin, 1782, and in Strasburg, 1788—a problem proposed by the Copenhagen Royal Academy of Sciences—Bloch proved that these worms were hereditary. He left an incomplete scheme of an ichthyological system, published after his death by I. G. Schneider under the title "Systema Ichthyologiæ Iconibus CX. Illustratum," Berlin, 1801.

Marcus E. Bloch.

Bibliography: *Der Orient*, 1840, pp. 214, 215; *Allgemeine Deutsche Biographie*, Leipsic, 1875; Brockhaus, *Konversations-Lexikon*; M. Mishaud, *Biographie Universelle*, Paris, 1843; D'Hoefer, *Nouvelle Biographie Universelle*; Max Salomon, in Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1884.

S. B. B.

BLOCH, MATTITHIAH ASHKENAZI: Cabalist; lived at Jerusalem in the seventeenth century. A blind adherent and indefatigable apostle of Shabbethai Zebi, he was appointed by him one of his prophets charged with the announcement of the Redemption.

Bibliography: Sasportas, *Ẓizat Novel Ẓebi*, p. 13; Kahana, *'Eben ha-To'im*, p. 14; Grätz, *Gesch. der Juden*, x. 199, 202.

K. I. Br.

BLOCH, MAURICE: French educator and writer; born at Colmar, Alsace, Aug. 5, 1853. He received his first education at the Jewish communal school of his native city, of which his father, **Joseph Bloch,** was director. Thence he passed to the lyceum, and after the Franco-Prussian war finished his studies at Paris. He became "agrégé des lettres" in 1881. After teaching at the Ecole Monge, he became director of the Ecole Bischoffsheim in 1883. He has acted as director and juror at several international expositions. He is a laureate of the Académie des Sciences Morales et Politiques, and an officer of public instruction.

Bloch has written numerous reports, and lectured especially for the Société des Etudes Juives, which has published his addresses, including "La Femme Juive dans le Roman et dans le Théâtre"; "L'Œuvre Scolaire des Juifs Français"; "Les Vertus Militaires des Juifs"; "Les Juifs et la Prospérité Publique." Among his books for young people are "Les Mères des Grands Hommes" and "Epouses et Sœurs," which have been very well received and have passed through several editions (Paris, Delagrave). He is also the author of "Femmes d'Alsace" (Paris, Fischbacher), and has contributed to various Jewish and non-Jewish journals and reviews.

Bloch has been a member of a number of bodies interested in the education of the young. S.

BLOCH (BALLAGI), MORITZ: Hungarian Christian theologian and lexicographer; born March 18, 1815, at Inócz, Zemplén, Hungary; died Sept. 1, 1891, at Budapest. He was the son of a tenant-farmer, from whom he received his first instruction in the Bible and the Talmud. After continuing his Talmudic studies at Nagyvárad and Pápa, Bloch taught at Moór and Surány, where he became acquainted with the Greek and Roman classics. During 1837 and 1838 he attended lectures in geometry and higher mathematics at the University of Pest, and at the same time began his literary activity by contributing articles to the "Pester Tageblatt" and by his "Hasznos Mulatságok" (Useful Talks), which were favorably received. The talented author was recognized as a new champion of the Hungarian national cause. Bloch as Jew could, however, not obtain a diploma; he therefore, in the fall of 1839, went to Paris, to continue his studies. In his absence a memorable agitation in favor of the emancipation of the Jews was brought forward in the Hungarian Parliament (1840), and Bloch was by men in authority considered as the man fit to awaken interest for the cause in Jewish circles. Thereupon he wrote his pamphlet, "A Zsidókról" (On the Jews), and, at the instance of Baron Joseph Eötvös, returned to Hungary in order to devote himself to religious literature and the Magyarizing of the Jews. In 1840–41 Bloch published his Hungarian translation of the Pentateuch with philological and explaantory notes. After the appearance of the first book of the Pentateuch, Sept. 5, 1840, he was appointed corresponding member of the Hungarian Academy of Science in recognition of his patriotic and scientific endeavors. His "Nyelvészeti Nyomozások" (Philologic Investigations) appeared in 1841, and was followed in quick succession by "Ungarischer Unterricht in der Kleinkinderschule," Ofen, 1841; "Jiszrael Könyörgései Egész Evre," i. Rész (Israel's Prayers for the Whole Year, 1st part), Buda, 1841; "Elsö Jósok" (The First Prophets); the Book of Joshua, Hungarian translation with commentary, Buda, 1842; "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen Sprache," Pest, 1842.

In addition to his literary work, Bloch devoted his attention to the establishment of a Hungarian rabbinical seminary, in which he interested, among others, Count Stefan Széchenyi, and which he advocated in the "Pesti Hirlap," the then most influential organ of liberal Hungary. As the plan miscarried, Bloch again left Hungary; going to Tübingen to study theology under Ewald, Baur, and others. He was baptized in Notzingen May 11, 1843, and from that time to the end of his life associated with Josef Szekács and others. Bloch worked for the cause of Protestantism. In 1844 he accepted a call to the Protestant college of Szarvas. He remained in this position until the Revolution of 1848, when he became secretary to Görgei; later on he occupied a similar post in the Ministry of War.

Bloch's literary activity embraced religion, theology, politics, and philology. In 1851 he became professor of theology in Budapest; in 1858 he founded in that city the "Protestantische Kirchen- und Schulzeitung," which soon became the principal organ of liberal Protestantism in Hungary. His books, "Die Protestantenfrage in Ungarn und die Politik Oesterreichs," Hamburg, 1860; "Tájékozás" (Expositor), 1863; and "The Struggle of Protestantism Against Ultramontanism" (in Hungarian, 1869), advocated the same liberal policy. He founded many institutions of Hungarian Protestantism, and as professor, writer, and editor contributed largely to the material and intellectual growth of that Church, which regarded him as one of its most eminent supporters and representatives. Bloch's chief services, however, were rendered to the Hungarian language, which he cultivated throughout his life. His grammars, readers, and lexicons were for a long time important factors of Hungarian culture, and have materially aided the Magyarizing of Hungary. Although superseded in part by more recent works, his "Ausführliche Theoretisch-Praktische Grammatik der Ungarischen und Deutschen Sprache" (8th ed., Budapest, 1880); "Vollständiges Wörterbuch der Ungarischen und Deutschen Sprache" (5th ed., *ib.* 1882); "Collection of Hungarian Proverbs and Sayings" (Hungarian, 2 vols., 2 ed., *ib.* 1855) are still of value.

Bibliography: *Pallas Lexikon*; Meyer, *Konversations-Lexikon*.

S. E. N.

BLOCH, MOSES: French rabbi; born at Wintzenheim, Upper Alsace, Jan. 2, 1854; died Nov.,

1901; educated at the Lycée Colmar, the Paris Rabbinical Seminary, and the Ecole des Hautes-Etudes, where he studied Arabic. He was rabbi of Remiremont (Vosges) from 1878 to 1883; assistant secretary of the Alliance Israélite Universelle; assistant professor of Arabic at the Paris Rabbinical Seminary from 1886 to 1888. In that year he was appointed rabbi at Versailles, which position he held until his death. He prepared a French translation in four volumes of the Maḥzor ("Traduction Française du Maḥzor Selon le Rite du Temple de la Rue de la Victoire à Paris, pour Toute l'Année"). Bloch also translated into French the third, fourth, and fifth volumes of the "History of the Jews" by Graetz, 1888–97, as well as Gross's "Gallia Judaica," 1897. In 1888 he published the Arabic text, with Hebrew annotations, of Maimonides' "Sefer ha-Miẓwot"; and he was a contributor to the "Revue des Etudes Juives" (vols. i. and v.) and to "L'Univers Israélite." S.

BLOCH, MOSES: German rabbi; born at Gailingen, Baden, in 1805; died at Buchau March 3, 1841. He pursued his Talmudical studies at Endingen, Manheim, and Carlsruhe, and then entered the University of Heidelberg. After passing his examination for the rabbinate, he first became assistant rabbi at Oberdorf, Württemberg (1829), and then rabbi at Buchau (1834). Bloch belonged to the liberal religious party. In addition to a few sermons, he published an essay upon Jewish fasts in Geiger's "Jüdische Zeitschrift" (iv. 176 *et seq.*).

S. M. K.

BLOCH, MOSES LÖB: Rector of the rabbinical seminary at Budapest; born at Ronsperg (Bohemia) Feb. 15, 1815. Among his ancestors were Isaac, rabbi at Cracow; the grandson of the latter, Phinehas Selig, author of the "'Aṭeret Paz"; and the latter's son, Aryeh Löw, a well-known Talmudist, who was the father of Eleazar Löw, the author of "Shemen Roḳeaḥ."

After studying under Philipp Kohner, a pupil of Ezekiel Landau, district rabbi of Pilsen, Bloch was entrusted to the care of his uncle, Wolf Löw, author of the "Sha'are Torah." Löw, who guided the boy's studies for seven years (1827–34) in his house at Gross-Tapolesány (Hungary), is often quoted in his nephew's lectures. On graduating from the gymnasium at Pilsen, he went in 1840 to the University of Prague, and was appointed a rabbi at Wotitz in 1841, when he married Anna Weishut (died 1886). He was called as rabbi to Hermanmiestec, Bohemia, in 1852, and to Leipnik, Moravia, in 1856, where he remained until Oct., 1877. In that year he was called as professor and rector to the Rabbinical Seminary at Budapest.

Bloch published the following works: (1) "Sha-'are Torat ha-Tekanot" ("Die Institutionen des Judenthums nach der in den Quellen Angegebenen Geschichtlichen Reihenfolge Geordnet und Entwickelt"), 4 vols., Vienna and Cracow, 1879–1902, 3 vols., Budapest, 1902; (2) "Das Mosaisch-Talmudische Polizeirecht" (special print from the "Annual Report" of the Rabbinical Seminary), Budapest, 1879; (3) "Die Ethik in der Halacha" (also in Hungarian; appeared in the "Annual Report" of the Seminary for 1885), Leipsic, 1886; (4) "Das Mosaisch-Talmudische Erbrecht" (in the "Annual Report" for 1889); (5) "Sefer Sha'are Teshubot Maharam" ("Die Bisher Unedirten Responsa des R. Meïr von Rothenburg"), Berlin, 1891 ("Mekize Nirdamim" publications); (6) "Der Vertrag nach Mosaisch-Talmudischem Rechte" (from the "Annual Report" for 1893), Budapest, 1893; (7) "Das Mosaisch-Talmudische Besitzrecht" (from the "Annual Report" for 1897). The works published in the reports of the Landes-Rabbinerschule (National Rabbinical School) have all appeared also in the Hungarian language.

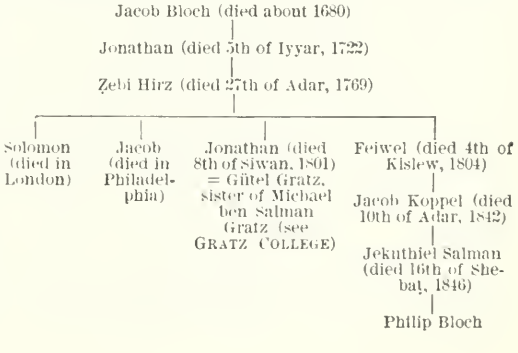
BIBLIOGRAPHY: *Block Mózes, Rabbi (Festschrift zu Ehren Sr. Ehrwürden des Herrn Rabbiners Moses Bloch Anlässlich Seines 80. Geburtstages)*, edited by the professors of the Rabbinical Seminary, 1895.

S. A. F. G.

BLOCH, PHILIP: Rabbi and author; born in Prussia May 30, 1841. He studied at the University of Breslau, and under Frankel, Grätz, and Jacob Bernays at the Jewish Theological Seminary; graduated as Ph.D. in 1864; and received his rabbinical degree in 1867. He organized a Jewish congregational school at Munich in 1869; and became rabbi of the Israelitische Brüdergemeinde at Posen in 1871. Interested at first in religio-philosophic and haggadic studies, he devoted himself later to historic researches on the Jews of Poland.

Bloch is the author of the following works: "Glauben und Wissen," a translation of the introduction and first book of Saadia's "Emunot we-De'ot," 1879; "Die Willensfreiheit von Chasdai Kreskas," which is chap. v. of the second treatise of the "Or Adonai" translated and explained, 1879; "Die Generalprivilegien der Polnischen Judenschaft," 1892; "Geschichte der Entwickelung der Kabbalah und der Jüdischen Religionsphilosophie," 1894; "Heinrich Grätz, a Memoir," 1898—prefatory to the index volume (vi.) of the American edition of Grätz's history. Among the numerous essays which he contributed to the various magazines may be mentioned: "Studien zur Haggadah," contributed to "Monatsschrift," 1885, pp. 166 *et seq.*; "Die Piskoth für die Drei Trauersabbathe, רישא, Uebersetzt und Erläutert," in "Festschrift zum Achtzigsten Geburtstage Moritz Steinschneider's," 1896, pp. 41 *et seq.*; "Die Sage von Saul Wahl, dem Eintagskönig von Polen," in "Zeitschrift der Historischen Gesellschaft für die Provinz Posen," 1889, p. 233; "Judenwesen, Jahr 1793," in "Das Urkunden und Aktenstücke zur Organisation Südpreussens," 1895, p. 591.

The following sketch-pedigree gives the descent of Dr. Philip Bloch:



All of these were Talmudists, but the most important was

Jonathan Bloch: Founder of the Congregation Langendorf in Russia; bought a cemetery, and had a Talmudic school from which were graduated some well-known rabbis.

s. P. B.

BLOCH, ROSINE: French singer; born in Paris in 1844; daughter of a merchant. She was very beautiful and had a magnificent mezzo-soprano voice. She studied at the Conservatoire, and received in 1865 the first prize for singing and the first prize for opera. Finding an engagement soon after at the Opera in Paris, she made a brilliant début in the rôle of *Azucena* in "Il Trovatore." In 1867 she created the rôle of *Chloris*, in "La Fiancée de Corinthe," by Duprato; and in 1873 that of *Claribel* in "La Coupe du Roi de Thule," by Diaz. When, in 1880, "Aïda" was put on the stage, Bloch undertook with great success the rôle of *Amneris*. For fifteen years she was a member of the Opera at Paris.

She might have attained to the foremost rank in grand opera had her magnificent voice been supplemented by a temperament less cold and by a more pronounced dramatic instinct.

s. A. A. G.

BLOCH, SAMSON (SIMSON) B. ISAAC HA-LEVI: Galician author; born in Kulikow, near Lemberg, 1782; died there Oct. 7, 1845. He received the usual Talmudical education, but was also sufficiently instructed in the Bible and Hebrew grammar, things uncommon in the Galician curriculum of those times. In the house of his uncle, Baruch Zebi Neu, Bloch made the acquaintance of his uncle's illustrious pupil, Nachman Krochmal, who was three years his junior, and their friendship, which ripened as the years went on, lasted till Krochmal's death in 1840. Bloch married while very young, and engaged in business without any training or knowledge of the world. Success under such circumstances was almost impossible; and he was thrown or drifted from one occupation into another, remaining poor all his life. But his thirst for knowledge and his firm resolve to make a name for himself in literature helped him to bear with fortitude all the vicissitudes of fortune. He studied in his leisure time and familiarized himself with German and other languages, also with many Jewish and non-Jewish commentaries on the Bible.

Bloch early became an enthusiastic devotee of the "Haskalah." His first literary attempt was the publication of the epistle which Solomon b. Adret wrote against the study of philosophy, especially by young men, and the famous response by the poet Jedaiah Penini or Bedersi, which is known as "Hitnazlut ha-Bedarshi" (Bedersi's Defense of Philosophical Studies), Lemberg, 1809. The letters are preceded by a long introduction in which Bloch throws much light on the controversy which shook Judaism to its foundations early in the fourteenth century.

In 1812 Bloch was called to Vienna to fill the place of corrector in the Hebrew printing-establishment of Anton Schmid, made vacant by the death of the grammarian Ben Ze'eb. There he translated into Hebrew Manasseh b. Israel's "Vindiciæ Judæorum" from the German translation of it by Dr. Marcus Herz, and published it with an introduction and a biographical sketch of the author (Vienna, 1813). He was compelled by family affairs to return to Kulikow, and, after several years of continual struggle with poverty, he listened to the advice of his friends Krochmal and Rapoport, and took up the writing of Hebrew books as a profession. In 1822 appeared the first volume of his important work, "Shebile 'Olam" (Paths of the World), a description of the geography and the nations of Asia (Zolkiev). It still has a literary if not a scientific value on account of its incomparable style and of the attacks on the folly and superstition of the Eastern nations contained therein, which were really intended for fools and deluded people nearer home. The second volume (Africa) is even better than the first, and is interspersed with biographies of Alfasi, Maimonides, and other famous Jews who were born or lived in Africa (Zolkiev, 1827).

Bloch made a journey through Hungary, Bohemia, Moravia, and Austria, in order to obtain subscriptions for his work. He was honored and assisted by the enlightened wherever he came; but the treatment accorded to Hebrew authors by the general public, especially by the ignorant among the wealthy classes, so disgusted him that he never finished the volume on Europe, although the divisions containing descriptions of Spain, Portugal, and part of France were already written. His last years were spent in poverty and disappointment, the dreariness and lonesomeness of his native city being rather accentuated than relieved by his occasional visits to the neighboring cities of Lemberg and Zolkiev. He died in Kulikow, leaving his nine-year-old daughter to the guardianship of his intimate friend R. Hirsch Chajes of Zolkiev.

Besides the above-mentioned works, Bloch also translated into Hebrew Zunz's biography of Rashi, to which he wrote an introduction and many notes (Lemberg, 1840). This work bears unmistakable traces of decadence, both in style and virility. He also wrote many letters on literature which appeared in various Hebrew periodicals and collections. The most important of them is probably the one about philosophy and on Kant, in "Kerem Ḥemed," v. 1, letter 34. The unfinished part of his geography of Europe was published under the title "Zehab Sheba" (The Gold of Sheba) (SBH. = Samson Bloch ha-Levi, Lemberg, 1855).

Bibliography: J. Meller, in *Kokebe Yiẓḥaḳ*, v. 7, 8, 9; R. Hirsch Chajes, in *Allg. Zeit. des Judenthums*, v. 9, No. 47; Taviov, *Mibḥar ha-Sifrut*, p. 63, Piotrkov, 1899; Zunz, *On the Geographical Literature of the Jews*, English translation in vol. ii. of Asher's edition of *The Itinerary of Rabbi Benjamin of Tudela*, pp. 295, 296; Bader, *Zer Peraḥim*, pp. 15–20, Warsaw, 1896.

s. P. Wi.

BLOEMFONTEIN. See South Africa.

BLOGG or BLOCH, SOLOMON BEN EPHRAIM: German author; native of Neuwägen in Hanover; died Feb. 11, 1858. He was a teacher of the Hebrew language, and founded Telgener's printing-press at Hanover in 1827. At the time of his death he was nearly eighty years old, and had been engaged in literary labors for forty-five years.

His printing-press was noted for the scientific accuracy of its productions. Many of his works are important for the history of the Hebrew language and literature. Blogg wrote: "Abrégé de la Grammaire Hebraïque," Berlin, 1810; "Erster Unterricht in der Englischen Sprache," Hanover, 1813; "Moses, der Vertraute der Gottheit," *ib.* 1824; "Hebräische Grammatik für Anfänger," *ib.* 1825; "Gründliche Beweise, wie der Jude bei einer Eidesleistung Gesonnen Ist," *ib.* 1826; "Geschichte der Hebräischen Sprache und Literatur Nebst einem Anhange, die Targumim Betreffend," 2d ed., *ib.* 1826.

He edited "Sammlung Aller Gebräuche, Observanzen und Gebetformeln der Heutigen Polnischen und Deutschen Israeliten für das Ganze Jahr, Ursprünglich Verfasst von Salm. London, aber Bereichert und Vielfach Verdeutscht," *ib.* 1830. This work of London appeared in Hebrew at Amsterdam in 1744, and was published in Jüdisch-Deutsch at Frankfort-on-the-Oder, in 1799. Blogg's "Binyan Shelomoh, Ædificium Salomonis" (*ib.* 1831), treats of the Hebrew language and the Talmud in their historical aspects.

Bibliography: Fürst, *Bibl. Jud.* i. 122 *et seq.*; Zeitlin, *Bibl. Post-Mendels.* 2d ed., pp. 33 *et seq.*, *ib.* 1891–95; Steinschneider, *Cat. Bodl.* col. 802; idem, *Bibl. Handbuch*, p. 23, *ib.* 1859; idem, *Hebr. Bibl.* i. 16, Berlin, 1858; idem, in *Israelitische Letterbode*, 1883, ix. 48; Zedner, *Cat. Hebr. Books Brit. Mus.* 1867, p. 153; *Cat. Rosenthal. Bibl.* i. 232, Amsterdam, 1875.

G. A. M. F.

BLOIS (בלויש, בלים, ביבליאש, ביאוליאיש, ביבלואים, בלאייש): Capital of the department of Loir-et-Cher, France. Although of small importance itself, Blois occupies a prominent place in Jewish history through the somber drama of which it was, in 1171, the theater.

On the testimony of a Christian servant of the mayor, a Judæophobe, the Jews of Blois were accused of having crucified a Christian child for the Passover, and of having then thrown the body into the river. Count Theobald thereupon commanded that all the Jews should be cast into prison, with the exception of a woman named Pulcelina, for whom he entertained a particular affection. At first the accused hoped to escape by paying heavy ransom. Indeed, the count sent a Jew of Chartres to negotiate concerning the price of their acquittal. But a priest intervened, beseeching the count to punish the Jews severely should the accusation be well founded. As the accused could not be easily convicted, the authorities determined to submit the witness to the water test. The mayor's servant was conveyed to the river and there placed in a boat filled with water. As he did not sink, the count and the populace were convinced that his statement was true; and consequently all the members of the Jewish congregation were condemned to death by fire. When they were brought to the auto da fé, a priest begged them to embrace Christianity and thus preserve their lives; but, with very few exceptions, they refused, and died (May 26, 1171) in the flames while chanting the prayer "'Alenu," containing the profession of faith in one God (Pulcelina died with the others).

This was the first time in France that the Jews had been accused of using blood in their Passover. The anniversary of this martyrdom was decreed by R. Tam as a fast-day. Four dirges, composed by Hillel ben Jacob, Ephraim ben Jacob of Bonn, Gershom ben Isaac, and Menahem ben Jacob of Worms, and inserted in the seliḥot, perpetuated the memory of this sad event. The "Memorbuch" of Mayence has preserved the names of the martyrs:

Baruch; Baruch ben Menahem; Isaac ben Eliezer; Jehiel ben Isaac ha-Kohen; a pious rabbi, disciple of R. Samuel, probably Rashbam (compare "Gallia Judaica," p. 117); Jekuthiel ben Judah; a rabbi, disciple of R. Samuel; Judah ben Aaron (brother of Isaac of Treves); Judah ben Meïr; Judah ben Samuel; Moses ben Nun; Samuel ben Menahem; the young Panyan; Bona (wife of Samuel the ḥazan); Eiguelina; Hanna (daughter of R. Samuel); Hanna (with her little daughter born in the auto da fé); Leah (wife of R. Samuel), and her two daughters, Miriam and Miriam (wife of R. Judah); Rachel; Sarah; Zephora; Zephora,

The same "Memorbuch" mentions another auto da fé of Blois which took place in 1298, during the Rindfleisch persecutions. It is, however, difficult to believe that Jews ever settled there after this event.

Bibliography: Bourquet, *Recueil des Historiens de Gaule et de la France*, xiii. 315; Ephraim ben Jacob of Bonn, in Stern's *Quellen zur Gesch. der Juden in Deutschland*, ii. 58–78; Gross, *Gallia Judaica*, p. 117; Neubauer, in *Rev. Et. Juives*, iv. 12; Salfeld, *Martyrologium*, pp. 16, 17, 67; Grätz, *Gesch. der Juden*, vi. 183 *et seq.*

G. I. Br.

BLOOD.—Biblical Data: The importance of blood for the continuance of life must have been recognized even in most remote antiquity and under the most primitive conditions. Any one could see that the death of wild animals during the chase and of slaughtered domestic animals was due to loss of blood. Almost every one had occasion, more or less frequently, to notice that wounded men became unconscious after having lost a certain amount of blood, and that they died if the bleeding did not cease. "To shed blood" is therefore synonymous with "to kill," "to murder," and guilt for a person's death is expressed by "damim," plural of "dam" (blood). For instance, in Josh. ii. 19 the spies say to Rahab: "And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head [דמו בראשו], and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head [דמו בראשנו], if any hand be upon him." So long as the blood circulates, the man or the animal lives; hence the assertion: "The life [Hebr., "soul"] of the flesh is in the blood [נפיש הבשר בדם הוא]" (Lev. xvii. 11), and (verse 14), "it is the life [Hebr., "soul"] of all flesh"; R. V., "the blood thereof is all one with the life thereof." Even of animals it is said, "the life [Hebr., "soul"] of all flesh is the blood thereof [נפיש כל בישר דמו הוא]" (*ib.*), and "the blood is the life [הדם הוא הנפש]" (Deut. xii. 23; compare Gen. ix. 4). The blood, then, is the seat of life or of the soul. All life originates in the breath of a being which God Himself sends forth: "Thou sendest forth thy spirit, they are created" (Ps. civ. 30); "Thou takest away their breath, they die" (*ib.* 29). It is therefore easy to understand how blood became an object of sacred awe; nor is it difficult to explain the origin of the prohibition against the partaking of the blood of beasts or birds, or of meat that is still full of blood—a prohibition repeatedly

Blood an Object of Awe.

and explicitly emphasized in the Old Testament (Gen. ix. 4; Lev. iii. 17, vii. 26, xvii. 10, xix. 26; Deut. xii. 16, 23; xv. 23). That this law was really observed, and that its transgression was regarded as a sin, is proved by I Sam. xiv. 32 *et seq.*; Ezek. xxxiii. 25; Judith xi. 12. The apostle (Acts xv. 29; compare xv. 20, xxi. 25) exhorts the Gentiles to "abstain from meats offered to idols, and from blood, and from things strangled." The ordinances referring to blood, "*ἀπέχεσθαι αἵματος καὶ πνικτῶν*," were obeyed by the Judæo-Christians from the very first (compare Clementine, "Homilies," vii. 4; Sibyllines, ii. 96), but by the Gentiles only after the historic books of the New Testament, and especially the Acts, were declared to be canonical. In J. G. Sommer's "Das Aposteldekret" (ii. 46, 60 *et seq.*, Königsberg, 1889) it is shown how the decree in Acts xv. 29, under the influence of the Torah and of the Jews that were consulted, led to a new ceremonial law, the import of which may be gathered from the penitential ordinances, "Libri Pœnitentiales." It may be incidentally remarked that the Koran also forbids the eating of blood (sura v. 4; compare ii. 175, xvi. 115).

In addition to their natural aversion to the tasting of blood, the Jews had another reason for abstaining from it, which is indicated in Lev. xvii. 11, where God says: "I have given it [the blood] to you upon the altar to make an atonement for your souls." God, in His mercy, ordained that blood should be a means of atonement; for which reason its place is upon the altar, and man shall not taste of it (compare also K. C. W. F. Bähr, "Symbolik des Mosäischen Cultus," ii. 200 *et seq.*, Heidelberg, 1839).

—**In Rabbinical Literature:** In conformity with the general development of Judaism after Ezra, the Jews of later times multiplied and intensified the commands against partaking of blood (compare especially Shulḥan 'Aruk, Yoreh De'ah, 65–68). There are explicit directions regarding the elimination of blood from food, such as the soaking and salting of meat to be prepared for the table (compare Eleazar ben Judah of Worms, in "Roḳeaḥ"; Naphtali Benet, in "Sefer Berit Melaḥ," Prague, 1816; Ludwig Stern, "Die Vorschriften der Thora," § 18, Frankfort-on-the-Main, 1882; compare also Dietary Laws). In the medicine of the Talmud blood plays a purely negative part. Compare the sentence in B. B. 58b: "At the head of death stand I, the blood; at the head of all remedies stand I, the wine." In other words, most diseases arise in the blood. Blood is therefore not considered a remedy; but, on the contrary, bleeding and cupping (that is, the removal of blood) are recommended as modes of treatment (compare Leopold Löw, "Gesammelte Schriften," iii. 375–379, Szegedin, 1893).

—**In Folk-Lore:** The supreme importance of blood for human and animal life explains its prominence in folk-lore, where it is employed for the confirmation of compacts, for remedial, superstitious, and criminal purposes (compare Paulus Cassel, "Die Symbolik des Blutes und 'Der Arme Heinrich,' von Hartmann von Aue," p. 265, Berlin, 1882; H. C. Trumbull, "The Blood Covenant," p. 390, Philadelphia, 1893).

Owing to the command against tasting blood, and also to the Talmudic law forbidding any use to be made of a corpse (מת אסור בהנאה), practises of this kind were abhorred by the Jews at all times. See Blood Accusation.

Bibliography: Hermann L. Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., pp. 1–102, Munich, 1900; and the bibliography there given.

J. SR. H. L. S.

BLOOD ACCUSATION: A term now usually understood to denote the accusation that the Jews—if not all of them, at all events certain Jewish sects—require and employ Christian blood for purposes which stand in close relation to the ritual, and that, in order to obtain such blood, they commit assault and even murder.

History.

In the polemic of Josephus against the Alexandrian grammarian Apion ("Contra Ap.," ed. Niese, ii. 8, § 95), the latter is charged with having accused the Jews of annually fattening a Greek in the Temple, killing him, offering his body as a sacrifice, eating of his internal organs, and swearing an oath of enmity against all Greeks (according to the ancient Latin translation, "Ejus corpus sacrificare secundum suas solemnitates et gustare ex ejus visceribus et jusjurandum facere in immolatione Græci, ut inimicitias contra Græcos haberent"; the Greek text of the passage is unfortunately lost). Similar in import is the following statement of a certain Democritus, which the Greek lexicographer Suidas (tenth century) has preserved: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds" (*ὅτι κατὰ ἑπταετίαν ξένον ἀγρεύοντες προσφέρον καὶ κατὰ λεπτὰ τὰς σάρκας διέξαινον καὶ οὕτως ἀνήρουν*). Nothing further is known of Democritus. Perhaps he drew his information from Apion's book.

In Socrates' "Hist. Eccles." there is an account of some drunken Jews who accidentally killed a Christian lad whom they had hung up in derision of Haman at Purim, but it is doubtful whether this could have given rise to the myth.

During all antiquity and far into medieval times there is no trace of any similar accusation against the Jews, not even in the Occident, although the work of Josephus was, upon the recommendation of Cassiodorius Senator, translated into Latin in the sixth century, and of this translation there are still more than twenty-four copies extant. Neither by that bitter enemy of the Jews, Agobard, bishop of Lyons (ninth century)—the statement to the contrary by August Rohling is a falsehood—nor by the monk Rudolph von Mainz, who inveighed against the Jews in 1146, and called them enemies of the Christian religion, nor by Bernard of Clairvaux (1091–1153), was the accusation repeated.

The first case in which Jews were actually accused of having killed a Christian child for ritual purposes was that of St. William of Norwich in 1144. According to an account recently discovered (Jessopp and James, "St. William of Norwich," Cambridge, 1899), the disappearance of the boy was explained by a Jewish convert, one Theobald of Cambridge, as due to a universal conspiracy of the

European Jews, who every year cast lots where the annual sacrifice of a Christian child at Passover should take place. In the preceding year the lot had been cast at Narbonne and had fallen on Norwich. Absolutely no evidence was adduced that a murder had been committed; it seems indeed that the lad had been merely in a cataleptic fit when found, and was buried alive by his own relatives. None of the Jews were tried or punished for the alleged crime, yet the mere statement of the Cambridge convert led to the bringing of similar charges at Gloucester in 1168, at Bury St. Edmunds in 1181, and at Winchester in 1192. In none of these cases was there any trial; but popular rumor was considered sufficient to establish the martyrdom of the lads, and this proved a considerable source of attraction to the cathedrals and abbeys of these towns.

In Dec., 1235, five children of a miller residing in the vicinity of the city of Fulda, Hesse-Nassau, were murdered, in consequence of which thirty-four Jews and Jewesses were slaughtered by the Crusaders. The Jews were accused of the deed, and those put to the torture are said to have confessed that they murdered the children, in order to procure their blood for purposes of healing ("ut ex eis sanguinem ad suum remedium elicerent"). It is necessary to note here (1) that the reports say nothing of the presence of witnesses; (2) that the confessions were elicited through torture, and were consequently worthless; (3) that these confessions speak only of the intention to procure a remedy ("remedium"), and contain no reference to ritualistic ceremonies; (4) that the German emperor, Frederick II., in order to sift the matter thoroughly, invited a large number of scholars and distinguished Jewish converts to Christianity from all parts of Europe, who, in answer to the question whether the Jews required Christian blood for their Passover ceremonies ("Judei Christianum sanguinem in paraseeve necessarium haberent"), replied: "Neither the Old nor the New Testament states that the Jews lust for human blood: on the contrary, it is expressly stated in the Bible, in the laws of Moses, and in the Jewish ordinances designated in Hebrew as the 'Talmud,' that they should not defile themselves with blood. Those to whom even the tasting of animal blood is prohibited surely can not thirst for that of human beings, (1) because of the horror of the thing; (2) because it is forbidden by nature; (3) because of the human tie that also binds the Jews to Christians; and (4) because they would not wilfully imperil their lives and property." The judgment of the emperor reads: "For these reasons we have decided, with the general consent of the governing princes, to exonerate the Jews of the district from the grave crime with which they have been charged, and to declare the remainder of the Jews in Germany free from all suspicion."

This judgment did not suffice to clear the Jews of Germany from the general suspicion aroused by the Fulda incident.

The affair may, however, have been a symptom, not a cause; since the accusation soon after became still more frequent in other countries. As early as 1247 a trial, conducted in the little town of Valréas (Vaucluse, France), showed that the judges of the Inquisition there had heard of the blood accusation against the Jews. On the Wednesday before Easter (March 27) a two-year-old girl was found dead in the town moat, with wounds upon her forehead, hands, and feet. The fact that the child had been previously seen in the ghetto sufficed to fasten the suspicion of guilt upon the Jews. They were brought to trial, and, after being tortured, confessed even to the most absurd charges. One Bendig, for example, declared that the Jews had desired to celebrate communion on Easter Saturday, in accordance with a custom observed annually in large Jewish communities and particularly in Spain, where a Saracen was bought for this purpose whenever a Christian could not be obtained. This confession appears to have been based on the rumor set afloat by the renegade Theobald of Cambridge in connection with St. William of Norwich. Bendig further declared that, fearing detection, the Jews of Valréas had poured the blood of the child into the cesspool. In the same year (1247) the Jews of Germany and France complained to Pope Innocent IV. that they were accused of employing the heart of a Christian child in the celebration of communion during the Passover festival.

According to present information, the blood accusation against the Jews dates from the middle of the thirteenth century. The first literary reference to it is made about this time in the following passage from the writing, "Bonum Universale de Apibus," ii. 29, § 23, by Thomas of Cantimpré (a monastery near Cambray): "It is quite certain that the Jews of every province annually decide by lot which congregation or city is to send Christian blood to the other congregations." Thomas also believes that since the time when the Jews called out to Pilate, "His blood be on us, and on our children" (Matt. xxvii. 25), they have been afflicted with hemorrhages: "A very learned Jew, who in our day has been converted to the [Christian] faith, informs us that one enjoying the reputation of a prophet among them, toward the close of his life, made the following prediction: 'Be assured that relief from this secret ailment, to which you are exposed, can only be obtained through Christian blood ["solo sanguine Christiano"].' This suggestion was followed by the ever-blind and impious Jews, who instituted the custom of annually shedding Christian blood in every province, in order that they might recover from their malady." Upon the basis of the information furnished by this convert, Thomas adds that the Jews had misunderstood the words of their prophet, who by his expression "solo sanguine Christiano" had meant not the blood of any Christian, but that of Jesus—the only true remedy for all physical and spiritual suffering. It is a pity that Thomas does not mention the name of the "very learned" proselyte. Possibly it was Nicholas Donin of La Rochelle, who in 1240 had a disputation on the Talmud with Jehiel of Paris, and who in 1242 caused the burning of numerous Talmudic manuscripts in Paris. It is known that Thomas was personally acquainted with this Nicholas.

Earliest Mention.

Of the alarmingly large number of ritual trials only a few of the more important and instructive can here be mentioned:

The case of Little St. Hugh of Lincoln is mentioned by Chaucer, and has thus become well known. A little lad of eight years, named Hugh, son of a woman named Beatrice, disappeared at Lincoln on the 31st of July, 1255. His body was discovered on the 29th of August, covered with filth, in a pit or well belonging to a Jew named Jopin. On being promised by John of Lexington, a judge, who happened to be present, that his life should be spared, Jopin is said to have confessed that the boy had been crucified by the Jews, who had assembled at Lincoln for that purpose. King Henry III., on reaching Lincoln some five weeks afterward, at the beginning of October, refused to carry out the promise of John of Lexington, and had Jopin executed and ninety-one of the Jews of Lincoln seized and sent up to London, where eighteen of them were executed. The rest were pardoned at the intercession of the Franciscans (Jacobs, "Jewish Ideals," pp. 192–224).

In 1267, at Pforzheim, Baden, the corpse of a seven-year-old girl was found in the river by fishermen. The Jews were suspected, and when they were led to the corpse, blood began to flow from the wounds; led to it a second time, the face of the child became flushed, and both arms were raised. In addition to these miracles, there was the testimony of the daughter of the wicked woman who had sold the child to the Jews. A regular judicial examination did not take place; and it is probable that the above-mentioned "wicked woman" was the murderess. That a judicial murder was then and there committed against the Jews in consequence of the accusation is evident from the manner in which the Nuremberg "Memorbuch" and the synagogal poems refer to the incident (Salfeld, "Martyrologium," pp. 15, 128–130).

At Weissenburg, Alsace, in 1270, a miracle alone decided the charge against the Jews. Although, according to the accusation, the Jews had suspended a child (whose body was found in the Lauter river) by the feet, and had opened every artery in its body *in order to obtain all the blood*, its wounds were said to have bled for five days afterward (!).

In 1286, at Oberwesel, miracles again constituted the only evidence against the Jews. The corpse of the eleven-year-old Werner is said to have floated up the Rhine (against the current) as far as Bacharach, emitting a radiance, and being invested with healing powers. In consequence, the Jews of Oberwesel and many other adjacent localities were severely persecuted during the years 1286–89. Emperor Rudolph I., to whom the Jews had appealed for protection, issued a public proclamation to the effect that great wrong had been done to the Jews, and that the corpse of Werner was to be burned and the ashes scattered to the winds.

Thirteenth Century.

The statement was made, in the "Chronicle" of Conrad Justinger (d. 1426), that at Bern in 1294 the Jews had shockingly tortured and murdered the boy Rudolph. The historical impossibility of this widely credited story was demonstrated by Stammler, the pastor of Bern (see "Katholische Schweizer-Blätter," Lucerne, 1888).

In 1462, at Rinn, near Innsbruck, a boy named Andreas Oxner was said to have been bought by Jewish merchants and cruelly murdered by them in a forest near the city, his blood being carefully collected in vessels. The accusation of drawing off the blood (without murder) was not made until the beginning of the seventeenth century. The older inscription in the church of Rinn, dating from 1575, is distorted by fabulous embellishments; as, for example, that the money which had been paid for the boy to his godfather was found to have turned into leaves, and that a lily blossomed upon his grave.

In 1475 occurred the case of the boy Simon of Trent. The confessions elicited by torture here themselves preclude the possibility of a ritual murder. The Feast of Passover in 1475 began on the evening of March 22, that is, on Wednesday. According to the charge, however, the boy did not disappear before Thursday, and he was murdered on Friday. The Jews could, therefore, have employed the blood neither for their unleavened bread ("mazzot") nor for the four cups ("arba' kosot"). Nevertheless, they are alleged to have admitted that they required "fresh Christian blood" for this particular year, as being a Jubilee year. But, in truth, the Jews have not counted or celebrated the Jubilee year (Lev. xxv.) since the destruction of the Temple by Nebuchadnezzar. The year 1475, however, was a Jubilee year of the Catholic Church; and the ignorant torturers, believing that the Jews also celebrated it as a jubilee, forced their victims to confess accordingly. The publication of the documents in the case of the boy Simon (collected and copied by Moritz Stern, Berlin) is much to be desired (compare the extracts in Hermann Strack, "Das Blut," pp. 126–131).

Fifteenth and Sixteenth Centuries.

At La Guardia, near Toledo, Spain, the accusation recurred in 1490. Here no inquiry was made as to the remains, the clothes of the child, the instruments of the murder, or the time and place of its commission. Modern historians even deny that a child had disappeared at all (Loeb, "Rev. Etudes Juives," xv. 203–232; Lea, in "English Historical Review," iv. 239–250). Nevertheless, Lope de Vega employed this supposititious incident as the plot of a play.

In a case at Tyrnau, Hungary, in 1494, the absurdity, even the impossibility, of the statements forced by torture from women and children shows that the accused preferred death as a means of escape from the torture, and admitted everything that was asked of them. They even said that Jewish men menstruated, and that the latter therefore practised the drinking of Christian blood as a remedy.

At Bazin (= Bösing), Hungary, in 1529, it was charged that a nine-year-old boy had been bled to death, suffering cruel torture; and thirty Jews confessed to the crime and were publicly burned. The true facts of the case were disclosed later, when the child was found alive in Vienna. He had been stolen by the accuser, Count Wolf of Bazin, as an easy but fiendish means of ridding himself of his Jewish creditors at Bazin.

In Feb., 1840, at Damascus, Syria, Father Thomas, a Capuchin, and his servant were murdered. In

this instance, also, confessions were obtained only after the infliction of barbarous tortures. A trustworthy witness of the proceedings was the converted Jew G. W. Pieritz, who said of himself that he was no friend or defendant of rabbinism ("Persecution of the Jews at Damascus," London, 1840). See Damascus Affair.

In 1882, at Tisza-Eszlár, the victim was Esther Solymosi (compare Paul Nathan, "Der Prozess von Tisza-Eszlar," Berlin, 1892). See Tisza-Eszlár Affair.

At Corfu, during the night of April 12, 1891, an eight-year-old girl was murdered. It was commonly reported that the child had been a Christian, Maria Desylla by name, and that Jews had murdered her and then taken her blood. Her teacher, however, declared, in a document attested by the French consul at Corfu, that the child's name was Rubina Sarda, and that she was a Jewess.

Nineteenth Century.

In 1891, at Xanten, Rhenish Prussia, a butcher, Adolph Buschhoff, was accused of murdering the boy Johann Hegmann, five and one-half years of age, and of drawing and concealing his blood. The two public prosecutors, after carefully collecting all the evidence, declared that the accused could not have committed the deed, and that there was no evidence showing that blood had been concealed (see Strack, *l.c.* pp. 153–156).

On April 1, 1899, at Polna, Bohemia, there was found in the forest near the town the body of Agnes Hruza, a seamstress, nineteen years old, with a gash in the throat. A Jew, Leopold Hilsner, an idler, twenty-three years of age, was accused of the deed, and in the same year was sentenced to death by the court at Kuttenberg for complicity in the murder. The public prosecutor, Schneider-Swoboda, and the advocate, Dr. Baxa, averred (the former indirectly, the latter openly) that a ritual murder was involved. But the medical faculty of the Czech University of Prague have demonstrated that the obtaining of blood must be excluded as a motive for the deed. No blood was missing: a quantity proportionate to the size of the body was found in the saturated garments, in the hair (which was caked with blood), in the pool of blood near the body, and in the body itself. After the Court of Cassation at Vienna had set aside the first verdict, Hilsner, in Oct., 1900, was condemned a second time by the court at Pisek, and again upon the charge of complicity, although there was no evidence that more than one person had been engaged in the murder. This decision was again attacked, but was upheld, May, 1901, by the Court of Cassation at Vienna. Whether Hilsner is the sole murderer, an accomplice, or entirely innocent, in no case is a ritual murder here involved, or a murder of which the object was the obtaining of blood. See Polna Affair.

Despite the strenuous efforts of the police, the murderer of Ernst Winter, a nineteen-year-old pupil at the gymnasium at Konitz, West Prussia, has not yet been discovered. There is no trace of a ritual murder, or of a desire on the part of the murderer to appropriate any of the blood. The dismemberment of the body is fully explained as having been done for the purpose of safely removing the remains from the scene of the murder.

Origin of Blood Accusation.

The origin of the blood accusation has not yet been discovered. The annals of Erfurt state that the Jews used waxed sacks ("in saccis cera linitis") for collecting the blood of the children killed at Fulda in Dec., 1235. According to the Marbach annals (also contemporaneous with the event) the Jews confessed that they wished to utilize the blood for remedial purposes. The annals also state that the emperor Frederick II. (as mentioned above) consulted a number of distinguished converted Jews in order to ascertain whether the Jews required Christian blood on Parasceve—a term frequently used to designate Good Friday. As early as the twelfth century it was several times reported that the Jews had crucified Christian children during Easter (*e.g.*, William of Norwich, 1144, see above; Gloucester, 1171; Blois, 1179; Richard of Paris, in Pontoise). Whether all or part of these reports agree with the facts, or are alike unworthy of credence, the theory of a ritual murder is in no case justified; and, if the accounts are historical, it can only be assumed that the Jews in one instance or on several occasions put Christians to death. A ritualistic feature was imparted to these real or supposed crucifixions or other murders of Christians, and especially of Christian children, by the suggestions: (1) that the murders involved the acquisition of blood; and (2) that the crimes were related to the Passover festival. The emperor had probably already heard that Christians had been crucified or otherwise murdered by Jews at the period of the Christian Easter; he now heard of the bleeding of the victims, and asked (if the expression "in Parasceve" is correct) whether the Jews did at that time actually require Christian blood. This explains why the Jews of Valréas in 1247 were forced to confess that they wanted the blood of the murdered child in order to celebrate communion on Easter Saturday. The absurdity of such a confession on the part of Jews was so obvious that even the most stupid inquisitors could not afford to have it often repeated. The most dangerous consequences, on the other hand, followed from the establishment of a connection between the blood accusation and the period of the Jewish Passover festival. A statement to this effect appears to have been first made by Richer of Sens in the "Gesta Senoniensis Ecclesiæ," published between 1239 and 1270. He mentions the event at Fulda as occurring on the day before Passover ("quarta decima luna")—that is, March 22, 1236—whereas both the "Memorbuch" of Nuremberg and the annals of Erfurt irrefutably establish the date as Dec. 28, 1235 (Salfeld, "Martyrologium," pp. 13, 122). The false statement of Richer is probably traceable to the fact that he could find no connection between the bleeding and the Christian Easter. The untrustworthiness of Richer's chronology is evident also from the fact that he places the scene of the murder at Hagenau, Alsace, instead of at Fulda, although it is firmly established that the corpses of the children were brought to Hagenau. Reference has already been made to the petition presented by the Jews of Germany and France to Pope Innocent IV., to the effect

Connection with Easter.

that they had been accused of celebrating the Feast of Passover with the heart of a murdered Christian boy, in answer to which the pope issued a bull (July 5) decreeing that the Jews should not be persecuted because of this false accusation. Examples of the association of ritual murders with the Feast of Passover are found as follows: at Weissensee, Thuringia, 1303; Savoy, 1329; Trent, 1475; Boleslaw, Galicia, 1829; Tarnow, Galicia, 1844; Ostrovo, in the Russian government of Lublin, 1875; Eisleben, 1892; Bakau, Rumania, 1892 (see Strack, *l.c.* ch. xviii.).

Several circumstances conduced to spread the belief that the use of human blood among the Jews was directly associated with the Feast of Passover. The mazzot, for example, were, to secure purity and absolute absence of leaven, prepared with peculiar ceremonies incomprehensible to Christians, and were, therefore, invested with an element of mystery—a circumstance enhanced by the great and somewhat superstitious value then (and even today) placed by many Jewish people upon the Passover bread. It was natural to compare it to the wafers used at the Christian communion, when, by eating the wafer, the pious Christian believed that he partook of the body and blood of Christ; the blood purifying from all sin, and working miracles. "Without blood, no atonement" was both Old Testament and Christian doctrine. Since the destruction of the Second Temple, however, the blood sacrifices of the Jews had, as stated above, ceased; and the assumption would naturally arise that the Jews had endeavored to find a substitute. The blood of Christ was visible neither in the bread nor in the wine of the holy communion; was it not possible that the mazzot contained a similar invisible ingredient, operating as a mysterious agency? The Jews also preferably used red wine for the four cups which they were commanded to drink on the first two evenings of the Passover festival: the red color of the wine, according to the legend, being reminiscent not only of the blood of the Israelitish children (Ex. R. ii. 23) shed to prepare a bath for the leprous Pharaoh, but also of the numerous Jews who had died for their faith. This red wine has been interpreted by the enemies of the Jews as being actual blood; and consequently David ha-Levi b. Samuel, in his commentary "Ture Zahab" to the Shulḥan 'Aruk, Oraḥ Ḥayyim, 472, 8, has warned against its use. So much for a real or imaginary association between the blood accusation and the Feast of Passover. It but remains to mention one other circumstance. For the healing of the wound caused by circumcision the Jews frequently used the so-called "dragon's blood," a dark or blood-red gum of a species of palm (*Calamus Draco*, *Pterocarpus Draco*, *Dracæna Draco*). Whoever held this gum to be blood unjustly accused the Jews of employing blood for ritual purposes.

But all this does not suffice to explain that the accusation of employing blood for ritual purposes has, during six and one-half centuries and throughout a large part of Europe, rested heavily on the Jews. The Christians have never had more than a very imperfect knowledge of the language, religion, and customs of the Jews dwelling among them; whereas the Jews, as a whole, had far better information, at least as regards the language and customs of the nation among which their lot was cast. This circumstance also accounts for the superstitious and distrustful attitude toward the Jews. Just as the Roman Catholic clergyman in specifically Protestant districts was frequently invested with wonder and mystery, the Jews in Christian lands frequently became the subjects of superstitious misconceptions on the part of the Christian population. In the strife, waged at Bern in 1507, between the Dominicans and Franciscans, the assertion was made that the Dominicans had used the blood and eyebrows of a Jewish child for secret purposes (Grönneirus, "Berner Chronik," 1585, p. 622). In 1890 the magician Wawrzek Marut was sentenced in Galicia for stealing the corpses of two Jewish children from the cemetery, in order to fumigate a peasant's hut after typhoid fever. He declared that there were two kinds of typhoid: one a Catholic type, banishable through the Lord's Prayer; the other a Jewish type, removable only by means of Jewish bones (compare A. Wuttke, "Der Deutsche Volksaberglaube der Gegenwart," Berlin, 1869, Index).

Anti-Jewish Prejudice the Real Basis.

Furthermore, the belief in the miraculous properties of blood may be traced far into antiquity, and its high importance to vitality must ever have been obvious (see Blood). A severe loss of blood causes faintness, syncope, and even death: "For the life of the flesh is in the blood" (Lev. xvii. 11). Hence, a sanguinary sacrifice, and particularly a human sacrifice, is regarded by the ignorant as the most precious. Hence, also, the custom of using blood to symbolize important actions; friendship was pledged and alliances were formed by intermingling the blood of both parties. At this very day blood-brotherhood is cemented in this way in Africa, as, for example, in Madagascar and Kamerun. These circumstances, in their turn, account for the belief that blood, human as well as animal, is invested with extraordinary properties. Even in ancient times human blood was considered a remedy for epilepsy (see Pliny, "Naturalis Historia," xxviii. 1, § 2; 4, § 10); and this belief has survived to the present day, the blood of newly executed persons being regarded as a particularly powerful remedial agency. As a specific against leprosy, bathing in human blood was recommended both in ancient and in medieval times. Pliny (*l.c.* xxvi. 1, § 5) relates that when the Egyptian kings were stricken with elephantiasis they took such baths; and this statement is in singular accord with the passage from Exodus Rabbah (i., end), which states that the leprous Pharaohs, upon the advice of their sages, commanded that 150 Jewish children should be slaughtered every morning and every evening, in order that the monarchs might bathe in blood. For other medicinal and folk-lore uses, see Blood.

General Belief in Efficacy of Blood.

Blood has a deep signification in the religion of the Old Testament. God Himself has designated blood as a means of atonement (Lev. xvii. 11). In no other religion is the specific import of blood so clearly enunciated. Hence the oft-repeated and emphatic prohibition (existing among no other nation

in such form) against the partaking of blood as food (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32, 33; Ezek. xxxiii. 25; compare also Acts xv. 29). When with the destruction of the Second Temple the sacrifices ceased, the sprinkling of the altar with blood ceased also. But the abhorrence of the tasting of blood remained; indeed, the later Jewish legislation went even further in this respect than that of the Old Testament (see Shulḥan 'Aruk, Yoreh De'ah, 65, 1; 67, 1, 39; Elcazar of Worms, in "Roḳeaḥ"; Naphtali Benedict, in "Sefer Berith Melaḥ," Prague, 1816; S. B. Bamberger, "Amirah Lebet Ya'akob," 2d ed., Fürth, 1864). Another important principle of the Jewish law reads: מת אסור בהנאה (any utilization of a dead body is forbidden; 'Abodah Zarah 29b; compare J. Rabbinowicz, "Der Todtencultus bei den Juden," Frankfort-on-the-Main, 1889, §§ 21–23).

Similar Jewish Belief.

Both these sets of laws have constituted and still constitute a serious impediment to the inception and furtherance among the Jews of those ideas on blood and its applications that are found among other nations. Superstition, it is true, exists among the Jews; and there are also superstitions Jewish in origin. Furthermore, popular conceptions on medicine also were not lacking among the Jews (see the works cited in Hermann Strack, "Das Blut," p. 98; M. Grunwald, "Aus Hausapotheke und Hexenküche," in "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 1–87, Hamburg, 1900). But many of these ideas did not originate among them; and references to the blood and its employment are rare. Occasionally a Jew uses his own blood—that is, externally—for the purpose of stopping a hemorrhage (forming a clot). Nowhere, so far as the present writer is aware, is there any reference whatever to the drinking of human or animal blood for medicinal or superstitious purposes, or to the swallowing of it when dried. Finally, there is no instance of a Jew having committed murder in order to drink blood. There is always, of course, the possibility that a Jew—like one of any other race—may commit a murder. But, even if such a murder should be proved against a Jew, the only justifiable conclusion would be that the culprit committed the crime, not as a Jew, but merely as a superstitious person; just as in the case of Hundssattler and Bliefernicht, who devoured the flesh of their victims, the Christian religion could not be held accountable for the crimes committed.

No Jewish Blood-Ritual.

It may be positively asserted that there is no Jewish ritual which prescribes the use of the blood of any human being. Were there such a ritual, or were such a procedure even tolerated, there would certainly be some reference to it in the colossal mass of halakic literature which enters into every detail of ritualistic observance and of domestic life. But neither the well-informed among Christian theologians nor the inimical among converted Jews have ever been able to cite a passage from these sources showing that such prescription exists. The statements to the contrary by the Austrian professor, August Rohling, have served only to demonstrate the ignorance and malice of the man.

Connection with the "Slaughterer's Cut."

In consequence of the undeniable weightiness of these reasons, the assertion is now frequently made that while the traditions concerning a sanguinary rite do not obtain among Judaism as a whole, they are, nevertheless, accepted by one or several sects. But this opinion, also, is untenable; for if the Talmudic Jews, collectively or in individual cases, had cultivated sanguinary rites, the Karaites would certainly not have failed to emphasize that fact again and again. Nor would the Talmudic Jews have been silent had it been possible for them to accuse the Karaites of such a ceremony. Nothing of the kind has ever been asserted by either side.

In order to increase the plausibility of a blood ritual among the Jews, it has become customary to speak of the "slaughterer's cut," and the application of the slaughterer's knife; it is the communal slaughterer ("shoḥet"), too, who is preferably accused of the murder of Christian children. It is noteworthy, therefore, that Joseph Teomim, in his commentary ("Peri Megadim") to the Shulḥan 'Aruk, Yoreh De'ah, 8, should relate the following: "A slaughterer bought, for use in slaughtering, a knife which an executioner had employed. R. Joseph declares this to be prohibited; for human flesh is prohibited, and in consequence of the former close contact of the knife with it, the flesh of the animals slaughtered with it would also be prohibited." Whoever accepts, therefore, the ritual killing of Christian children by Jews, must assume that the slaughterers are equipped with two sets of knives, one set for animals, and the other for Christian children! It is noteworthy, also, in this connection that in the very cases in which the "slaughterer's cut" was most vigorously discussed—as, for example, at Xanten in 1891—a close inspection of the wound demonstrated beyond a doubt that such a cut had not been made. Finally, it should be mentioned that those who charge an intentional secreting of the blood for ritual purposes have an entirely erroneous conception of the actual quantity of blood in the body. The weight of the blood constitutes only one-fourteenth to one-thirteenth (7.17–7.7 per cent) of the total weight of the body. The total quantity of blood lost in the case of death through wounds is only about one-half of this blood-content of the body, or, in the case of decapitation (where the loss of blood is heaviest), about 72 per cent of it. Thus, the quantity of blood that can possibly be found on the spot and on the clothing of the victim is much smaller than most persons suppose (compare "Der Xantener Knabenmord vor dem Schwurgericht zu Cleve," July 4–14, 1892, Berlin, 1893, pp. 54 *et seq.*, 61 *et seq.*, 481 *et seq.*; J. Marcus, "Etude Médico-Légale du Meurtre Rituel," Paris, 1900).

The proselytes who have confirmed the blood accusation against the Jews have always been malicious and ignorant enemies of their people; and upon their testimony, devoid as it is of proof, no reliance can be placed. Among these proselytes were: Samuel Friedrich Brenz, author of the book "Jüdischer Abgestreifter Schlangen-Balg," Nuremberg, 1614; Paul Christian Kirchner, author of "Jüdisches Ceremoniel," Frankfort, 1720; and Paulus Meyer (see

Strack, *l.c.* pp. 105–160 *et seq.*). It is very noteworthy, however, that such pronounced anti-Jewish proselytes as J. Pfefferkorn ("Speculum Adhortationis Judaicæ ad Christum," 1507) and Julius Morosini ("Via della Fede Mostrata agli Ebrei," 1683) have pronounced the accusation false. In recent times August Rohling of Prague has become widely recognized as the principal authority for such anti-Jewish statements; but Strack, in "Das Blut" (ch. xvii.), furnishes unassailable proof that, both from a scientific and from a moral point of view, Rohling's assertions are utterly unreliable.

Accusation Pronounced False.

Among the large number of observant Jews and Christians who have refuted the blood accusation are the following; viz., Jews: Manasseh b. Israel, author of "Vindiciæ Judæorum," London, 1656, who took a solemn oath that the Jews were guiltless of this charge, an oath which was repeated at London June 30, 1840, by the rabbis Solomon Hirschell and David Meldola. Other Jews who protested were Jacob Emden and Jonathan Eybeschütz. Protests have also been expressed in poetry and "Memorbücher" designed only for Jewish readers. Proselytes: Johann Emanuel Veith, the eminent preacher in the Cathedral of St. Stephen, Vienna; and Alexander McCaul, who, in "Reasons for Believing that the Charge Lately Revived Against the Jewish People Is a Baseless Falsehood," London, 1840, published a protest signed by fifty-eight converts, of whom the first was M. S. Alexander, bishop of the Anglican Church at Jerusalem (d. 1845). It runs as follows: "We, the undersigned, by nation Jews, and having lived to years of maturity in the faith and practise of modern Judaism, but now, by the grace of God, members of the Church of Christ, do solemnly protest that we have never directly nor indirectly heard, much less known, among the Jews, of the practise of killing Christians or using Christian blood, and that we believe this charge, so often brought against them formerly, and now lately revived, to be a foul and Satanic falsehood." Popes: See "Die Päpstlichen Bullen über die Blutbeschuldigung," Berlin, 1893, and Munich (Aug. Schupp), 1900, contains the bulls of Innocent IV., Gregory X., Martin V., Paul III., and the opinion of Lorenzo Ganganelli (later Clement XIV.). Many popes have either directly or indirectly condemned the blood accusation; no pope has ever sanctioned it. Monarchs: The German emperors Frederick II. (1236); Rudolph of Habsburg (1275); Frederick III. (1470); Charles V. (1544); the Bohemian kings Ottocar II. (1254), etc.; the Polish kings Boleslaw V. Pius (1264); Casimir III. (1334); Casimir IV. (1453); Stephen Báthori (1576); and others. For Hungary see the constitution of 1791; for Turkey, 'Abd al-Majid (1840). Christian scholars and divines: Johann Christoph Wagenseil (1633–1705); Johann Jakob Schudt, author of "Jüdische Merkwürdigkeiten" (1714); Johann Salomo Semler (1725–91); Alex. McCaul; Franz Delitzsch (1813–90); J. J. I. von Döllinger (1799–1890); and many others.

Bibliography: H. L Strack, *Das Blut im Glauben und Aberglauben der Menschheit, mit Besonderer Berücksichtigung der Volksmedizin und des Jüdischen Blutritus*, 8th ed., Munich, 1900; I. B. Levinsohn, *Efes Damim*, Wilna, 1837; Corvé, *Ueber den Ursprung der Wider die Juden Erhobenen Beschuldigung*, etc., Berlin, 1840; *Christliche Zeugnisse Gegen die Blutbeschuldigung der Juden*, Berlin, 1882; Berliner, *Gutachten Ganganelli's*, Berlin, 1888; *Blut-Aberglaube, Sonder-Abdruck aus der Oester. Wochenschrift*, Vienna, 1891; Franz Delitzsch, *Schachmatt den Blutlügnern Rohling und Justus*, Erlangen, 1883; Chwolson, *Blutanklage*, Frankfort-on-the-Main, 1901.

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The following list of cases, where the blood accusation has been raised, with short indications of the results and of the authorities for the statements, may be found useful for reference. Some of the more frequently quoted authorities are referred to by abbreviations as follows:

A. R. = Amador de los Rios, "Historia de los Judios en España"; A. J. Y. B. = "American Jewish Year Book," 1901–2; Csl. = Cassel, article "Juden," in Ersch and Gruber, "Encyc." ser. 2, part xxvii.; Sch. = Scherer, "Rechtsverhältnisse der Juden in Oesterreich," 1901; St. = Stobbe, "Die Juden in Deutschland"; Str. = Strack, "Das Blut"; Jb. = Jahresberichte der Geschichtswissenschaft"; Zz. = Zunz, "Synagogale Poesie des Mittelalters."

1144 Norwich (St. William): James and Jessopp, "St. William of Norwich"; Jacobs, "Jews of Angevin England," pp. 19–256.
1168 Gloucester (Harold): "Gloucester Chronicle," ed. Hart, i. 20; Jacobs, *l.c.*, p. 45.
1171 Blois (31 burned; 17 Jewesses, singing 'Alenu): Zz. p. 24.
1181 Bury St. Edmunds (St. Robert): Jacobs, *l.c.*, p. 75.
1192 Winchester (boy): Richard of Devizes, ed. Howlett, p. 435; Jacobs, *l.c.*, pp. 146–148.
1199 (?) Erfurt (3 Jews hanged, 3 burned [2 women]): Zz. p. 26.
1235 Wolfsheim (18 Jews killed): "Monumenta Germaniæ," xvi. 31; St. p. 281.
1247 (Mar. 26) Valréas: "Rev. Etudes Juives," vii. 304.
1255 Lincoln (Little St. Hugh): Matthew Paris, "Historia Major," ed. Luard, v. 516–518, 522, 543; Jacobs, "Jewish Ideals," pp. 192 *et seq.*
1267 Pforzheim: Alonzo á Spina, "Fortalitum Fidei," 5th cruelty; I. Loeb, "Josef Haccohen," p. 40.
1270 (June 29) Weissenburg, Alsace: "Mon. Germ." xvii. 191; St. p. 282.
1283 Mayence (10 Jews killed): "Mon. Germ." xvii. 210; St. p. 282.
1285 Munich (90 Jews killed): Zz. p. 33; "Mon. Germ." xi. 210, 872; xvii. 415; St. p. 282.
1286 Friesland: Csl. p. 79a; Zz. p. 33.
1286 (June 28) Oberwesel and Boppard (St. Werner, 40 Jews killed): Grätz, "Gesch. der Juden," vii. 201, 478; "Mon. Germ." xvii. 77; St. p. 282.
1287 (May 2) Salzburg: Csl. p. 79a.
1288 (April 24) Troyes: Auto da fé (13 burnt), "Rev. Et. Juives," ii., 199 *et seq.*
1290 Laibach: Sch. p. 525.
1292 Colmar: Böhmer, "Fontes Rerum Germanicarum," ii. 30; St. p. 283.
1292 Krems (2 Jews broken on wheel): "Mon. Germ." xi. 658; St. p. 283; Sch. p. 348 (who gives the date as 1293).
1294 Bern (Rudolf): Böhmer, *l.c.*, ii. 32; "Arch. Oester. Geschichtsquellen," iii. 143; St. p. 283.
1302 Remken: Böhmer, *l.c.*, ii. 39; St. p. 283.
1303 Weissensee (boy found hanged): Zz. p. 36; St. p. 283; Csl. p. 79b.
1305 Prague and Vienna: Zz. p. 36; Csl. p. 79b.
1308 Thuringia: Csl. p. 79b.
1317 Chinon: Str. p. 144.
1329 Savoy, Geneva, Romilly, Annecy, etc.: Str. *ib.*
1331 Ueberlingen: Csl. p. 79b; Zz. p. 38.
1387 Strasburg: "Urkundenbuch der Stadt Strassburg," vi. 207; Jewish Encyclopedia, i. 457b.
1345 Munich (Heinrich): Str. p. 145.
XIV. cent. (end of) Vialana: "Rev. Etudes Juives," x. 232–236; Jb. viii.
1401 Diessenhofen: Zz. p. 47; Ulrich, "Sammlung Jüd. Gesch. in der Schweiz," p. 248; St. p. 288; Löwenstein, "Bodensee," p. 82.
1407 (Oct. 26, 3d day of Easter) Cracow: Zz. p. 47; Csl. p. 133b; Dlugoss, "Historia Polonïæ," i. 186; Jost, "Gesch. der Israeliten," vii. 279.
1428 Regensburg (Ratisbon): Zz. p. 48; Csl. p. 79b.
1430 Ravensburg, Ueberlingen, Lindau: Zz. p. 48.

1435 Palma: A. R. ii. 85–87; Mut, "Mallorca," vii. xv.
1442 Lienz, Tyrol: Borrelli, "Dissertazione," p. 243b; Sch. pp. 589–591.
1453 Arles: Zz. p. 50.
1462 Rinn (Andreas): Str. p. 145; Sch. pp. 592–596 (denies).
1468 (Dec. 25) Sepulveda: A. R. iii. 166.
1470 Endingen: Sch. p. 430; Schreiber, "Urkundenbuch," ii. 520; St. p. 291.
1473 Regensburg: Zz. p. 51; Csl. p. 79b.
1475 Trent (Simon): Sch. pp. 596–614, 643–647, and the note to pp. 598–599 giving bibliography.
1476 Regensburg (through the apostate Wolfram): Zz. p. 51; St. pp. 77, 292; Sch. p. 615.
1480 (July 4) Venice (Sebastian of Porto Buffole; 3 Jews burned): "Jüdische Merkwürdigkeiten," ii. 256; Sch. p. 615.
1490 La Guardia: Isidore Loeb, in "Rev. Etudes Juives," xv.
1494 Tyrnau (12 Jews and 2 Jewesses burned; the remainder expelled): Zz. p. 52; Schudt, *l.c.*, i. 115; Bergl, "Gesch. der Juden in Ungarn," p. 51.
1504 Frankfort-on-the-Main: Jb. xv. 21.
1505 Budweis (child murder accusation; 13 Jews drowned themselves): Oefele. "Scriptores," i. 135; St. p. 292.
1518 Geisingen: Löwenstein, in "Zeitschrift f. d. Gesch. der Juden in Deutschland," iii. 383; JEWISH ENCYCLOPEDIA, i. 1.
1529 Poesing (30 Jews burned): Zz. p. 55; Némethy, in "Neuzeit," xxviii.; Jb. xi.; D. Kaufmann, in "Monatsschrift," xxxviii.
1540 Neuburg: Zz. p. 57; Csl. p. 79b.
1545 Amasia, Asia Minor (many hanged; Dr. Joseph Abiob burned): "Shebet Yehudah," iii.; Zz. p. 58; I. Loeb, "Joseph Haccohen," p. 432 (who gives the date as 1542).
1553 Asti (Jews imprisoned on murder charge): Zz. p. 336.
1554 Rome (accusation threatens through Hananel Foligno, averted by Alexander Farnese): Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 151.
1564 Byelsk: "Regesti," *sub anno.*
1570 Brandenburg (case of Lippold): Zz. p. 338, Jost, *l.c.*, viii. 213–214; Csl. p. 93a, b (gives the date as 1573).
1571 Hellerspring: Csl. p. 79b.
1593 (Dec.) Frankfort-on-the-Main (blood accusation suggested in a trial of a Jew): "Rev. Etudes Juives," xiv. 282–289.
1598 Luck (3 Jews executed): Zz. p. 340.
1623 Ragusa (Isaac Jeshurun martyred): Zz. p. 342.
1650 Razinai: Jb. xvi.
1654 Gt. Poland: D. Kaufmann, in "Monatsschrift," xxxviii. 89–96; Vogelstein and Rieger, *l.c.*, ii. 211.
1668 Vienna: Zz. p. 346.
1670 (Jan. 17) Metz (Raphael Levi burned): Zz. p. 346; Csl. p. 79 b.
1691 Wilna (4 Jews executed for child-murder): Steinschneider, "Cat. Bodl." Nos. 3691, 4028, 4030; Zz. p. 348.
1696 (June 8–July 4) Posen (false murder charge): Zz. pp. 348–349.
1698 Kaidan and Zausmer: Wolf, "Bibl. Hebr." iii. 380; Zz. p. 349.
1705 Viterbo: Vogelstein and Rieger, *l.c.*, ii. 233; Roest, "Cat. Rosenthal. Bibl." i. 55.
1710 (April 5) Neamtz, Moldavia: "Rev. Etudes Juives," xiii. 137; A. J. Y. B. p. 37.
1710 Orlinghausen: Csl. p. 79b.
1712 Frankfort-on-the-Main: Csl. p. 79b.
1714 Roman, Rumania: A. J. Y. B. p. 37.
1721 Danzig and Sinigaglia (child murder): Zz. p. 352.
1736 Posen (lasted four years): Zz. p. 353.
1743 Jaslau (Jew quartered): Zz. p. 354.
1745 Fürth (synagogue closed through false charge by apostate): Zz. p. 354.
1756 (Passover) Jampol, Poland: Vogelstein and Rieger, *l.c.*, ii. 246.
1764 Orcuta, Hungary: Str. p. 148.
1783 Botoshani, Rumania: A. J. Y. B. p. 43.
1788 Totiz: Jb. x. 45.
1791 Tasnád, Transylvania (Hungary): Str. p. 148.
1797 Galatz, Rumania (4 killed; synagogue burned): A. J. Y. B. p. 45.
1801 (April 8) Bucharest (128 Jews killed by soldiers and populace): *Ib.* p. 48.
1803 Neamtz, Moldavia (4 Jews imprisoned): *Ib.* p. 48.
1811 Talowitza: *Ib.* p. 49.
1816 Piatra, Moldavia: *Ib.* p. 50.
1823 Velizh, Vitebsk (lasted twelve years): St. p. 186; Jost, *l.c.*, xi. 341.
1824 Bakau: Psantir, "Korot," 1873, ii. 142; Loeb, "La Situation des Israélites en Turquie, en Serbie, et en Roumanie," p. 143.
1829 Boleslaw-on-the-Weichsel: Str. p. 149.
1829 Babowno: Jb. xviii. 65.
1834 (July 13) Neuenhoven, near Düsseldorf: Str. 149.
1838 Ferrara: Jost, *l.c.*, xi. 285, note.
1839 Niezdow: Str. p. 150.
1840 Near Aix-la-Chapelle: Jost, *l.c.*, xi. 345, note.
1840 (Feb. 5) Damascus (disappearance of Father Thomas; 13 Jews arrested and tortured; 4 died): Jost, *l.c.*, xi. 346.
1840 Trianda, Rhodes: Jost, *l.c.*, xi. 351–353.
1843 (Oct.) Marmora: Jost, *l.c.*, xi. 379.
1844 Stobikowka: Str. p. 150.
1837 to 1847 Fiorenzola, Buffeto, Monticelli, Cortemaggiore: Jost, *l.c.*, xi. 265, note.
1857 Saratov: Chwolson.
1859 (Apr. 14) Galatz, Rumania: Loeb, *l.c.*, p. 145.
1861 Chwlian: *id.* 261, 262.
1863 (March) Smyrna: Ellenberger, "Die Leidender Juden."
1867 (Oct. 3) Galatz (90 Jews injured; 4 synagogues destroyed): Loeb, *l.c.*, p. 171.
1867 (Dec. 22) Calarash, Rumania: Loeb, *l.c.*, p. 166.
1877 Kutais, Transcaucasia: Chwolson, xii.
1882 (Apr. 1) Tisza-Eszlár (disappearance of Esther Solymosi).
1891 Corfu: Str. p. 151.
1891 (June 29) Xanten: JEWISH ENCYCLOPEDIA, i. 645b.
1891 (June) Nagy-Szokol: Str. p. 153.
1892 Eisleben: Str. p. 156.
1892 Ingrandes, France: Str. p. 157.
1892 Bakau, Rumania: Str. p. 158.
1893 (March) Kolin, Bohemia: Str. p. 158.
1893 (June 9) Holleschau: Str. p. 159.
1893 Prague: Str. p. 160.
1894 Berent, Prussia: Str. p. 162.
1898 Skalsgirren: Str. p. 163.
1899 (Mar. 29) Polna, Bohemia.
1900 (Jan. 7) Nachod, Bohemia.
1900 (Mar. 28) Konitz, W. Prussia.

G. J.

BLOOD-MONEY: Ransom paid by a murderer to the avenging kinsmen of a murdered man, in satisfaction for the crime. Among the Anglo-Saxons and other Germanic peoples blood-money or "wergeld" was commonly paid, and a regular scale of prices fixing the value of lives was established by law (Kemble, "The Anglo-Saxons in England," ii. 276 *et seq.*). Blood-money was unknown in Roman law. All crimes except murder could be satisfied by payment of a fine; but for murder the death penalty was invariably inflicted (see "The Law of the Twelve Tables," Table VIII.).

The Jewish law went further than the Roman law in this respect. The code of the Twelve Tables simply states that for murder the death penalty shall be inflicted, and for lesser crimes the money compensation may be received in satisfaction, thus inferentially prohibiting the taking of blood-money for murder. The Biblical law (Num. xxxv. 31, 32), however, expressly prohibits it. It forbids (1) the taking of blood-money for the life of a murderer, allowing him to escape; and (2) the taking of it for a murderer who has fled to a city of refuge, allowing him to return to his home. The crime of taking human life was the most heinous known to the Jewish law (*ib.* xxxv. 34).

According to another Biblical code (Ex. xxi. 28–32), the owner of a goring ox who, knowing the dangerous nature of the animal, still did not keep it in subjection, was put to death if the ox killed a human being. But as the death in this case was not directly caused by the owner of the ox, a concession was made in his favor, and he was permitted to ransom his life. The Talmud modifies the severity of the law through the following process of reasoning: If the owner of the ox committed the murder, he was forced to die according to the law (Num.

xxxv. 31); but if his ox killed a person, the ox was slain, and the owner paid blood-money. If the ox were not slain, then the owner was put to death; hence R. Ḥizkiyah said, "The law in Num. xxxv. 31 requires only the actual murderer to be killed; and you can not put a man to death because of a death caused by his ox" (Sanh. 15b).

The murderer who had come to the city of refuge, if guilty of wilful murder, was given into the hands of the avenger to be executed; but if guilty of accidental homicide, remained in the city of refuge until the death of the high priest (Num. xxxv. 25). It appears, therefore, that even one guilty of accidental homicide could not expiate the offense by the payment of blood-money, but must serve his full term in the city of refuge (Ket. 37b). The strict application of this law led the rabbinical authorities to the conclusion that the death penalty was an absolute satisfaction for the crime and its consequences, and that therefore the relatives of the murdered person had no claim in damages against the murderer. The law in Ex. xxi. 22 was thus explained: "If there is no danger to life from the injury, the murderer is punished by fine; but if death results, he is not punished by fine, because he is subjected to the death penalty" (Mishnah Ket. iii. 2).

Maimonides states the matter as follows: "The court must take care that no blood-money be taken from the murderer even if he would give all the money in the world, and even if the avenger would be willing to release him; because the life of the murdered man is not the property of the avenger, but the property of God, and God has said, 'Ye shall take no blood-money for the life of a murderer' (Num. xxxv. 31); and 'There is no sin so great as that of murder, for blood defileth the land' (Num. xxxv. 33)"; (Maimonides, "Yad," Roẓeaḥ, i. 4; see articles Damages, Homicide, Ransom).

G. D. W. A.

BLOOD-MONEY IN RUMANIA: According to the common law of Moldavia and Wallachia, the murder of a person entailed not only the execution of the murderer, but also the imposition upon him, or if he were unknown upon the village nearest to the spot where the murder had been committed, of a heavy fine ("prezul sangelui" = blood-money), which fell to the relations of the victim. Villages that could not pay the fine were depopulated.

This legislation applied to Jews in common with the other inhabitants, and the communities were made collectively responsible for the fines. As commercial travelers and pedlers, the Jews journeyed constantly, and while the Rumanians were hospitable to every traveler, they considered it hardly a mortal crime to murder a Turk, a Tatar, or a Jew (Cantemir, "Descriptio Moldaviæ," Rumanian ed., p. 260, Jassy, 1851). The fine imposed for the murder of a Jew was very heavy; a decree of Prince Petrashcu of Wallachia, in 1553, mentions that Mircea the Great (1382–1409) amerced the village of Vianul, beyond the Olt, in the sum of 40,000 aspers, upon the complaint of the wife and the mother of a Jew who had been murdered in that vicinity. The villagers, being unable to raise such a sum, implored the clemency of the prince, who paid the amount out of his own treasury.

In order to evade payment of blood-money, villagers, on finding a corpse, would often throw it into a river or pond, or perhaps inter it, to avoid notice by the authorities. This practise caused great hardship to Jewish wives who, in addition to the loss of their husbands, saw themselves doomed to perpetual widowhood by the Jewish law concerning disappearances (see 'Agunah).

The institution of blood-money was abolished by the law of 1831, but the murders of Jewish travelers and Jewish tavern-keepers (especially numerous on the main highways) continued unabated. A singular consequence of these frequent murders among Rumanian Jews, more especially in Moldavia, is the custom of regarding Jewish tavern-keepers who have thus been foully dealt with, as martyrs in a religious cause, for the reason that they have lost their lives in the endeavor to provide "kosher" food for their traveling coreligionists. The sons of such are called to the Torah by the proud title "Ben ha-Ḳedoshim" (Son of the Saints).

Bibliography: *Infrâtzirea*, Bucharest, Dec. 21, 1886; Codrescu, *Uricarul, Sau Colectziune de Diferite Acte Care Pot Servi la Istoria Românilor*, xxiii. 22–23 (the date 1707 given by *Uricarul* is correct; *Infrâtzirea* has 1708); *ib.* xix. 48–49; *Revista Israelita*, i. 410, Bucharest, 1886; Barasch, *Etwas über die Gegenwärtigen Verhältnisse der Juden in den Beiden Donaufürstenthümern*, in *Allg. Zeit. des Jud.* 1844, p. 633 Rumanian translation in *Anuarul Pentru Israeliti*, iv. 8).

D. E. Sd.

BLOOD-RELATIONSHIP.—Biblical Data: Family connection between persons otherwise than by marriage. To the casual reader of the Old Testament, blood-relationship seems always to have been reckoned by the Hebrews from father to son. The genealogies are all drawn up on this basis (compare Gen. iv., v., x., xxii. 20–24, xlvi.; I Chron. i.–ix., etc.). These genealogies, however, are not uniform. Some of them give the name of the mother (as Gen. xxii. 20, 24), while many of them give the names of father and son merely. Another interesting variation is that one set of passages represents the mother as naming the children (see, for example, Gen. iv. 1, 25; xxix. 32–35), while another set of passages attributes that function to the father (*e.g.*, Gen. xvii. 19; xli. 51, 52). For further light on the ideas of relationship see the Critical View.

Historical Survey.

Blood-relationship was interpreted broadly as a brotherhood which bound together by peculiar ties all who were descended from a common father. In II Sam. v. 1 all the tribes of Israel are said to be bone of David's bone and flesh of his flesh; *i.e.*, to be his brethren. Similarly, in Lev. xxv. 39–46 all Israelites are considered brethren, as opposed to the people of other nations. This idea of brotherhood was founded on a belief that they were all sharers in a common blood. While these broad conceptions of brotherhood prevailed, they did not obscure in the Hebrew mind the fact that in every generation men of one father (*i.e.*, brothers in a narrower sense) were under more peculiar obligations to one another than others of the same nation. Thus, in certain cases restitution had to be made to the nearest of kin (Num. v. 7, 8), and in other cases peculiar duties devolved on the nearest kinsman (compare Ruth ii. 20, iii. and iv. *passim*; see Goel). Other evidence that in the later time degrees of

relationship were recognized is shown by Tobit vi. 10 and Luke ii. 36.

The recognition of certain differences in the degrees of kinship belongs to an early period; for marriages within certain degrees of kinship were prohibited from very ancient times. In Lev. xviii. marriage with a father or mother, son or daughter, grandson or granddaughter, or with a consort of any of these, is prohibited, as is the marriage of a man to a woman and her daughter, or to two sisters at the same time. There is involved in some of these prohibitions a recognition of an artificial relationship; but even these are based on the strong feeling of kinship with those of one family. Not all the prohibitions of this law are, however, primitive; for it defines a sister (verse 9) as "the daughter of thy father or the daughter of thy mother"; though in ancient times marriages seem to have been permitted between children of the same father, if they had different mothers; cases in point are the marriages of Abraham and Sarah (Gen. xx 12), and Amnon and Tamar (II Sam. xiii. 13).

Marriage Prohibitions.

As among the Arabs, it was regarded by the Hebrews a duty to avenge the blood of a murdered relative; and if this were not done, Yhwh was thought to be displeased. Thus Joab avenged his brother Asahel (II Sam. iii. 27); and Yhwh sent a famine because the Gibeonites were not avenged of the house of Saul (II Sam. xxi. 1 *et seq.*). It was in consequence of this custom that the Cities of Refuge were founded. See also Avenger of Blood.

Blood Avenger.

——**Critical View:** It is a feature of primitive culture to form clans artificial in organization though not necessarily of different stocks, which select some totem as their emblem (compare Giddings, "Principles of Sociology," pp. 270–272; and Keasby, in "International Monthly," i. 393 *et seq.*). These clans in the course of time regard all their members as brethren descended from the common totem. In order to account for the growth of the clan it has been supposed by some scholars that clans meeting others who have for some reason chosen the same totem will naturally regard one another as brethren too. In this way an enlarged and artificial brotherhood is formed, which is, however, conceived as real. The existence of "Leah," "Rachel," and "Caleb" (denoting wild cow, ewe, and dog) as clan names among the Hebrews, taken in connection with the evidence from other parts of the Semitic world, makes it probable that relationships originally artificial were by the Hebrews counted as blood-relationships (compare W. R. Smith, "Animal Worship and Animal Tribes Among the Arabs and in the Old Testament," in "Journal of Philology," ix.; *idem*, "Kinship and Marriage in Early Arabia," ch. vii.; Jacobs, "Studies in Biblical Archæology," iv.; and Barton, "Semitic Origins," ii.).

Among the Semites also kinship was originally reckoned, as among many other primitive nations, through the mother (see W. R. Smith, "Kinship," etc., pp. 145–165, 246–253; Barton, *op. cit.* ii.). This seems to have been also the case among the Hebrews. In the earlier Jahvistic document the mother names the child, which, as Wellhausen points out, is a relic of maternal kinship (compare "Nachrichten der Königlichen Gesellschaft der Wissenschaften zu Göttingen," 1893, p. 478, note 2). By the time of the production of the Priestly Code, relationship was reckoned through the father; so that the mother's name was then suppressed, and the father named the child. In accordance with the system of maternal kinship, the children of Jacob are said (Gen. xxxi. 43) to belong to their mother's clan. The marriage of Abraham and Sarah and that of Amnon and Tamar—though in each case between children of the same father—are explained by the fact that blood-relationship was counted only through the mother.

Matriarchate.

Some further instances of the artificial assumption of blood-relationship, which differ in character from the primitive totemic system, remain to be considered. Adoption, in the sense of the legal transfer of filial rights from one person to another, seems not to have been known in Israel as it was among the Romans. There are three possible instances of it in the Old Testament: (1) the adoption of Moses by Pharaoh's daughter (Ex. ii. 10), which does not seem to have made the blood-bond to his own people less binding; (2) the adoption of Genubath by the Egyptian queen (I Kings xi. 20), which seems to have been a survival of kinship through the mother; and (3) the adoption of Esther by Mordecai (Esther ii. 7), which was done under foreign influence. Adoption in the modern sense of the word played no important part in Israel's system of relationship (see Adoption).

Adoption and Blood-Relationship.

Closely related to adoption was the system of the levirate, whereby when a man died without issue his brother or nearest kinsman was required to marry the widow, and the first son born of such levirate marriage was counted as the son of the dead brother (Gen. xxxviii.; Deut. xxv. 5–10; Ruth *passim*; Matt. xxii. 25 *et seq.*). A similar custom prevailed among the Arabs (compare W. R. Smith, "Kinship," etc., p. 87) and among the Abyssinians (compare Letourneau, "Evolution of Marriage," p. 265), as well as among many non-Semitic peoples (compare Starcke, "Primitive Family," pp. 157, 158; "International Journal of Ethics," iii. 465; and Westermarck, "History of Human Marriage," pp. 510–514). (For the origin and meaning of the custom see Levirate.) It is enough to note here that it introduced a system of blood-relationship in part artificial.

Levirate.

In Lev. xviii., where the degrees of kinship in which marriage is prohibited are enumerated (compare also Lev. xx.), the consort of a near kinsman or kinswoman is counted as within the prohibited degrees, thus recognizing a certain artificial kinship. Some writers hold that Lev. xviii. 16 and xx. 21, by prohibiting marriage with a deceased brother's wife, abolished the levirate (so Nowack, "Hebräische Archäologie," i. 346; and Benzinger, "Hebräische Archäologie," p. 346); and a confirmation of this is found in Num. xxvii. 1 *et seq.*, which provides for the succession of daughters in case a man dies without male issue. Others hold that Leviticus gives the general prohibition, while Deut. xxv. 5–10 contains the one exception (so Driver, "Deuteronomy,"

p. 285). At all events, the levirate seems to have survived till the first century of the common era.

In ancient Semitic society, blood-relationship rested not only upon the basis of common blood, but upon the fact that kinsmen constantly ate together and renewed the physical bond (compare W. R. Smith, "Religion of the Semites," 2d ed., pp. 269 *et seq.*). Covenants of brotherhood were made between those who were really not related to one another, by opening the veins of the covenanters and tasting each other's blood, as well as by eating together (compare Trumbull, "Blood Covenant," and W. R. Smith, *op. cit.* pp. 315, 479). Such artificial brotherhoods seem to have been recognized in Israel (compare Amos i. 9).

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Among Bloomfield's chief works are: an edition of the "Kauçika-Sutra," New Haven, 1890; a volume of selected hymns from the Atharva Vêda, with extracts from the ritual and commentary, forming vol. xlii. of Max Müller's "Sacred Books of the East," Oxford, 1897; and "Atharva Vêda," Strasburg, 1899, forming a portion of the "Grundriss der Indo-Arischen Philologie" of Bühler and Kielhorn. His latest contribution, in which he has been assisted by Richard Garbe of Tübingen, is a magnificent photographic edition of the Paippalada recension of the Atharva Vêda, 3 vols., Baltimore, 1901.

Bibliography: *National Cyclopedia of American Biography*, x.; *Johnson's Universal Cyclopedia*, i.; Lamb, *Biographical Dictionary of the United States*, i. A bibliography of his writings up to 1891 is published in *Bibliographia Hopkinsiensis*, pt. i.

A. L. H. G.

BLOOMFIELD-ZEISLER, FANNY: American pianist; sister of Maurice Bloomfield; born at Bielitz, Austrian Silesia, July 16, 1866. In 1868 her parents settled in Chicago, Ill., and there she received her first instruction in piano from Bernhard Ziehn and Carl Wolfsohn. At the age of ten she played at a public concert in Chicago, and two years later went to Vienna to study with Leschetizky. At the expiration of five years she returned to the United States, where, from 1883 to 1893, she repeatedly gave recitals, playing with all the leading orchestras throughout the country.

In 1893 Bloomfield-Zeisler made a tour through Europe; and such was her success at Berlin, Leipsic, Frankfort, Vienna, and elsewhere, that she prolonged her stay abroad until 1895. During the season 1895–96 she gave upward of fifty concerts in America, and in 1897 made a tour of the Pacific states. In 1898 she again went abroad, and gave a series of concerts in Great Britain and France. She now (1902) resides at Chicago.

Bibliography: Baker, *Biographical Dictionary of Musicians*, 1900; *Musical Courier*, Feb. 27, 1895, Feb. 20, 1901.

A. J. So.

BLOSZ, KARL: German painter; born at Mannheim Nov. 24, 1860. He studied at the art school in Carlsruhe from 1880 to 1883, and was a pupil of K. Hoff and of Von Lindenschmid of the Munich Academy from 1883 to 1887. Since 1887 he has worked actively in Munich. One of his paintings, entitled "Vor dem Diner," is now in the Dresden gallery.

Bibliography: H. W. Singer, *Allgemeines Künstler-Lexikon*, 3d ed., v. 176, Frankfort-on-the-Main, 1901; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., p. 302, Leipsic, 1900.

S. A. M. F.

BLOWITZ, HENRI GEORGES STEPHAN ADOLPHE OPPER DE: Special correspondent at Paris of the London "Times"; born at Blowitz, Bohemia, Dec. 28, 1825; died in Paris Jan. 18, 1903. At the age of sixteen he went to France, where he was appointed professor of German at the Lycée, Tours. Upon leaving that institution he visited Limoges, Poitiers, and Marseilles. He then took a course at the university until 1860, and on May 6 of that year received permission to assume the present form of his name. At this time he occupied himself with the invention of a machine for wool-carding by steam, but soon devoted himself to the study of foreign politics, contributing to several periodicals, such as the "Gazette du Midi" and "La Décentralisation" of Lyons. In this capacity of journalist he revealed the history of Ismail Pasha's special train, which caused the defeat of De Lesseps in the election of 1869; he was not prosecuted, however, owing to the efforts of M. Thiers in his behalf.

At the close of the Franco-Prussian war Blowitz rendered valuable assistance to General Espirent de la Villeboisnet in facilitating the suppression of the Commune at Marseilles, by establishing telegraphic communication with M. Thiers at Versailles by means of a private wire when all other means of communication had been destroyed by the insurgents. In recognition of this achievement Blowitz, in June, 1871, received the medal of the Legion of Honor. In the following month he became correspondent of the London "Times," and in 1874 was appointed special Paris correspondent of that paper, in which capacity he, on May 9, 1874, secured permission to communicate with the London office daily from 9 A.M. to 3 P.M. by special wire.

In 1875 he revealed certain plans of the German

government which were said to aim at a second invasion of France; and he secured the full text of the Treaty of Berlin for the London "Times" before the signatures of the plenipotentiaries had been affixed to the document.

It is, however, as an interviewer that Blowitz is best known, and among the numerous celebrities interviewed by him may be mentioned: Bismarck, the Sultan of Turkey, Abd al-Hamid, Alfonso XII., Charles, King of Rumania, Pope Leo XIII., Thiers, Gambetta, Prince Lobanoff, Comte de Chambord, Marquis Tseng, Cardinal Jacobini and the French statesmen Duclerc and Jules Ferry. Blowitz is a doctor of philosophy and officier de l'Académie, and on July 30, 1878, he was elevated to the rank of officer of the Legion of Honor. He has been a contributor to the "Contemporary Review," "Harper's Magazine," and "Paris Vivant," and he is the author of the following works: "Feuilles Volantes," 1858; the comedy, "Midi à Quatorze Heures"; "L'Allemagne et la Provence," 1878; "Le Mariage Royal d'Espagne," 1878; "Une Course à Constantinople," 1884. Blowitz, however, is more especially renowned for his journalistic activity, and he is said to have contributed more than 4,000 columns to the London "Times."

BIBLIOGRAPHY: *Men and Women of the Time*, 1899; *Who's Who*, 1901; *Harper's Magazine*, 1891; *Contemporary Review*, 1893.

S. J. So.

BLÜCHER, EPHRAIM ISRAEL: Austrian rabbi and author; born Oct. 2, 1813, at Glocksdorf, Moravia; died at Budapest April 6, 1882. For some years he was tutor in Hebrew at the University of Lemberg; then officiated as rabbi at Osviecin, Galicia, and Kosten, Moravia; afterward he went to Vienna, where he founded a real-gymnasium, which had but a brief existence. Later he lived for a time at Neuhäusel, Hungary, and finally at Budapest.

Blücher is the author of a Hebrew grammar, "Marpeh Lashon Arami" (Healing of the Aramaic Tongue), treating of the Biblical, Targumic, and Talmudic Aramaic in eighteen sections; preceded by "Maggid me-Reshit," a Hebrew translation of a portion of Julius Fürst's "Lehrgebäude der Aramäischen Sprache" (Vienna, 1839). He also issued "The Book of Ruth," with German translation and Hebrew commentary, Lemberg, 1843; and "Die Synagogenfrage für Deutsche Israeliten," Vienna, 1860. In the last years of his life, driven by stress of circumstances, he issued several periodicals under different titles; but in each case only a few numbers appeared.

BIBLIOGRAPHY: *Litteraturblatt des Orients*, 1841, No. 1; Steinschneider, *Cat. Bodl.* col. 801; Lippe, *Bibliographisches Lexicon*, i. 46; Zeitlin, *Bibliotheca Hebraica*, p. 34; Fuenn, *Keneset Yisrael*, p. 151.

S. M. K.

BLUM, ABRAHAM: French major; born in 1823; died at Boulogne, France, in 1894. He distinguished himself in the Crimean war in 1854, having been wounded in the shoulder, and received from the sultan the Order of Medidje. Upon his return to France, where he had been counted among the fallen on the battle-field, he was accorded the cross of the Legion of Honor.

In 1859 Blum left for Italy to participate in the war with Austria; was again wounded at the battle of Solferino, and then promoted on the field to the rank of captain. Having retired in 1870 as chief of battalion, he was appointed, at the outbreak of the Franco-Prussian war, adjutant-major of the National Guard of Paris. In 1875 he received an appointment in the newly organized territorial army.

BIBLIOGRAPHY: *Jewish Chronicle*, Feb. 9, 1894, p. 9.

S. B. B.

BLUM, DAVID: German Talmudist of the middle of the sixteenth century; rabbi at Sulzburg near Freiburg in Baden [?]. He was classed among the best Talmudic authorities in Germany. Among his pupils Joseph B. Isaac ha-Levi Ashkenazi was proud to have had Blum for his master (see his epistle against Meïr b. Gedaliah reprinted in Zunz, "'Ir ha-Ẓedeḳ," note 35). Blum copied and compiled various works. The city library of Hamburg contains a copy of the "Niẓẓaḥon" and a collection of "sheṭarot" (documents) marked as copied by him.

It is uncertain whether Blum is identical with David b. Moses Blumes (בלומיש), a friend of Solomon b. Jehiel Luria, in whose collection of responsa (No. 37, ed. Fürth, p. 24a) is included a responsum of Blumes. If he is identical, he was at one time in Palestine, as Luria's friend wrote from that country. Blum is probably identical with David of Sulzburg, whom Joseph b. Gershon ha-Kohen of Cracow in his responsa (No. 31) calls "meḥuttan" (relative by marriage).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Wilna, p. 43, Brüll, in *Ha-Karmel*, iv. 661; Kaufmann, in *Rev. Et. Juives*, xxii. 95; Steinschneider, *Cat. d. Hebr. Handschriften in d. Stadtbibliothek zu Hamburg*, pp. 71, 88, 89; I. Zunz, *'Ir ha-Ẓedeḳ*, p. 24 and note 35.

L. G.

BLUM, ERNEST: French dramatist; born in Paris Aug. 15, 1836. The son of an actor, he began at an early age to work for the theater. At eighteen he produced his first piece, for the Variétés, entitled "Femme Qui Mord." His subsequent works for various theaters included the following: for the Délassements Comiques: "L'Escarcelle d'Or" (in collaboration with Al. Flan), "Suivez le Monde," "Les Délassements en Vacances" (1860), "L'Almanach Comique" (1860), "A Vos Souhaits" (1860), "Paris Journal," "Le Plat du Jour," "La Tour de Nesle pour Rire" (1861), "En Zigzag" (1861), "Les Jolies Farceurs" (1862), "Les Noces du Diable" (1863), etc.; for the Gaité: "La Petite Pologne" (with Lambert Thiboust, 1861); for the Variétés: "Crockbête et Ses Lions" (with Clairville, 1863), "Montjoie Fait Peur" (with Giraudin, 1863), "La Revue au Cinquième Etage" (with Giraudin and Clairville, 1863); for the Ambigu: "Rocambole" (with Anicet Bourgeois, and Ponson du Terrail, 1864), "Rose Michel" (1875), "L'Espion du Roi" (1876); for the Châtelet: "La Lanterne Magique" (with Clairville and Monnier, 1865), "Cendrillon" (with the same, 1866), "Le Diable Boiteux" (with Clairville and Flan, 1866), "Les Voyages de Gulliver" (with Clairville and Monnier, 1867), "Le Vengeur" (with F. Brisebarre, 1868); for the Renaissance: "La Jolie Parfumeuse" (with H. Crémieux, 1874). He also wrote "Une Avant-Scène" (1876),

with Toché, "La Revue des Variétés" (1879), "Belle Lurette" (1880), "La Noce d'Ambroise" (1881), "Le Château de Tire-Larigot" (1884), "Le Petit Chaperon Rouge" (1885), "Mademoiselle Gavroche" (1885), "Le Parfum" (1888), "Les Femmes Nerveuses" (1888), "Le Cadenas" (1889), "Paris Fin de Siècle" (1890), "Madam Mongodin" (with Toché), at the Vaudeville (1890); "Madame l'Amiral" (1892), "Monsieur Coulisset" (1892), "La Maison Tamponin" (1893), "La Rieuse" (1894), "Le Carnet du Diable" (1895), "Le Carillon" (1897).

In book form he has published "Entre Bicêtre et Charenton" (1866), "Journal d'un Vaudevilliste" (1891,) and "Les Mémoires d'un Vieux Beau" (1896). He is also the author of a "Biographie Complète d'Henri Rochefort" (Brussels, 1868.)

Blum was for several years on the editorial staff of the "Charivari," and he has been associated with "Le Rappel" since its establishment in 1869.

S. J. W.

BLUM, ISAAC AUGUST: French mathematician; born at Paris in 1831; died there Jan. 5, 1877. He entered in 1831 the Ecole Polytechnique and was graduated lieutenant of marine, but resigned in 1833 and devoted himself to teaching. Involved in the events of 1848, he was connected editorially with the "Journal des Travailleurs," and was appointed vice-president of the commission of Luxembourg. Blum was arrested for having taken part in the publication of an injurious libel addressed to the president of the Assemblée Constituante, but was soon released. He then took up his scientific occupation.

Blum is the author of: (1) "Résumé d'Algèbre Elémentaire"; (2) "Résumé d'Arithmétique," Paris, 1843, both of which are comprised in the "Collection des Tableaux Polytechniques"; (3) "Cours Complet de Mathématiques," in two volumes, Paris, 1843-45. In 1844 he founded a scientific review, "Bulletin Polytechnique," which, however, he soon discontinued; and in 1855 a daily paper treating of mathematics, "La Science," which is still published as a weekly.

Bibliography: *La Grande Encyclopédie*, s.v.; Larousse, *Dictionnaire*, s.v.

S. I. Br.

BLUM, JULIUS (also known as **Blum Pasha**): Austro-Egyptian financier; born at Budapest, Hungary, in 1843. In 1869 he became director of the Austro-Egyptian bank at Alexandria; in 1877 he was appointed state secretary in the Egyptian Ministry of Finance, by the khedive; and two years later, pasha and minister of finance. He retained this position until 1890, when he accepted the appointment of director of the Austrian Credit-Anstalt at Vienna. Blum has received many decorations: he is K.C.B., C.M.G., commander of the French Legion of Honor, grand officer of the Italian Order of the Crown, knight of the Rother Adler Orden, etc.

S. M. K.

BLUMENBERG, LEOPOLD: American soldier; born in the province of Brandenburg, Prussia, Sept. 28, 1827; died at Baltimore Aug. 12, 1876. He was the son of Abraham and Sophia Blumenberg, and the twenty-first of a family of twenty-two children. Soon after his birth Blumenberg's parents moved to Frankfort-on the-Oder, and at an early age he was graduated from the gymnasium of that city. He served in the Prussian army in the Danish war of 1848, enlisting as a private and being promoted to the rank of first lieutenant. He was decorated for his services, but the anti-Semitism prevalent deprived him of his medal; and, resenting such treatment, he left for America in 1854, settling in Baltimore, where he was engaged in mercantile pursuits until 1861.

When Fort Sumter was attacked Blumenberg assisted in organizing the fifth Maryland infantry regiment, of which he was commissioned major. His efforts for the Union cause won for him the hatred of the Secessionists, forcing him to be guarded constantly to prevent their attacking and hanging him. He first served near Hampton Roads, was later attached to Mansfield's corps in the peninsular campaign, and commanded his regiment as colonel at Antietam, where he was severely wounded in the thigh by a sharpshooter. This ultimately caused his death. He returned home, and was confined to his bed for several months.

President Lincoln appointed Blumenberg provost marshal of the third Maryland district, with headquarters at Baltimore. He held this office from 1863 to 1865, making himself very unpopular by a strict enforcement of the laws. President Johnson appointed him to a position in the revenue department, and commissioned him brigadier-general United States volunteers, by brevet. For a long time resident in Baltimore, he was extremely popular with the German and the Hebrew element of that city. He held the office of president of the National Schuetzen-Verein of America, and was an active member of Har Sinai congregation and of the Hebrew orphan asylum.

Bibliography: *Biographical Cyclopedia of Representative Men of Maryland and the District of Columbia*, p. 477, Baltimore, 1879; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 199, 200, Philadelphia, 1895; Isaac Markens, *The Hebrews in America*, pp. 131, 132, New York, 1888; *Appleton's Annual Cyclopedia*, i. 613, new series, New York, 1877, for 1876.

A. A. M. F.

BLUMENBERG, MARC A.: American musical critic and editor; born at Baltimore, Md., May 21, 1851; educated in the public schools of that city, and later at the College of Loyola. After a thorough course in the various branches of music, he became musical critic of the Baltimore "American," and subsequently was associated with the Baltimore "Sun" in a similar capacity. In 1879 he removed to New York, where, in the following year, he established the "Musical Courier," one of the most influential musical weekly papers in existence, with branch offices in Germany, France, England, and Italy. Blumenberg is president of the Blumenberg Press Corporation, and a member of the Social Science Association of New York.

Bibliography: *Who's Who in America.*

A. J. So.

BLUMENFELD, ARON WOLFF: German composer; born at Kurnik, Posen, Feb. 29, 1828. In 1846 he went to Berlin, where he studied with Rungenhagen, and afterward established himself as a teacher and composer. His more important works are an opera entitled "Künstlerleben," and a can-

tata first performed in 1851. Among his pianoforte compositions — mostly *morceaux de salon* — are the following: "La Fée Dansante," op. 9; "L'Espérance," waltz, op. 20; "Les Adieux de Berlin," op. 22; "Deutscher Triumphmarsch"; "Hochzeitsmarsch," op. 32; "Aldeutschlands Klage," funeral march, op. 40. An interesting compilation is the "Blumenlese," concert-music for 6 to 20 instruments arranged in a series of 96 separate books, many of them consisting of several numbers, and containing arrangements of German, Russian, Norwegian, American, English, French, and other songs, and transcriptions of dances, marches, operatic pieces, and various other selections from the works of Schumann, Lindblad, Seifert, Blomquist, and many other composers.

Bibliography: Mendel, *Musik-Lexikon*; Schirmer's *Catalogue*.

S. J. So.

BLUMENFELD, BERISH: Galician Hebraist; flourished in the first half of the nineteenth century. He was one of the wealthy Hebrew scholars of that part of Poland who contributed much to the spread of knowledge among their brethren, and whose work in the field of Neo-Hebraic literature was a true labor of love. Blumenfeld is the author of a German translation of the Book of Job, which he published with a Hebrew commentary (Vienna, 1826). His views on the authorship and date of Job were the subject of an interesting correspondence with S. D. Luzzatto, who insisted that Job was one of the oldest books of the canon. Blumenfeld also corresponded with Isaac Beer Levinsohn and assisted in the spread of the latter's works. He was an intimate friend of Simson Bloch ha-Levi, who dedicated to him his Hebrew translation of Manasseh b. Israel's "Vindiciæ Judæorum." A poem, "Motar ha-Adam" (Superiority of Man), by Blumenfeld, is published in "Bikkure ha-'Ittim," iv. 150–158.

Bibliography: *Kerem Ḥemed*, i. 53-58; *ib.* ii. 123-125; *Sefer ha-Zikronot*, pp. 71, 72; Fürst, *Bibl. Jud.* i. 123.

S. P. Wi.

BLUMENFELD, FEITEL (FADEI): Russian rabbi; born in 1826; died at Kherson Dec. 4, 1896. He graduated from the rabbinical college at Jitomir, and for about forty years officiated as rabbi in Kherson and in the Jewish agricultural colonies of Kherson and Bessarabia, in whose development he always took an active part. He introduced many useful reforms in the Jewish community of Kherson, and, being familiar with the Jewish question in Russia, was repeatedly summoned by the government to the conferences of Jewish rabbis at St. Petersburg. He contributed largely to the Jewish-Russian periodicals "Russki Yevrei" and "Razsvyet," especially on the Russian-Jewish agricultural colonies.

Bibliography: *Luaḥ Aḥiasaf*, 1897.

H. R.

BLUMENFELD, HERMANN FADEYEVICH: Russian lawyer, son of Feitel (Fadei); born in Kherson Sept. 2, 1861; received his education at the high school of his birthplace. He was graduated in 1883 from the New-Russian University of Odessa, which awarded him a gold medal and a prize for his treatise on the various kinds of landed property in Old Russia, entitled "O Formakh Zemlevladyeniya v Drevnei Rossii," Odessa, 1883. Blumenfeld has published an article on Crimean-Tatar landed property, entitled "Krimsko-Tatarskoe Zemlevladyenie," Odessa, 1888. He has been an extensive contributor to the Russian-Jewish periodicals "Voskhod," "Yevreiskoe Obozryenie," and others. His articles deal especially with the economic, industrial, and commercial activity of the Jews in South Russia.

Bibliography: Vengerov, *Kritiko-Biograficheski Slovar*, iii., St. Petersburg, 1892.

H. R.

BLUMENFELD, IGNATZ (ISAAC): Austrian publisher and merchant; born March 25, 1812, at Brody, Galicia; died Oct. 2, 1890, at Geneva, Switzerland. He was one of the wealthy Galicians who took delight in encouraging and spreading the new Hebrew literature. He visited Switzerland and Italy on a pleasure trip in the summer of 1834, and in the latter country met S. D. Luzzatto and J. S. Reggio, with both of whom he corresponded on literary subjects. He lived for several years in Odessa, between 1840 and 1850, and afterward returned to Vienna, where he remained until 1885, from which year until his death he lived in Switzerland.

Blumenfeld deserved well of modern Hebrew literature by his publication of four volumes of the "Oẓar Neḥmad," Vienna, 1856–63, a collection of literary letters on various subjects relating to the science of Judaism, which were thus made accessible to the average Hebrew scholar. These publications are to some extent a continuation of Goldenberg's "Kerem Ḥemed" and of the "Bikkure ha-'Ittim"; but they are more scientific and historical, giving less space to translations and to the feeble attempts at belles-lettres which filled so large a part of the former collections. Blumenfeld himself contributed very little to the "Oẓar Neḥmad," but Rapoport, Luzzatto, Geiger, and other learned contributors recognized the great service which he was rendering Jewish science by giving currency to works which, but for his generosity, would have remained unpublished.

Bibliography: *Oẓar Neḥmad*, i. 181; ii., Preface and p. 17; Letteris, *Mikteb Bne Kedem*, p. 104, Vienna, 1866.

S. P. Wi.

BLUMENFELD, J. C.: Polish litterateur and revolutionist; born about 1810; died before 1840. Blumenfeld was one of the leaders of a band of young Poles concerned in the Polish revolution of 1831. The rising having proved a failure, Blumenfeld fled to London, where he produced a fantastic work, "Ecce Homo im Process mit dem König und dem Priester, oder Die Selbsterlösung der Menschen, ein Evangelium vom Jüngsten Gerichte," 1835. An English edition, under the title "The New Ecce Homo at Issue with King and Priest," appeared in London in 1839. The work contains dialogues in prose alternating with verses, the main subject of which is the scheme of kings and priests to enslave humanity, including a compact between Rome and the Church to degrade Israel. The book shows some power, but is wild and wandering.

Bibliography: Grätz, *Gesch. der Juden*, xi. 468-470; *Cat. British Museum*, s.v.

H. R. J.

BLUMENFELDT, SIMON (called also **Simon Sofer**): Russian calligrapher; born in Mitau, Courland, 1770; died at the same place 1826. He possessed the gift of writing in characters so small that they could be read only by the aid of a microscope. The Lord's Prayer was thus written by him nine times on a piece of paper the size of a square inch. He could write readable letters and words even on the very edge of ordinary vellum paper. He was also a skilful draftsman, and he used to embellish his excellent pencil sketches with all kind of verses and sentences. He traveled extensively through Europe, and received rewards from many sovereigns. Blumenfeldt presented numerous script portraits to Emperor Alexander I. of Russia, and a Pentateuch in Hebrew, of the size of a finger, to Pope Pius VII. He left in manuscript: "Diaries of Travel"; "Pene Shim'on," a commentary on the Bible, published by his son Moses in his work, "Magid Mesharim," Hanover, 1851; "Tenaim u-Ketubah le-Shew'uot we-Purim," a humoristic poem.

BIBLIOGRAPHY: R. Wunderbar, *Gesch. der Juden in Liv- und Courland*, Mitau, 1853; idem, *Gesch. der Juden in Courland*, in *Literaturblatt des Orients*, 1849, No. 38, where the year of his birth is given as 1760; Benjacob, *Ozar ha-Sefarim*, p. 289.

H. R.

BLUMENSTOCK VON HALBAU, LEO: Austrian physician; born at Cracow March 11, 1838; died there Feb. 28, 1897. Educated at the gymnasium and university of his native town and at the university at Vienna, he was graduated as doctor of medicine in 1862. He engaged in practise as a physician in Cracow, and became privat-docent in 1864 and in 1869 assistant professor in the faculty of law in the university of that city. In 1881 he was appointed to the chair of forensic medicine in the same university by the medical faculty. He held also the position of "Landesgerichtsarzt" (medical expert at the judicial court), and was raised to the nobility with the name "von Halbau" in 1891. Blumenstock is the author of: "Zur Lehre von der Vergiftung Durch Cloakengas," in "Vierteljahresschrift für Gerichtliche Medizin," lviii., 2d part; "Die Wreden-Wendtsche Ohrenprobe und Deren Bedeutung in Foro," in "Wiener Medizinische Wochenschrift," 1875; "Tod Durch Dynamit," in Friedreich's "Blätter für Gerichtliche Medizin," 1876, 1877; "Ueber Aphasie," *ib.* 1878. He has also contributed many essays on forensic medicine to the Polish journals of Cracow, Lemberg, and Warsaw. From 1877 until his death he was editor of the Polish medical weekly "Przeglad Lekarski."

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BLUMENTHAL, HEINRICH: German manufacturer and philanthropist; born at Darmstadt, Hesse, March 12, 1824; died there March 27, 1901. Even as a boy his love for technical work was noticeable, in consequence of which his father sent him to the technical high school of his native town. On being graduated thence he went to Vienna, Nuremberg, and Paris, working in those cities as an ordinary mechanic, and thus acquiring extensive knowledge.

Returning to Darmstadt, Blumenthal started a factory for the manufacture of agricultural implements, which became one of the largest factories of steam threshing-machines in southern Germany. He took great interest in the improvement of the condition of the farmers, and urged the passage of laws for their benefit. He also organized and took a leading part in agricultural societies. During the Franco-Prussian war he was very active in sending relief to the Hessian troops at the front, and supported from his own means a hospital on his estate in Darmstadt.

Blumenthal did much for the beautifying of his native city and toward ameliorating the condition of the laboring classes. In acknowledgment of his services in this respect, one of the leading thoroughfares in Darmstadt was named after him.

It was his influence with the Grand Duke of Hesse, during the anti-Semitic movement in Germany, which caused the government of Hesse to take a decided stand against the agitators and to protect the Jews. For a quarter of a century Blumenthal was a member of the city council, and for more than two decades the president of the Jewish community of Darmstadt.

Blumenthal was an active philanthropist, supporting many benevolent societies of different creeds, and assisting the worthy poor. In appreciation of his services to city and state he received the title of "Kommerzienrath," and was decorated with the Hessian Ludwig cross, the Prussian Order of the Crown, the Hessian cross for merit, and the medal for non-combatants.

S. F. T. H.

BLUMENTHAL, JOSEPH: American communal worker; born in Munich, Germany, Dec. 1, 1834; died in New York March 2, 1901. In 1839 he went to the United States with his parents, and in 1854 entered business at Mariposa, Cal., remaining there for five years. He then moved to New York, where he remained for the rest of his life.

Soon after his return from California Blumenthal interested himself in military matters, and was for a time a staff officer of the third regiment of cavalry of the National Guard of the State of New York.

Blumenthal soon became deeply interested in political, social, and Jewish communal affairs. He, together with W. M. Evarts and Joseph H. Choate, was a member of the famous Committee of Seventy which was instrumental in the overthrow of the notorious Tweed ring. In 1873–74 and 1888–91 he served as member of the New York Assembly, in which he was appointed to important committees, and he was for several years head of the Bureau of Incumbrances. From 1893 to 1895 he was commissioner of taxes and assessments.

In Jewish communal affairs he displayed the greatest interest. As member, trustee, and president of the Congregation Shearith Israel he labored indefatigably. He was also affiliated with various orders, such as the B'nai B'rith and the Masonic fraternity, attaining to honors in their ranks. But the achievement to which he devoted the last fifteen years of his life was the establishment and maintenance, in conjunction with the Rev. Dr. Sabato Morais and other workers, of the Jewish Theological

Seminary, of which institution he was president from its foundation in 1886 until his death.

A. B. D.

BLUMENTHAL, MARK: American physician; born July 11, 1831, at Altenstadt-on-the-Iller, Bavaria.

He came to America with his parents in Aug., 1839, attended the academy at Chambersburg, Pa., the public and high schools at Philadelphia, Pa., and graduated as doctor of medicine from the College of Physicians and Surgeons at Columbia University, New York, in 1852. He was assistant physician at Blackwell's Island Hospital during 1851–52; deputy coroner of New York city in 1853; and visited Europe in 1854, attending hospitals in London, Paris, and Munich. On his return he was appointed resident and attending physician to Mount Sinai Hospital (then called Jews' Hospital), New York, from 1855 to 1859, organizing its medical administration and formulating its records and monthly reports as in use to this day. From 1862 to 1894 he was president of and physician to the Institution for the Improved Instruction of Deaf Mutes, founded and supported by Jews for the benefit of Jewish and other children.

The special features of the system of teaching adopted by Blumenthal, and which was then almost unknown in this country, were: (1) reading from the lips of the speaker; and (2) the use of articulate speech, instead of the finger and sign language (dactylology) then and still generally employed in most of the state institutions.

During the Civil war Blumenthal was surgeon-major in the Third Regiment, National Guard. Besides many professional offices, such as president of the Medical Union, of the Northwestern Medical and Surgical Society, and of the Medical Board of the United Hebrew Charities, Blumenthal was one of the founders of the Young Men's Hebrew Association, founder and president of the Sabbath Observance Society of New York, and president of the Jewish Chautauqua (1901–02). J.

BLUMENTHAL, NISSEN: Russian ḥazan; born in Jassy, Rumania, 1805; died in Odessa Feb. 9, 1902. Though educated for the rabbinate, his excellent voice and musical ability fitted him for a ḥazan. He emigrated to Russia, became cantor of Berdychev and also of Yekaterinoslav, and in 1841 was made chief cantor of the Brody congregation of Odessa, which position he held for fifty-five years, when old age forced him to retire. His son Leonhard, a singer in the Kharkov operahouse, died before him. Blumenthal was confined to his home by paralysis for the last six years of his life. His fortune was left to the choir of the temple which he made famous. He was the model "chorḥazan" of Russia, and did much to introduce systematic singing and the use of musical notes in Russian synagogues. P. Minkovsky declares his compositions more characteristically Jewish than those of the great cantors of Western countries.

Bibliography: *Allg. Zeit. des Jud.* 1891, No. 24, and 1902, No. 14; P. Minkovsky, in *Ha-Shiloaḥ*, viii., Nos. 4 and 5; *Ha-Meliz*, xl., No. 39; *Ha-Zefirah*, xxix., No. 50; *Der Jud*, Supplement, Nos. 13 and 14, Cracow, 1902.

H. R. P. Wi.

BLUMENTHAL, OSKAR: German author and playwright; born at Berlin March 13, 1852. He was educated at the gymnasium and the university of his native town, and at the university at Leipsic, where, in 1872, he received the degree of doctor of philosophy. After having been editor of the "Deutsche Dichterhalle" in Leipsic, he founded in 1873 the "Neuen Monatshefte für Dichtkunst und Kritik." In 1875 Blumenthal moved to Berlin, where he became theatrical critic of the "Berliner Tageblatt," holding this position until 1887, when he opened the Lessing Theater, of which he was director till 1898. From 1894 to 1895 he was also director of the Berliner Theater. Since 1898 he has been engaged exclusively in literary work.

Oskar Blumenthal.

Blumenthal is well-known as a critic and playwright. His critiques in the feuilletons of the newspapers sparkle with humor, at the same time doing justice to authors and actors. His plays have had merited success, and many of them have been well received at the leading German theaters. As a theatrical manager he was very successful.

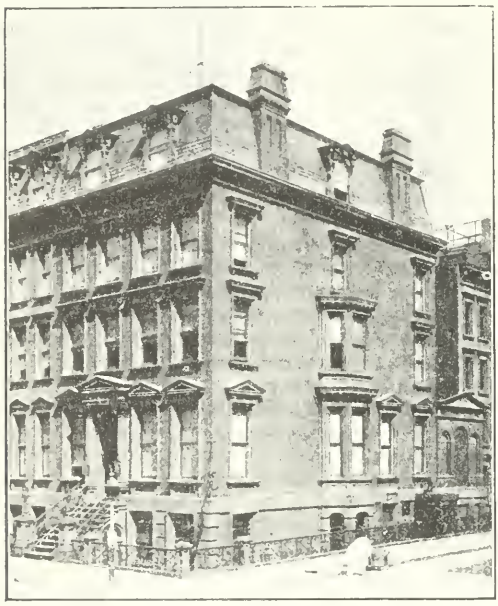
Blumenthal is the author of many plays and novels, among which may be mentioned: "Allerhand Ungezogenheiten," Leipsic, 1874, 5th ed., 1877; "Für Alle Wagen- und Menschenklassen," *ib.* 1875; "Bummelbriefe," Danzig, 1880; and the comedies "Der Probepfeil," 1882; "Die Grosse Glocke," 1887; "Der Zaungast," 1889; "Grossstadtluft," 1891; "Hans Huckebein," 1897; "Im Weissen Rössl," 1898, the last three together with G. Kadelburg; "Merkzettel," 1898; and "Verbotene Stücke," 1900. He also edited "Grabbe's Werke und Handschriftlicher Nachlass," *ib.* 1878.

Bibliography: Meyers, *Konversations-Lexikon*, s.v.; Brockhaus, *Konversations-Lexikon*, s.v.

S. F. T. H.

B'NAI B'RITH, or SONS OF THE COVENANT: The largest and oldest Jewish fraternal organization. It has (1902) a membership of about 30,000, divided into more than 330 lodges and 10 grand lodges, distributed over the United States, Germany, Rumania, Austria-Hungary, Egypt, and Palestine. It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones, for the purpose of instilling the principles of morality among the followers of the Mosaic faith—uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom—and of inculcating charity, benevolence, and brotherly love as the highest virtues. Political and religious discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order.

A constitution was adopted for the administration of the affairs of the Order; and in 1851, a sufficient number of lodges having been organized, the first grand lodge was established in the city of New York, and in the same year District Grand Lodge No. 2 was founded in the city of Cincinnati. The Order spread rapidly. Lodges were formed in nearly all of the Eastern and Western states; so that in 1856 District Grand Lodge No. 3 was instituted, with its seat in Philadelphia, Pa. The supreme authority was placed in a central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857 a membership of 2,889, with an accumulated capital of $78,000, was reported. At the same session the constitution was remodeled, giving



B'nai B'rith Building, New York.
(From a photograph.)

it a more democratic and representative character. A new ritual, the work of Dr. David Einhorn, was also introduced in keeping with the progressive spirit of the age.

A new era of development began in 1868, when, at a convention held in the city of New York, composed of representatives from each lodge, the present constitution was adopted. Meanwhile, three new grand lodges had been instituted: No. 4 in San Francisco, Cal.; No. 5 in Baltimore, Md.; and No. 6 in Chicago, Ill. The Order at that time numbered more than 20,000 members. Under the new constitution the supreme authority was placed in a president, to hold office for five years, and in an executive committee and a court of appeals, each of which was composed of one representative from each district, elected for five years. The first president was Julius Bien of New York, who had been the mastermind of the new constitution. He held the office until 1900, when he declined reelection on account of his advanced years; and Leo N. Levi of New York was unanimously chosen as his successor.

In 1873 another new grand lodge, No. 7, was added, which held jurisdiction over the Southern states. A new sphere opened for the Order in 1882, when Moritz Ellinger, as the deputy of the executive committee, instituted the first lodge in Berlin, Germany.

Meanwhile a number of institutions had arisen in the United States, founded and supported by the Order, such as the Orphan Asylum in Cleveland, housing nearly 1,000 inmates, supported by Districts 2, 6, and 7. Its erection was due to Benjamin F. Peixotto. Another institution is the Home for the Aged and Infirm at Yonkers, N. Y. The Atlanta Hebrew Orphan Asylum was established by District No. 5, through the influence of Simon Wolf of Washington, D. C. The Jewish Widows' and Orphans' Home of New Orleans and the Touro Infirmary at the same place are supported by District No. 7. Finally, the Denver National Jewish Hospital for Consumptives was established by District No. 2. The Order also established a public library, known as the Maimonides Library, in New York city; the B'nai B'rith Manual Training School at Philadelphia, and other educational institutions throughout the country. The Order presented to the United States a statue of Liberty, chiseled by Moses Ezekiel, a native of Cincinnati. At the suggestion of the Order, Benjamin F. Peixotto was commissioned to represent the United States as consul in Rumania, in order to influence the Rumanian government on the question of affording protection to its Jewish subjects. As there was no

Seal of the B'nai B'rith Order.

provision in the American budget for the maintenance of a consulate in Rumania, the Order provided the necessary funds.

Extension to Europe.

When, in 1885, a sufficient number of lodges had been founded to warrant the establishment of a grand lodge for Germany, Julius Bien visited that country to inaugurate it. Meanwhile the growth of the Order in Rumania and Austria-Hungary had led to the institution of grand lodges with seats at Bucharest and Prague, and to the establishment of many useful benevolent institutions.

In America the Order established the Menorah, a monthly magazine, edited first by Benjamin F. Peixotto, afterward by Moritz Ellinger, and for a time

by F. de Sola Mendes. In Vienna the Order publishes a quarterly review; in Berlin, a monthly report.

With the spread of the Order its usefulness as an international medium for the relief of the persecuted in various parts of the world has been established, and the principle of self-help has been inculcated in communities which had always looked to others for protection and aid. Of late the Order has established working relations with the great educational and relief associations of Europe, such as the Alliance Israélite Universelle of Paris, the Jewish Colonization Association of London, and the Israelitische Allianz of Vienna. At the Quinquennial Convention of the Order, held in Chicago (April 29 to May 3, 1900), a commission was appointed to invite the cooperation of all European and American kindred associations in instituting measures for the introduction of industries, agricultural employments, and modern education among the Jews of Galicia. The Order has also been active in finding employment for the Rumanian Jews, who through religious intolerance were compelled to leave their native country. This it does through the district lodges, which organize means whereby many individuals may, from time to time, obtain a livelihood by manual labor. Numbers of Rumanian Jews, on arriving in New York, are distributed among the district lodges.

During its existence the Order has expended millions of dollars in aiding the distressed among its members by means of donations to the sick, by loans, and by endowments to widows and orphans.

Immediately after the great storm at Galveston, Texas, Sept. 8, 1900, a fund of over $27,000 was contributed by the various lodges and members, and through the president, Leo N. Levi, it was employed to give a new start in life to Jewish sufferers by the storm. The fund was raised by telegrams in a few days, and the relief was almost immediate.

Following is a list of the district grand lodges, showing the jurisdiction of each, and the number of members:

District Grand Lodges.	Jurisdiction.	Number of Members.
No. 1.....	Massachusetts, New York, Rhode Island, Connecticut, Canada..	5,140
" 2.....	Colorado, Indiana, Kansas, Kentucky, Missouri, New Mexico, Ohio	3,100
" 3.....	Delaware, New Jersey, Pennsylvania, West Virginia.....	1,450
" 4.....	Arizona, California, Idaho, Montana, Nevada, Oregon, Utah, Washington, British Columbia.	2,400
" 5.....	District of Columbia, Georgia, Maryland, North Carolina, South Carolina, Virginia.....	753
" 6.....	Illinois, Iowa, Michigan, Minnesota, Nebraska, South Dakota, Wisconsin	1,965
" 7.....	Alabama, Arkansas, Florida, Louisiana, Mississippi, Tennessee, Texas.....	2,950
" 8.....	Germany.....	4,800
" 9.....	Rumania.....	900
" 10.....	Austria.....	1,000

Bibliography: *Jewish Times*, 1869–75; *Menorah Monthly* since its establishment to the present day; Reports of the executive committee of the Order, of grand lodges, and of lodges; the *Monatsberichte* of the German grand lodge; the *Vierteljahrschrift* of the Austrian Humanitäts Vereine; and the *American Jewish Year Book* (1900-01); Stevens, *Cyclopædia of Fraternities*, p. 207.

A. M. E.

B'NAI B'RITH MESSENGER. See Periodicals.

BNEI ZION. See Fraternities.

BOAR, WILD (distinguished from the **swine** merely by the designation as "swine of the forest," חזיר מיער [Hebr., "ḥazir"]): In Psalm lxxx. 14 the wild boar is introduced in a metaphor and described as coming out of the wood to root up the vine. Wild hogs have always been known in Palestine.

Richard Cœur de Lion is said to have had an encounter with a boar when crusading in that country, and the animal is still found in the morasses of the Jordan, around the Sea of Galilee, around Mount Tabor, and on the River 'Aujeh, north of Joppa (compare Thomson, "The Land and the Book," p. 49). See Swine.

J. JR. G. A. B.

BOAS, EDUARD: German author and traveler; born at Landsberg-on-the-Warthe Jan. 1, 1815; died there June, 1853. He was destined for a commercial career by his parents; and, for the purpose of acquiring a knowledge of international trade methods, was sent through southern Europe. Instead of turning the voyage to this account, Boas utilized the experience and knowledge gained in writing sketches, novels, and other literary productions. His first effort in this direction, "Deutsche Dichter," was published in 1837, followed three years later by "Nachträge zu Schiller's Sämmtlichen Werken." The next year he published a similar work on Goethe, and followed this in a few months by "Des Kriegscommissär Pipitz Reisen nach Italien"—a comic romance revealing considerable talent. In 1842 he wrote "Sprüche und Lieder eines Indischen Brahmanen"; and in 1844 "Pepita," a novel, and "In Skandinavien." His other works are: "Reiseblüthen aus der Oberwelt"; "Reiseblüthen aus der Sternenwelt"; and "Schiller und Goethe im Xenienkampf," 1852.

Bibliography: *Allgemeine Deutsche Biographie*, ii. 757; Meyers, *Konversations-Lexikon*, iii. 149.

S. E. Ms.

BOAS, IMAR: German physician and medical author; born at Exin, province of Posen, Prussia, March 28, 1858. After having completed his studies at the gymnasium, he attended the medical courses at the universities of Berlin, Halle, and Leipsic, graduating as doctor of medicine in 1880. In 1882 he established a practise in Berlin, studying especially the diseases of the digestive tract, and opening a dispensary and hospital for the diseases of the abdominal section of the alimentary canal, the first of its kind in Germany. Since then Boas has become a specialist in this branch of medicine.

Boas is the author of numerous essays and of the following works: "Diagnostik und Therapie der Magen-Krankheiten," Leipsic, 1890; "Diagnostik und Therapie der Darmkrankheiten," Leipsic, 1899. Since 1895 he has been editor of the "Archiv für Verdauungs-Krankheiten."

Bibliography: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BOAT. See Ship.

BOAZ.—Biblical Data: One of the relatives of Elimelech, husband of Naomi; a wealthy Judean, living at Bethlehem in Judah (Ruth ii. 1). He was one of the kinsmen of Ruth; as such he had the privilege of redeeming the family estate sold by Naomi after Elimelech's death. Therefore when Ruth appealed to his kinship, he redeemed the property (Ruth iii. 9, iv. 3). In consequence of this he had to marry Ruth, in order "to raise up the name of the dead" (Ruth iv. 5, 10). Their son Obed was, according to tradition, the grandfather of David (Ruth iv. 22).

J. JR. B. E.

—In Rabbinical Literature: Boaz is identified by some rabbis with the judge Ibzan of Bethlehem (Judges xii. 8). It is further said that he lost all his sixty children during his lifetime because he did not invite Manoah, Samson's father, to any of the marriage festivities in his house. For, since Manoah was at that time without children, Boaz thought that he need not consider on such occasions a childless man who could not pay him back in kind (B. B. 91a). According to Josephus, "Ant." v. 9, § 1, Boaz lived at the time of Eli. Boaz was a just, pious, and learned judge, and the custom of using the Divine Name in greeting one's fellow-man (Ruth ii. 4) formulated by him and his bet din received the approval of even the heavenly bet din (Mak. 23b; Yer. Ber. ix. 14c; Ruth R. to ii. 4).

His Conduct Approved.

Being a pious man, Boaz on his first meeting with Ruth perceived her conscientiousness in picking up the grain, as she strictly observed the rules prescribed by the Law (compare Gleaning of the Fields). This, as well as her grace and her chaste conduct during work, induced Boaz to inquire about the stranger, although he was not in the habit of inquiring after women (Ruth R. to ii. 5; Shab. 113b). In the conversation that followed between Boaz and Ruth, the pious proselyte said that, being a Moabite, she was excluded from association with the community of God (Deut. xxiii. 4). Boaz, however, replied that the prohibition in Scripture applied only to the men of Moab, and not to the women. He furthermore told her that he had heard from the Prophets that she was destined to become the ancestress of kings and prophets; and he blessed her with the words: "May God, who rewards the pious, also reward you" (Targ. Ruth ii. 10, 11; Pesiḳ., ed. Buber, xvi. 124a). Boaz was especially friendly toward the poor stranger during the meal, when he indicated to her by various symbolic courtesies that she would become the ancestress of the Davidic royal house, including the Messiah (Ruth R. to ii. 14; Shab. 113b). As toward Ruth, Boaz had also been kind toward his kinsmen, Naomi's sons, on hearing of their death, taking care that they had an honorable burial (Ruth R. to ii. 20).

Although Boaz was the prince of the people, he himself supervised the threshing of the grain in his barn, in order to circumvent any immorality or theft, both of which were rife in his days (Tan., Beha'ar. ed. Buber, viii.; Ruth R. to iii. 7). Glad in his heart that the famine was over in Israel, he sought rest after having thanked God and studied for a while in the Torah (Tan., *l.c.*; Targ. Ruth iii. 7; and Ruth R. *ib.*). Aroused out of his first sleep by Ruth, he was greatly frightened, as he thought that she was a devil; and he was convinced of the contrary only after touching the hair of her head, since devils are bald (Tan., *l.c.*). When he perceived the pure and holy intentions of Ruth he not only did not reprove her for her unusual behavior, but he blessed her, and gave her six measures of barley, indicating thereby that six pious men should spring from her, who would be gifted by God with six excellences (compare Isa. xi. 2; Sanh. 93b; Num. R. xiii. 11; Ruth R. and Targ. to Ruth iii. 15; the names of the six men differ in these passages, but David and the Messiah are always among them). Boaz fulfilled the promises he had given to Ruth, and when his kinsman (the sources differ as to the precise relationship existing between them) would not marry her because he did not know the Halakah which decreed that Moabite women were not excluded from the Israelitic community, Boaz himself married her (Ruth R. to iv. 1). Boaz was eighty and Ruth forty years old (*idem* to iii. 10), but their marriage did not remain childless, though Boaz died the day after his wedding (Midrash Zuṭṭa, ed. Buber, 55, below).

Boaz and Ruth.

Bibliography: D. Hartmann, *Das Buch Ruth in der Midrasch-Litteratur*, 1901.

J. SR. L. G.

—Critical View: The historical value of the genealogy (Ruth iv. 18–22) is denied by Wellhausen, Cornill, and modern critics generally. They suppose it to be the product of a tendency that existed at one period in post-exilic times, of finding a foreign origin for the most renowned families. But others are of the opinion that David's flight into Moab (I Sam. xxii. 3) is a circumstance that lends historical plausibility to the Moabitic origin of Ruth (so Kuenen, "Historisch-Critisch Onderzoek," etc., i., § 36, *g.*; Nowack, "Ruth," p. 184.

J. JR. B. E.

BOAZ, ISRAEL MICHAEL. See Cresson, Warder.

BOBOVNIA. See Minsk.

BOBRUISK: City in a district of the same name, in the government of Minsk, Russia; situated on the right bank of the River Berezina. It is mentioned the first time in official documents concerning Jews, issued in 1511. The inhabitants of Bobruisk, with those of other towns, petitioned King Sigismund to allow them to pay their taxes directly to the crown instead of the secretary of the treasury, Abraham Yesofovich. In a list of duties paid at the custom-house of Brest-Litovsk for the year 1583, a Jew named Ilya Lipshitz is mentioned as having sent merchandise to Bobruisk.

Bobruisk was of little importance until the early part of the nineteenth century, when, under Alexander I., it began to increase rapidly in population, on account of the important fortress he had erected there. It had (1898) 19,125 Jewish inhabitants in a total population of 35,177; and the district (inclu-

ding the city) has 49,858 Jews in a total of 256,095. It is a prosperous city. The commerce, consisting chiefly of dry-goods, grain, and wood, is mainly in Jewish hands.

The community is divided into Ḥasidim and Mitnagdim, who live harmoniously together. The present rabbi (1902) of the Ḥasidim is Shemariah Noah Shneierson, a descendant of the rabbis of Lyubavich. Raphael Shapiro, an excellent Talmudic scholar, is the rabbi of the Mitnagdim. Bobruisk possesses four official synagogues and many charitable and social institutions, among which the most noteworthy is a refuge for old men, which was founded by the philanthropist, Ḥayyim Boaz Rabbinowicz.

Bibliography: *Semenov*, i. 273; *Regesty*, Nos. 242, 642; *Keneset ha-Gedolah*, ii. 95 *et seq.*

I. Br.

In the district of Bobruisk there are at least 500 persons who depend for their subsistence mainly upon the cultivation of several deciatines of the soil. Most of the dairies are in the hands of Jews (110 families), who have lost all other resources for a livelihood since the introduction of the government monopoly of the liquor trade. In the vicinity of Bobruisk there are plantations, upon which about 100 Jewish girls work in the summer. In the town are 20 small factories which employ 120 Jews. The manufacture of leather goods is considerable, many of the large workshops producing uppers for shoes for export to the neighboring towns and villages. Brick-making is also well developed. There are about 3,139 Jewish artisans, 285 tailoring establishments (employing 367 hands), and 275 shoe- and boot-making establishments (employing 165 hands). There are 444 Jewish laborers, employed chiefly in carting (1902). The following charitable institutions have been established: a Jewish hospital, a cheap kitchen, an institution for the aged, a society for the aid of the sick poor at their homes, and a "Imilat-Khasodim," which lends money without interest. Besides the general schools, attended by comparatively few Jewish children, there are also schools for Jews exclusively: two private schools for girls (300 pupils), a female technical school (160 girls), a primary public school (160 boys), and the Jewish People's Technical School (60 boys).

On May 3, 1902, a fire destroyed the greatest part of the city, and thousands of Jewish families were rendered homeless ("Budushchnost," 1902, No. 17).

H. R. S. J.

BOCARA, ABRAHAM B. MOSES: Rabbi of the community of Leghorn Jews at Tunis, where he died in 1879. He was the author of "Ben Abraham," a work treating of difficult problems in religious law, and published at Leghorn, 1882, by his relative, Jacob Bocara. Several other writings of his are extant in manuscript form.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 29 *et seq.*

L. G. M. K.

BOCCACCIO, GIOVANNI, IN JEWISH LITERATURE: Among the translations into Judæo-German of popular books and legends, such as Bevis of Hampton, the Arthur legend, and Till-Eulenspiegel, there is one of seven stories from the "Decameron" of Boccaccio (1313-75). The translator, Joseph (of) Maarsen, published several Judæo-German works. The little volume of 36 folios appeared in Amsterdam in 1710 under the title "Schöne Artliche Geschichten," and contains, according to Steinschneider, the following tales: "Andrew of Perugia," "Beritola," "Gilford," "The Three Brothers," "Landolf," "The Daughter of the Sultan of Babylon," and "The Count of Anguerra." It may have been taken from the Dutch version of Boccaccio published in 1644. On the title-page the translator has printed a rimed account of the merits of the book, and speaks of editing parts ii. to v., in addition to part i. In the preface he says:

> "The book out of which I have copied these Ma'asim was over 100 years old; and at that time the Dutch language was much harsher than it is now. The kind and gentle reader will therefore excuse me, if my language here and there is not quite proper. I have tried to make it so that any one can understand me. I might have translated it into pure German (Sauber Deutsch); but then it would have been unintelligible in Holland. I could also have translated it into Dutch (Hollandsch-Deutsch). But then the 'Hoch-Deutsche Yehudim' would not have understood it. I have, therefore, written it in neither too high nor too low German."

He says, also, that he was careful not to introduce Hebrew words, as he holds it to be a sin to mingle the holy tongue with a strange one.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1507; idem, *Jewish Literature*, p. 250. On the influence of Boccaccio, see the remarks of Jost, printed in Brann's *Jahrbuch*, xi. 19, and Steinschneider, in *Monatsschrift*, xlii. 471.

G.

BOCHART, SAMUEL: One of the greatest scholars of the seventeenth century, and an illustrious representative of the science and theology of the French Reformed Church; born at Rouen in 1599; died in Caen, May 16, 1667. His parents were persons of note. After a thorough study of theology and the Oriental languages in France, England, and Holland, he was called as pastor to Caen in Normandy, where he died on the day that his only grandson had made a three hours' brilliant defense of certain philosophical theses at the Academy of Caen. He first attracted general admiration by engaging in a nine-days' debate with the Jesuit Véron, who was deputed by the government to travel through France with a view to the conversion of the Huguenots. The report of this debate was printed in 1630 at Saumur. Out of his scholarly preparation for sermons on Genesis came the two monumental works by which Bochart's name is still known: "Geographia Sacra seu Phaleg et Chanaan," 1646, the first part of which, "Phaleg," treats of the names contained in the Table of Nations in Gen. x., while the second part, "Chanaan," is devoted to the colonies and the language of the Phenicians; and "Hierozoicon sive Bipartitum Opus de Animalibus Sacræ Scripturæ," 1663, a marvelously erudite collection of everything contained in Biblical, classical, and Oriental literature on the animals mentioned in the Bible. [Much of the material of these two works is still of value.—T.]

Bibliography: Herzog-Hauck, *Real-Encyklopädie*, s.v.; Stephanus Morinus, *De Clarissimo Bochatvo et Omnibus ejus Scriptis*, reprinted in the Leyden edition of Bochart's works.

T. K. H. C.

BOCHIM: Name of a place near Beth-el. The Septuagint reads in Judges ii. 1, "The place of weeping to Beth-el and to all Israel." It may be identical with Beth-el itself (see Moore, Judges, *ad loc.*).

J. JR. G. B. L.

BOCHNER, ḤAYYIM B. BENJAMIN ZE'EB: Cabalist, Talmudist, and grammarian; born at Cracow, Galicia, in the first quarter of the seventeenth century; died at Fürth, Bavaria, Feb. 2, 1684. He was the son of one of the wealthiest Jews of Cracow, who owned a stone mansion and two adjoining stores on Casimir place, a street otherwise uninhabited by Jews.

Bochner received both a rabbinical and a liberal education, and was a pupil of Israel Ganz—whose daughter he afterward married—and of the cabalist and grammarian Jacob Temerls. On the death of his father (1647) Bochner became heir to a portion of his father's business and other properties; but he sold his share to his three brothers and one sister, receiving in lieu a weekly allowance in order to be able to pursue his studies. He established at his own house a free rabbinical school, and enjoyed the friendship of Lipmann Heller and other renowned scholars. Having received a call to Ebenfurth, and afterward to Lackenbach, as rabbi and head of the bet din, he continued to keep up a yeshibah in both places. For reasons he himself gives in the introduction to his book, "Or Ḥadash" (New Light), he removed to Vienna, where he stayed until the expulsion of the Jews from that city in 1670.

Bochner, who combined a spirit of observation with his extensive Talmudical knowledge, and who while traveling had seen a great deal of the world, spent the rest of his life in writing and publishing books and in editing other valuable works. He wrote: (1) The above-mentioned "Or Ḥadash," a compilation of laws concerning the ritualistic benedictions, in which he embodied the "Or Yisrael" of his teacher Israel Ganz, and selections from some works of his own; *e.g.*, "Birkat ha-Neḥenin" (Benedictions for Enjoyments), which formed part of another work, "Orḥot Ḥayyim" (The Ways of Life), a commentary on Isaac Tyrnau's "Minhagim." These works he published, first separately with approbations by Lipmann Heller and Isaac Eulenburg in 1659, and then as a whole, Amsterdam, 1671. (2) "Patora di Dahaba" (Table of Gold), a compendium of the Shulḥan 'Aruk, which remained unpublished. (3) "Mayim Ḥayyim" (Living Waters), containing homilies and comments on Bible and Talmud according to the four methods: (פרד"ס) Peshat, Remez, Derush, and Sod. (4) "Ilana di Ḥayye" (The Tree of Life). (5) "Toẓeot Ḥayyim" (The Issues of Life), on grammar, Hamburg, 1710. (6) בית תפלה ("The House of Prayer"), a grammatical and mystical commentary on the prayer-book, together with all the laws concerning prayers; also under the title "Arba'ah Roshim" (Four Divisions), on account of the four different treatises it contains. (7) "Luaḥ Ḥayyim" (Tablet of Life), a work on dietetics, Cracow, 1669, erroneously ascribed to a certain Raphael, and translated into Latin by Wagenseil, 1687.

Bochner also edited the "Midrash Konen," Amsterdam, 1669; the "Sefer ha-Niḳḳud" (Book of Vocalization), on Hebrew grammar, and "Sod ha-Ḥashmal," a cabalistic work, both by Moses Gikatilla, Cracow, 1648; and "'Iyyun Tefillah" (Book on Meditation of Prayer), by Ḥayyim Rashpitz, Amsterdam, 1671.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 825; Benjacob, *Oẓar ha-Sefarim*, p. 487; Michael, *Or ha-Ḥayyim*, No. 861; Dembitzer, *Kelilat Yofi*, ii. 112; David Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, 1889, pp. 192, 193; Wolf, *Bibliotheca Hebræa*, iv. 1190.

K. S. R.

BOCHNIA, AUSTRIA. See GALICIA.

BOCK, ALFRED: German novelist; born at Giessen, Hesse-Darmstadt, Oct. 14, 1859. He received his education at the gymnasium and the university of his native town, and traveled through Denmark, Italy, Turkey, and Greece. He now (1902) lives in Giessen.

Bock is the author of: "Gedichte," Dresden, 1889; "Aus einer Kleinen Universitätsstadt," Giessen, 1896; "Wo die Strassen Enger Werden," Berlin, 1898; "Die Pilastermeisterin," *ib.* 1899; "Bodo Sikkenberg," *ib.* 1900; "Der Flurschütz," *ib.* 1901; "Kinder des Volkes," *ib.* 1902. He has also written some dramas, of which may be mentioned: "Die Alte Jungfer," "Die Prinzessin von Sestri," and "Der Gymnasialdirektor."

S. F. T. H.

BOCK, M. H.: German educator; born at Magdeburg, 1784; died at Leipsic April 10, 1816, while on a journey. He was one of the ablest modern Jewish teachers in Germany at the beginning of the nineteenth century; and the fashionable private school (Lehr- und Bildungsanstalt) which he founded in 1807 at Berlin, and to which Christian as well as Jewish pupils were admitted, enjoyed a great reputation. He was also for some time tutor at the Kölnisches Gymnasium in Berlin. After his death his school was conducted by I. M. Jost.

He wrote the following essays and works: (1) "Nachrichten von der Lehr- und Bildungsanstalt Jüdischer Familien," Berlin, 1807 (part of this is reprinted in "Sulamith," ii. 2, 39 *et seq.*); (2) "Hebräisches A B C Buch," Berlin, 1812; (3) "Katechismus der Israelitischen Religion," Berlin, 1814; (4) "Moda' l'Yalde B'ne Israel: Israelitischer Kinderfreund," a manual of the rudiments of knowledge, in Hebrew, German, and French, for the instruction of Jewish children at home and at school, 3 vols., Berlin, 1811–12; (5) in collaboration with David Fränkel, "Die Fünf Bücher Mosis, mit Moses Mendelssohn's Uebersetzung in Deutschen Lettern," Berlin, 1815; (6) "Predigt am Sabbath nach der Erscheinung des Königlichen Ediktes: die Bürgerlichen Verhältnisse der Juden in den Preussischen Staaten Betreffend in Erbauungen," ed. by Kley and Günsburg, i. 448 *et seq.*; (7) "Predigten zur Kirchlichen und Häuslichen Erbauung," Berlin, 1824, published by his brother, A. Bock, a convert to Christianity.

BIBLIOGRAPHY: *Sulamith*, iv. 2, 358 *et seq.*; Fürst, *Bibliotheca Judaica*, i. 124; Kayserling, *Bibliothek Jüdischer Kanzelredner*, i. 411.

S. M. K.

BODEḲ. See BEDIḲAH.

BODEK, HERMAN: Galician Hebraist; born in Brody Sept. 27, 1820; died at Leipsic Aug. 19, 1880. He was descended from a highly respected family, and was the son-in-law of S. L. Rapoport. For a long time he lived in Leipsic, where he was translator of Hebrew at the courts of law, and was also engaged in business.

Bodek was well acquainted with rabbinical and Neo-Hebraic literature, and contributed articles on various subjects to the Jewish periodical press of several countries. He was the author of "Eleh Dibre ha-Berit" (These Are the Words of the Covenant), Leipsic, 1880, a catechism of the ritual signs, allegories, and objects of Freemasonry. It was based on the works of O. Marbach and R. Fischer on that subject, and was intended mainly for Jewish Masons in the Orient, or for those in Europe who could not read any language other than Hebrew. Bodek was himself a member of the Apollo Lodge of the Masonic Order in Leipsic.

Bibliography: *Allgemeine Handbuch der Freimaurerei*, p. 18, Brockhaus, Leipsic, 1879; Zeitlin, *Bibliotheca Hebraica*, p. 36; Lippe, *Bibliographisches Lexicon*, i. 577–578.

L. G. P. Wi.

BODEK, JACOB, OF LEMBERG: Galician Hebraist; died at Lemberg 1856. He published "Ha-Ro'eh v-Mebakker Sifre Meḥabre Zemanenu" (Spectator and Critic of Contemporary Works), which contains long articles from his own pen, from that of his brother-in-law, A. M. Mohr, and others, against the works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (part i., Lemberg, 1837; part ii., Ofen, 1839). Later he published, in conjunction with Mohr, a periodical entitled "Jerusalem," which appeared at irregular intervals (vol. i., Zolkiev, 1844; ii., Lemberg, 1845; iii., Prague, 1845). He republished with notes the chronicles of Abraham Trebitsch, "Ḳorot ha-'Ittim," which cover the period from 1741 to 1801, and "Ḳorot Nosafot," a continuation until the year 1850 (Lemberg, 1851). His biography of his friend, R. Ẓebi Hirsch Chajes of Zolkiev, appeared in "Ha-Maggid," i., Nos. 8–11.

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 35–36, Leipsic, 1891.

S. P. Wi.

BODENHEIMER, LEVI: Consistorial rabbi at Krefeld, in the Rhine province; born Dec. 13, 1807, at Carlsruhe; died Aug. 25, 1867, at Krefeld. He occupied the position of rabbi at Hildesheim in 1837. Bodenheimer published: (1) "Das Testament Unter Benennung einer Schenkung, nach Rabbinischen Quellen" (Krefeld, 1848); (2) "Das Paraphrastische der Arabischen Uebersetzung des R. Saadja Gaon"; (3) וזאת הברכה (the Blessing of Moses); and (4) האזינו (the Song of Moses), the last two being scientific comparisons of the translations contained in Walton's Polyglot, with a special reference to the Greek and Arabic variants.

Bibliography: Lippe, *Bibliographisches Lexicon*; Winter and Wünsche, *Die Jüdische Litteratur*, iii.

S. J. D. B.

BODENSCHATZ, JOHANN CHRISTIAN GEORG: German Protestant theologian; born at Hof, Germany, May 25, 1717; died Oct. 4, 1797, at Baiersdorf near Erlangen. In his early education at the gymnasium of Gera he became interested in Oriental and Biblical subjects through his teacher, Schleusner; and later (1733), at the Jena University, he took up Oriental languages as a special study.

Bodenschatz entered the Church, and was vicar of Uttenreuth, ultimately (1780) becoming superintendent at Baiersdorf. He devoted his life to Jewish antiquities, and is said to have made elaborate models of the Ark of Noah and of the Tabernacle in the wilderness. In 1748 he summarized the results of his researches in his "Kirchliche Verfassung der Heutigen Juden, Sonderlich Derer in Deutschland" (in four parts, Erlangen). This important work gives, besides a short history of the Jews, which is derived mainly from Schudt and Basnage, a full account of Jewish ceremonial, drawn by the author from both written and oral sources and illustrated with engravings. Of these engravings some are imitated from Picart, but most of them were especially designed and engraved for the work; several have been reproduced in the Jewish Encyclopedia.

Bodenschatz generally gives an accurate account of Jewish ceremonial and custom, and without bias; his work is consequently an original source for the actual practise of Jewish ceremonial in mid Germany in the first half of the eighteenth century. A second edition appeared at Frankfort in 1756 under the title "Aufrichtig Deutschredende Hebräer, oder Die Gebräuche und Ceremonien der Juden."

Bibliography: *Allg. Deutsche Biographie*, s.v.

T. J.

BODENSEE. See Constance, Lake of.

BODENSTEIN, JULIUS: German landscape-painter; born in Berlin Aug. 4, 1847. He studied at the Berlin Academy under Schütze and Hermann Schnee, and in 1873 went to Munich, where he became a pupil of Ad. Lier. He is prominent as a painter of subjects from nature, his "Twenty-five Views in the High Alps" (1879) being very artistic productions. In 1883 he exhibited "Isle of Sylt" at Munich. Among his other works are: "Approaching Storm in the Jura Mountains," "View Near Irafoi with Glaciers," "Oyster-Fishing on the North Sea," and "Twilight on the Isle of Sylt."

Bibliography: *Cyclopedia of Painters and Paintings*, i. 172, New York, 1887; H. A. Müller, *Allgemeines Künstler-Lexikon*, s.v.; Kohut, *Berühmte Israelitische Männer und Frauen*, part vii., 298, Leipsic, 1900.

S. A. M. F.

BODLEIAN LIBRARY: The well-known University Library at Oxford, England. The building which at present forms the reading-room of the Bodleian Library was begun in 1444 by Humfrey, duke of Gloucester, and received continual accessions of books. Its life as a library, however, lasted little more than a century; for in the troubles that followed the Reformation it suffered the same fate as other abodes of religion and learning. Its manuscripts were burned or sold as waste paper, and its fittings treated as so much timber. The history of the present collections, therefore, begins with the refoundation by Sir Thomas Bodley in 1598. Whether any Hebrew works were included among Bodley's own gifts is uncertain. The earliest recorded donation of the kind is a Hebrew lexicon presented by John Savile in 1601, which was followed by Hebrew manuscripts from Dr. John Lhuid in 1602.

It was not till 1640 that the Hebrew collection began to assume any importance. In that year about forty-eight manuscripts were received from Sir Kenelm Digby and Archbishop Land; and in 1654 John Selden bequeathed to the university such of his Talmudical and rabbinical books as were not already to be found in the library. But by far the greatest part of the present treasures of the Bodleian was acquired by purchase. Thus in 1693 Pococke's library of 420 manuscripts (including a number in Hebrew) was bought for £600, and 600 manuscripts of Huntingdon's for £700. In the eighteenth century very few acquisitions were made; but in 1817 the great Canonici collection, including 135 manuscripts on vellum, chiefly in Hebrew, was bought for £5,444, and twelve years later the still more important library of R. David Oppenheimer (of Prague) was acquired at a cost of £2,080. The importance of this addition may be estimated from the fact that it consisted of 780 manuscripts and over 4,000 printed books, embracing every department of Jewish literature and learning. The collection is still called by the name of the original owner, and subsequent acquisitions were till recently referenced as Oppenheimer additions, the whole being housed together in the "Hebrew Room," where an engraved portrait of the rabbi may be seen presiding over this monument of his learned industry.

Early Donations and Purchases.

EWER WITH HEBREW INSCRIPTION, IN THE BODLEIAN LIBRARY.
(From a photograph specially taken for the "Jewish Encyclopedia.")

The Bodleian thus rose at once into the front rank of Hebrew libraries. But its value was still further increased soon afterwards. In 1815 about 483 printed volumes from the library of Gesenius were purchased, as well as 320 books from a Berlin bookseller. In 1848 the manuscripts (862 volumes) belonging to H. J. Michael were bought for £1,030, but his large collection of 5,171 printed volumes went to the British Museum. Two years later considerable additions were again made by the purchase of sixty-two manuscripts and numerous printed volumes from various sources. The last two collections bought thus *en bloc* were seventy-two Reggio manuscripts in 1853, and a number of volumes in 1864.

The Oppenheimer and Michael Collections.

During the last thirty years the Hebrew collection has steadily increased in value, chiefly through the watchfulness and discrimination of the late Oriental sub-librarian, Adolph Neubauer. Besides other manuscripts, he was the means of acquiring a number of Karaite and Yemen manuscripts, as well as a great quantity of fragments from the Cairo "genizah," which are now bound up in about 180 volumes. It is to be feared, however, that the time for startling purchases is past. The important private collections have mostly gravitated to the large libraries; the competition between buyers is keener than ever before; while lack of funds and the serious demands made by other branches of learning on the resources of the Bodleian and of the University alike threaten to hinder further development on any large scale.

In the above account only the more striking acquisitions have been noticed, and these very briefly. Further information will be found in the various catalogues. The Pococke and Huntingdon manuscripts, with others, are described in John Uri's catalogue, published in 1787. For the Oppenheimer manuscripts a catalogue was issued, in Hebrew and Latin, at Hamburg in 1826. For the Michael collection a catalogue was published by Steinschneider and Zunz, Hamburg, 1848. A conspectus of all the Hebrew manuscripts in the library is appended by Steinschneider to his great catalogue, or rather

Catalogues.

bibliography, of the printed books. All these, however, are now superseded by Neubauer's "Catalogue of Hebrew Manuscripts," published in 1886, containing 2,602 numbers, to which a supplement is in course of preparation, dealing with subsequent additions, about 300 volumes up to the present time. For the printed books the indispensable and only guide is Steinschneider's "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," published in 1860, of which an interleaved copy in the library is kept up to date by manuscript additions.

Outside the Hebrew manuscripts and books, the chief object of Jewish interest at the Bodleian is a bronze ewer 9¾ inches high, and 30 inches at greatest circumference, found in a Suffolk brook in 1698. It bears a Hebrew inscription showing it to have been presented by "Joseph, son of the martyred Rabbi Yehiel." The precise object for which it was used is doubtful; some think as a "charity box," others as a laver for washing the dead.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. xlv.-li.; Neubauer, *Cat. Bodl. Hebr. MSS.* pp. v., vi.; *Catalogue Anglo-Jewish Historical Exhibition*, No. 1; Macray, *Annals of the Bodleian Library*, 2d ed., Oxford, 1890.

J. A. Co.

BODO: Bishop and chaplain of Emperor Louis the Pious. After a dissolute life at court, he made (838) a pilgrimage to Rome, was converted to Judaism, assuming the name of Eleazar, and married a Jewess. He then went into military service at Saragossa. Bodo incited the Moorish government and the people to oppose the Spanish Christians, who asked aid of the king of the Franks. In 840 he corresponded with the knight Pablo Alvaro of Cordova, a baptized Jew; each convert endeavoring in vain to lead the other back to his old faith. Many of their letters have been preserved.

BIBLIOGRAPHY: Florez, *España Sagrada*, vol. xi., ep. xiv.-xx.; compare pp. 19 *et seq.*; Kayserling, in *Monatsschrift*, 1860, pp. 244 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 136 *et seq.*

G. H. V.

BODY IN JEWISH THEOLOGY: In Hebrew the idea of "body" is expressed by the term "basar" (Assyrian, "bishru"), which, commonly translated "flesh," originally denoted blood-relation, clan (see Gen. ii. 23, 24), the physical appearance being regarded as the evidence of consanguinity, and only secondarily the "body," and hence the general state or condition of man, or man as a creature of flesh, and finally mankind, "all flesh" (Isa. lxvi. 23). A less frequently employed term is "gewiyah," which with rare exceptions is used to designate not the living body, but the corpse. The Greek translators employ σάρξ, or, rarely, σῶμα, the former, in accordance with Greek usage, generally in the plural. In later Hebrew the words "geshem," "gushma," and "guph" were used, or the combination "basar wa dam" (σάρξ καὶ αἷμα). This latter phrase implies the distinction between God and man, as, for instance, in contexts contrasting "the Holy One, blessed be He!" with "the king of flesh and blood," which contrast is rooted neither in the thought of man's sinfulness over and against the perfection of the Creator nor in the opposition of the material to the spiritual—the antithesis posited by Philo between the ψυχή or the νοῦς on the one hand, and the σῶμα, the "dead nature of ours," on the other—but in the conception of man as a weak, dependent, and mortal creature.

According to Gen. ii. 7 the body is formed of dust and is, therefore, frail and mortal. It will return to dust, whence it was taken (*ib.* iii. 19). It lives because the spirit of life was breathed into it (*ib.* ii. 7; Ezek. xxxvii. 8).

The defiling character of the dead or the diseased body, which is so prominently referred to in the purity laws in the Levitical code, has, by the modern critical school, been recognized as belonging to a range of ideas universally found in all religions at a certain stage of their development, and as being an adaptation of observances pertaining to an anterior phase of religious thought and practise. Speculations on the nature of sin, and its seat in the body of man, do not lie within the plane of the unreflected religious consciousness which is characteristic of Old Testament literature and life.

The following may be accepted as representing the rabbinical views on the nature, the function, and the destiny of the body.

Rabbinic Conception.

In accordance with the Book of Genesis, man is considered to be created of two originally uncombined elements, soul and body; the former coming from the higher world, and the latter taken from the lower (Gen. R. viii. 14; Ḥag. 16a). The destiny of the latter is to serve the former, and it is organized to fulfil the Torah. The dust of which the body of man (Adam) was formed was composed of contributions from all the regions of the earth (Sanh. 38a; Rashi to Gen. ii. 7).

A shapeless body ("golem") came from the hand of the Creator (Gen. R. xiv.), and filled the whole earth, or, according to another version, reached from earth to the sky. Bisexed, this creature had also two faces until, through the later differentiation according to sex, man found in woman his counterpart. This (ultimate) body of man retains (in the nails) traces of an original coat of light (Rashi on Gen. ii. 21), but as now constructed it consists of 248 members (bones) and 365 nerves (compare Targum Yer. to Gen. i. 27), which numbers are assumed to correspond to the number of the mandatory and prohibitive commandments of the Law (see Anatomy).

The psychology of the times connecting certain functions of the soul with certain organs of the body is recognized in the rabbinical writings; while symbolism in reference to the various purposes of the organs and the processes of physical life also holds a place in the anatomical science of the Talmudical teachers. As to the relation which the body holds to the soul, and the questions when the soul enters the body, whether the soul is preexistent, and whether for every newly created body there is also a newly created soul, opinions differ; though the majority are in favor of the preexistence of the soul.

The body is *not* regarded as impure. The adjective "ṭamé" (impure), used of the body in contrast to the pure soul (Mek., Beshallaḥ, Shirah, 2; compare Sanh. 91a, b), refers rather to the physical process through which the body is produced from a "malodorous" drop (Abot iii. 1). To strain the meaning of the word "saruḥah," used to convey

this idea, as does Weber ("Alt-Synagogale Theologie," p. 229), is inadmissible. The body is the seat of the "yeẓer hara'" (evil inclination). This latter is natural and necessary; it is not in itself a manifestation of congenital sinful depravity (Gen. R. ix.).

Body and Soul.

Body and soul are alike responsible for deeds committed (Tan., Wayikra, 6) (see Yeẓer Hara'). Aaron ben Elijah, the Karaite ("Ez Ḥayyim," cxii.), bases upon this responsibility of the body an argument in favor of resurrection (compare the parable of the blind and the lame in Rabbi Judah ha-Nasi's argument before the emperor Antoninus, Sanh. 91b).

To provide food and drink and dress in proper quantity and becoming style is a religious duty (Maimonides, "Yad," De'ot, v.). Mutilations of the body are prohibited (Lev. xix. 27, 28; Deut. xxiii. 3).

Even after death the body was regarded as demanding respectful treatment. Once the "temple" (tabernacle) of the soul and its servant, the cerement of dust was to be guarded against sacrilegious dissection (Ḥul. 11b). Hence the Levitical laws rendering impure the persons touching the dead body, according to the explanation of R. Johanan ben Zakkai (Yad. iv. 6; Num. R. xix.; see also Einhorn, "Ner Tamid," pp. 83 *et seq.*, Philadelphia, 1866).

The body decays; but it will rise again at the time of the resurrection. The bodies of the risen are reproductions of those which they tenanted while living: cripples and the deformed will rise with the old deformities (Gen. R. xiv., xcv.) (see Luz and Resurrection). Early Talmudic conceits ascribe feeling to the body even after death (Shab. 152b; see Ḥibbuṭ ha-Ḳeber; Wolff, "Muhamed. Eschatologie," p. 62. Leipsic, 1872).

Post-Talmudic Judaism virtually accepts the foregoing views, as does, for instance, Saadia, "Emunot we-De'ot," vi., where he controverts the idea that the soul is abused by being made to reside in the body. The latter is the soul's necessary agent, and this body is the one best suited for the ends of man. The body is not impure. The Law declares certain secretions of the body to be unclean, but only after they have left, not while they are in, the body (Baḥya ben Joseph, "Ḥobot ha-Lebabot"). The human body evidences the Creator's wisdom (see Baḥya ben Joseph).

Later Views.

Like a red thread through the speculations of the medieval Jewish and Arabic thinkers runs the doctrine of the four elements. Man being the microcosm, and the world the macrocosm, the effort is made to establish a correspondence between the body of the former and that of the latter. The four elements are discovered in the four humors of man's body. Israeli's work on the elements, based upon the "Sefer Yeẓirah," influenced all subsequent thinkers in this direction. In Donolo and in Ibn Gabirol there is the theory that the blood in man corresponds to the air; the white humor, to the water; the black humor, to the earth; and the red bile, to the fire. The five senses of man are also very prominent in the symbolic and allegorical interpretation of the Biblical texts. Ethics and poetry as well borrowed instruction and inspiration from the five senses (Kaufmann, "Die Sinne," Leipsic, 1884) (see Adam). The body of man was thus studied from many points of view, but was always regarded as a marvelous construction witnessing to the wisdom of the Creator, whose praise was sung in benediction (Ber. 60a). The latter, after dwelling on the wonderful adaptability of the bodily organs to their functions, names God as "the Healer of all flesh and the wonderful Artificer."

It may be noticed that Reform Judaism has relinquished the belief in the resurrection of the body. The catechisms and prayer-books of the modern synagogues, however, teach that "the body is intended by the Creator to be the servant of the immortal soul, and as such is not congenitally depraved." "This very body—woven of dust—Thou hast dignified to be a dwelling-place of Thine, a minister unto Thy spirit. Even it issued pure from Thine hand. Thou hast implanted in it the capacity for sin, but not sin itself" (David Einhorn's "Prayer-Book," 2d Eng. ed., Chicago, 1896, part ii. 207).

K. E. G. H.

BOESCHENSTAIN, JOHANNES (sometimes spelled **Boeschenstein**): German Hebraist; born at Eslingen in 1472; said to have been of Jewish parentage, this statement, however, being denied by himself. He was among the earliest to revive the study of Hebrew in Germany, having been a pupil of Moses Möllin and a teacher of Hebrew at Ingolstadt in 1505, at Augsburg in 1513, and at Wittenberg in 1518. He produced an elementary grammar at Augsburg in 1514, another at Wittenburg, 1518 (second edition, Cologne, 1521), and in 1520 edited Moses Ḳimḥi's מהלך at Augsburg, whither he had returned. During a wandering life he taught Hebrew at Nuremberg, Antwerp, and Zurich; at the last-named place having the reformer Zwingli among his pupils.

Boeschenstain gave particular attention to the Jewish prayers; publishing a German translation of some, in 1525, under the title "תפלות העברים, Vil Guter Mahnungen," and, in the same year, at the end of his edition of Ruth, the prayers for the dead. The Jewish grace before and after meals he translated in 1530.

Bibliography: L. Geiger, *Das Studium der Hebräischen Sprache in Deutschland*, 1870, pp. 54, 135; *Allg. Deutsche Biographie*, iii. 184; J. Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 27 *et seq.*, 212; Steinschneider, *Cat. Bodl.* col. 803 and Add.; idem, *Handbuch*, p. 23; *Zusätze*, p. 358; *Zeit. für Hebr. Bibl.* ii. 54 (with full bibliography).

T. J.

BOETHUSIANS (ביתוסים): A Jewish sect closely related to, if not a development of, the Sadducees. The origin of this schism is recounted as follows by the Midrash: Antigonus of Soko having taught the maxim, "Be not like the servants who serve their masters for the sake of the wages, but be rather like those who serve without thought of receiving wages," his two pupils, Zadok and Boethus, repeated this maxim to their pupils. In the course of time they were understood to express thereby the belief that there was neither a future

world nor a resurrection of the dead; and the consequence was that these pupils of Zadok and Boethus renounced the Torah and founded the sects of the Sadducees and the Boethusians. They lived in luxurious splendor; using silver and golden vessels all their lives, not because they were haughty, but because (as they claimed) the Pharisees led a hard life on earth and yet would have nothing in the world to come (Ab. R. N. v., ed. Schechter, p. 26. The text is corrupt. According to one version, Zadok and Boethus were themselves the founders of the sects).

Origin of Name.

Historical in this story is the statement that these two sects denied the immortality of the soul and resurrection. Again, the Midrash is on the whole correct in saying that the sects found their followers chiefly among the wealthy; but the origin of the sects is legendary. The Mishnah, as well as the Baraita, mentions the Boethusians as opposing the Pharisees in saying that the sheaf due at the Passover (compare 'OMER) must be offered not on the second feast-day, but on the day after the actual Sabbath of the festival week, and, accordingly, that Pentecost, which comes seven weeks and one day later, should always be celebrated on the Sabbath (Men. x. 3; compare also Ḥag. ii. 4). In another passage it is narrated that the Boethusians hired false witnesses in order to lead the Pharisees astray in their calculations of the new moon (Tosef., R. H. i. 15; Bab. *ib.* 22b; Yer. *ib.* ii. 57d, below; compare Geiger, "Urschrift," pp. 137, 138). Another point of dispute between the Boethusians and the Pharisees was whether the high priest should prepare the incense inside or outside the Holy of Holies on the Day of Atonement (Tosef., Yoma, i. 8; Yer. *ib.* i. 39a). The parallel to the last-named passage (Yoma 19b) has "Sadducees" instead of "Boethusians"; and in other passages the Talmud undoubtedly uses these two terms indifferently in designating the same sect. Graetz's assumption, therefore, that the Sadducees were the political and the Boethusians the religious opponents of the Pharisees, is untenable.

The prevailing opinion now is that the Boethusians were only a variety of the Sadducees, deriving their name from the priest Boethus. Simon, son of Boethus from Alexandria, or, according to other sources, Boethus himself, was made a high priest about 25 or 24 B.C. by Herod the Great, in order that Boethus' marriage with the latter's daughter Mariamne might not be regarded as a mésalliance (Josephus, "Ant." xv. 9, § 3; xix. 6, § 2. This Mariamne II. must be distinguished from the first of the Hasmonean Mariamnes). Furthermore, to the family of Boethus belonged the following high priests: Joezer, who filled the office twice (*ib.* xviii. 1, § 1); Eleazar (*ib.* xvii. 13, § 1); Simon Cantheras (*ib.* xix. 6, § 2); his son Elioenus (*ib.* xix. 8, § 1); and the high priest Joshua b. Gamla, who must also be included, since his wife Martha (Miriam) belonged to the house (Yeb. vi. 4). The hatred of the Pharisees toward this high-priestly family is shown by the words of the tanna Abba Saul b. Baṭnit, who lived about the year 40 of the common era at Jerusalem (Pes. 57a; Tosef., Men. xii. 23). It must be especially noticed that "the house of Boethus" heads the list of the wicked and sinful priestly families enumerated by Abba. It is, however, only an assumption—although a highly probable one—that the Boethusians were the followers of this Boethus and members of his family; for the assumption is not proved, as there may have been another Boethus who really was the founder of the sect. As the beginnings of this sect are shrouded in obscurity, so also is the length of its duration. The Talmud mentions a Boethusian in a dispute with a pupil of Akiba (Shab. 108a; Soferim i. 2); yet it is probable that the word here means simply a sectarian, a heretic, just as the term "Sadducee" was used in a much wider sense later on. A Boethus, son of Zonim, and nearly contemporaneous with Akiba (compare Yer. *l.c.* 10b), is mentioned in the Mishnah (B. M. v. 3); he was not, however, a Boethusian, but a pious merchant. A Palestinian amora, *c.* 300 C.E., was also called "Boethus." Compare HIGH PRIESTS, PHARISEES AND SADDUCEES.

A High-Priestly Family.

BIBLIOGRAPHY: On the origin of the Sadducees and the Boethusians, see E. Baneth, *Ueber den Ursprung der Sadokäer und Boethus äer* in Berliner-Hoffmann, *Magazin*, ix. 1–37, 61–95 (also printed separately, Dessau, 1882); Geiger, *Urschrift*, 1857, pp. 105 *et seq.*; Grätz, *Gesch. der Juden*, iii. 89, 223, 4th ed.; Schürer, *Gesch.* ii. 217–218, 409–419. For a complete bibliography see PHARISEES AND SADDUCEES.

K. L. G.

BOGNAR, FREDERIKE: German actress; born at Gotha Feb. 16, 1840. Her father was a singer, and Frederike was destined for a musical career. After appearing a few times in children's parts in Budapest, she was sent to Munich to study music under Mme. Behrend-Brandt, who was her aunt. She sang for some time on the concert platform, but finally decided to become an actress. After studying under Denker, and later under Laube, she made her début at Zurich in 1856. In the following year Bognar went to the Hamburg Stadttheater, where she remained until 1858, when she went to the Hofburgtheater, Vienna, with which she was associated until 1870. In that year she began a starring tour that lasted for several years. Bognar then went to the Deutsches Landestheater in Prague, and in 1892 joined the Deutsches Volkstheater in Vienna.

In her younger days Bognar played the parts of *Gretchen*, *Clärchen*, *Thekla*, *Desdemona*, *Emilia Galotti*, *Marie* in "Herz und Welt," *Ophelia*, *Louise Miller*, *Lady Tartuffe*, and *Marguerite* in "La Dame aux Camélias." Later in life she portrayed *Medea*, *Maria Stuart*, *Frau Alving* in "Die Gespenster," *Judith*, and *Pompadour*.

BIBLIOGRAPHY: *Das Geistige Wien*, p. 44; Brockhaus, *Konversations-Lexikon*, iii. 241, Appendix, p. 176; Flüggen, *Bühnen-Lexikon*, p. 31.

S. E. Ms.

BOGOLYUBSKI, ANDREI: First grand duke of Russia (1169–74). He conquered Kiev after the death of Vladimir Monomakh (1169), but selected the northern city of Vladimir as the capital of the kingdom. At that time Kiev was an important commercial center with a considerable Jewish population, the Jews controlling the trade between western Europe and the Far East. The Jewish travelers

Benjamin of Tudela (1160–73) and Pethahiah of Regensburg (1175-85) visited the city. Admission to service in the prince's militia ("druzhina") of old Russia was not confined to any nationality or creed, and the soldiers enjoyed many liberties. Bogolyubski was the first Russian autocrat, and he curtailed many of these privileges of the druzhina. Besides this, Christianity had made considerable progress in Russia, so that the religious freedom of the militia was also attacked. Bogolyubski, who surrounded himself with foreigners from all countries, both Christian and non-Christian, took pride in showing them the splendid church of the Virgin in Vladimir, in order that those of a different religion might be attracted to the Greek Orthodox Church and be baptized. The chronicler of Kiev praises Bogolyubski especially for his Christian deeds and his conversion of many Bulgars and Jews. It was probably two of these converts, ANBAL THE JASSIN, and Ephraim Moisich, who took part in the successful conspiracy against the life of Bogolyubski. The latter, having banished his brothers and all the boyars who would not implicitly obey him, had become gradually more tyrannical, forgetting that he had been elected by the people. He burdened the latter with heavy taxes, and at his pleasure sentenced them to death. Thus it is not strange that Jews, even though his confidential servants, took part in the conspiracy. The terrible cruelties perpetrated by Bogolyubski's favorite, the bishop Fiodor, cast a deep shadow upon the reign. Nevertheless, he must have had many devoted subjects among the Jews, as is evident from the lamentations of his servant Kuzmishev after the assassination: "Even the Bulgars and the Jews and the pagans weep for you."

BIBLIOGRAPHY: Bestuzhev-Ryumin, *Istoria Rossii*, i., part ii. p. 114; Zabyelin, *Istoria Russkoi Zhizni*, ii. 421; Karamsin, *Istoria*, 2d ed., ii. 316; Kostomarov, *Russkaya Istoriya*, i. 87; *Ipatyevskaya Lyetopis*, pp. 164, 165; *Sofiskaya Lyetopis*, pp. 164, 165; *Regesty*, Nos. 174, 175; Pethahiah of Regensburg, *Sebub*, p. 2, Jerusalem, 1872; Benjamin of Tudela, *Masaot*, i. 3, London, 1841; Harkavy, *Bogolyubski*, in *Ha-Karmel*, 1867.

H. R. M. R.

BOGROV, GRIGORI ISAACOVICH: Russian writer; born March 13, 1825, in Poltava; died May 10, 1885, at Derevki, government of Minsk. He received his early education from his father, who was a Hebrew scholar and who left in manuscript a Hebrew work on astronomy. Grigori devoted himself exclusively to the study of the Talmud and rabbinical literature until his marriage at the age of seventeen. He then without a teacher studied Russian, German, and French, and also learned to play the violin with a certain amount of skill. Being unhappy in his family life, he separated from his wife.

In his first work, "Zapiski Yevreya" (Memoirs of a Jew), Bogrov portrays the vicissitudes of his life and his surroundings. This was published in the "Ote Chestvennyya Zapiski," 1871–73, and in book form in 1874. Although by reason of its style and its descriptions of Russian and Russo-Jewish life his work is considered a valuable contribution to Russian literature, yet the author's undignified revelations of his family affairs called forth severe criticism.

Having established his reputation as a writer, Bogrov moved from South Russia to St. Petersburg, where he occupied himself entirely with literature. In the last years of his life Bogrov joined the Greek Orthodox Church, and married again.

Besides the above-mentioned work he published: "Yevreiski Manuskript," St. Petersburg, 1876; "Nyezhny Bratetz," St. Petersburg, 1878; "Zhit' ili ne Zhit' Yevreyam Povsemyestno v Rossii," in "Slovo," 1872, No. 2; "Lassall's Tovo Svyeta," in the same journal; and many other novels and sketches from Russo-Jewish life, which appeared in the periodicals "Razsvyet," "Yevreiskaya Biblioteka," "Russki Yevrei," and "Voskhod," from 1879 to 1883.

BIBLIOGRAPHY: Vengerov, *Kritiko-Biograficheski Slovar* iii., s.v., St. Petersburg, 1895.

H. R.

BOGUSLAV: Town in the government of Kiev, Russia. It is mentioned in official documents dated 1195. Nothing is known of the date of the Jewish settlement there. Russian and Polish historians record that Boguslav was one of the cities which suffered most severely from the uprising of Chmielnicki; Jewish sources, however, do not mention it among the communities destroyed. The town has a population of about 12,000, of which 10,000 are Jews. In 1809 a Jewish printing-office was established in Boguslav, and the first work published there was "Besamim Rosh," by Joseph Katz.

BIBLIOGRAPHY: *Semenov*, i. 288; *Spisok Yevreiskikh Izdanii*, p. 3, St. Petersburg, 1894.

H. R. I. BR.

BOHEMIA: * Crown land in the northernmost part of the Austro-Hungarian empire. The history of the first settlement of Jews in Bohemia is wrapped in legend. The oldest Jewish sources designate Bohemia as "Erez Kena'an," that is, "Slavonia" (so called because these districts plied a vigorous trade in slaves, in which traffic Jews themselves took part), under which term, however, in a larger sense the countries eastward as far as Kiev are to be understood (Zunz, "Ritus," p. 72; Ar. pp. 54, 131, 989; Salf. p. 151; Vita s. Alberti, in Grätz, "Gesch. der Juden," vi. 68). In Ar. p. 29, an archbishop asks for a Jewish or a Slavonic physician, and in *ib.* p. 50 Ibrahim ibn Ya'akub speaks of "ailments of the Slaves" (see "Reisebericht über die Slavischen Länder" published by F. Westberg in the publication of the St. Petersburg Academy, Nov., 1899). Jews resident there are called "Bene Het" (Children of Heth). Inasmuch as intercourse with the East was always very active (Ar. p. 50; M. pp. 31, 363, ["Erez Yawan"]; Güdemann, "Gesch. des Erziehungswesens," i. 114), and in view of the fact that there are Byzantine resemblances in the older ritual of the Prague Altschul, it is supposed that the earliest Jewish settlers in Bohemia came from the East. In the train of the Germans at the time of the Black Death, Jews also found their way into Bohemia from Germany (Pod. pp. 10 *et seq.*), and they were joined by coreligionists from France (Rapoport, "Introduction to Gal 'Ed"), Poland, Austria (Kisch, M. p. 25) and Hungary. Their

* For the full titles of works cited under abbreviations, see Bibliography at the end of the article.

vernacular was Slavonic, as appears from the explanations of words given by Jewish writers and from proper names current in the Middle Ages (M. pp. 26, 31, 318, 372; Sp. Ur. pp. 24 *et seq.*; Pod. p. 21; Grün, p. 14).

Early Settlements.

The first accredited statement concerning the residence of Jews in Bohemia comes from Leitmeritz, where they, as well as others who brought salt or other goods into the town, had to pay a toll to the Stephan's Church (1067) (Ar. p. 66). But the first actual settlement was in PRAGUE, which is described in Jewish divorce papers as "the city called Mezigrade (מזיגרדא), situated on the river Vltava (וולטווא), and on the Bottich (בוטיך) stream." This specification points to the oldest portion of the city, called Vysehrad, as the scene of the first Jewish settlement. There and in the Prague Vorstadt (probably the present Altstadt), closely adjoining the former ghetto (now the Josephsstadt), lived alongside of other merchants and immigrant Germans (1091) "many Jews very rich in gold and silver" (*ib.* p. 77). They held the same legal standing as the Germans and French (*ib.* p. 78; compare pp. 106, 198, 200, 254). The first Crusade and the attendant persecutions of the Jews found the Israelites of Prague prepared for a brave defense of their lives, supported by Duke Vratislav II., as well as by the bishop Cosmas; but the temporary absence of the duke in 1096 at once caused excesses to break out in Prague, Vyšehrad, and Bubenium (*ib.* p. 92; Salf. p. 151). Jews who had been compulsorily baptized in 1096, sought to emigrate in 1098 to Poland or Hungary with their possessions; but the duke, who had been apprised of their intention, stripped them of their property, leaving them only the barest necessities of life (Ar. p. 95). In spite of these sufferings, the beginnings of scholarship are exhibited in a ritual question addressed by the Jews of Prague to Moses B. Jekuthiel in Mayence (Grün, p. 9).

They seem to have gradually recovered some of their former favor. In 1124 the Jew Jacob, who after his baptism had become a favorite of Vratislav I., and had risen to be vice-dominus at his court, returned to Judaism and removed the Christian altar and holy relics from a synagogue. He was immediately arrested by his royal master and thrown into prison. The Jews are said to have offered three thousand pounds of silver and a hundred pounds of gold for his ransom (Ar. p. 101).

Toleration.

The prohibition against holding Christian slaves was in all probability disregarded in Bohemia as it was in Moravia, and that by the Christian "slaves" themselves, who enjoyed kindly treatment at the hands of their Jewish masters (Fr.-Gr. p. 10). The attitude of the Church toward the Jews was on the whole benevolent (Ar. p. 101). The community, which in 1142 suffered the loss of its synagogue and many houses by fire, probably during the siege of Prague by Conrad II. of Znaim (*ib.* p. 106), displayed a lively interest in theological studies, which led to close relations with the neighboring congregation of Regensburg, and even with the scholars of northern France. In Prague there lived the Tosafist Isaac b. Mordecai, known as R. Isaac of Prague; in Bohemia lived also Moses b. Jacob and Eliezer b. Isaak, mentioned in the Tosafot. Isaac ben Jacob ha-Laban (from "Albis," the Elbe, Bohemian "Laba") was a rabbinical teacher in Prague, and the brother of Pethahiah of Regensburg, who set out on his travels from Prague (*ib.* p. 131; Grün, p. 10).

The Fourteenth Century.

In the thirteenth century the circumstances of the Jews were even more favorable. On leaving the country for a journey they had to pay a lighter tax even than the Christian clergy (Ar. p. 186). In 1235 they extended their settlements into the plains of Bohemia (Pod. p. 6). Though it is true that in that year the Jews contemplated leaving Bohemia in expectation of the Messiah's coming (Ar. p. 211), this was not due in any way to oppression. All their old privileges were secured to them; the friendly bull of Innocent IV. (1254) was confirmed by Ottocar II., and, in expressed opposition to the hostile resolutions of the Vienna council, was again confirmed in 1267 (*ib.* pp. 255, 257; Wertheimer, p. 172). The following regulations applied to the Jews in Bohemia as well as to the king's other Jewish subjects: a Christian might testify against a Jew only in conjunction with another Christian and a Jew; a Jew was to be tried only in the synagogue (with "coram suis scolis," in Ar. p. 255). In disputes between Jews the decision was not to rest with the municipal judges, but with the lord of the manor or the chief chamberlain; the Jewish judge had jurisdiction in such cases only if the charge had been brought originally before him. Desecration of the Jewish cemetery was punishable with death, the offender's property escheating to the head of the state. A Jew could not be compelled to deliver upon a Jewish festival a pledge upon which he had lent money. In loan transactions with the Church the Jew was advised for his own good—as also by the municipal laws of Iglau, 1249 (*ib.* p. 244)—to exercise especial caution.

Jews were also found in Tachau, among them being Moses ben Ḥisdai, "one of the grays of Bohemia." His contemporaries were Jacob, son of the above-mentioned Isaac ha-Laban, and Abraham ben Azriel called Isaac Or-Zarua, whose history seems to have been intimately associated with Prague, and whose teachers were counted among the scholars of that city. A Pentateuch commentary was written by a disciple of Judah the Pious, who lived probably in Bohemia. In the second half of the thirteenth century, a grammarian, Jekuthiel b. Judah ha-Kohen or Solomon ha-Naḳdan, lived in Prague. Thus Saadia, Ḥayyug, Ibn Ezra, and Maimonides, together with the exegetes of northern France, may be said to have found a new home in Bohemia (M. pp. 31, 316, 360; Grün, ii. 13).

A fitting prelude to the horrors of the fourteenth century was afforded by the massacre of the Prague community, which, it would appear, had its own quarter, the "Vicus Judæorum," as early as 1273 (Grün, p. 24). In 1290 (Wertheimer, p. 175) and 1298 Rindfleisch's robber-band (Grün, p. 16), fell upon the ghetto there, to avenge an alleged insult to the host. As early in the century as 1305 the charges of ritual murder which sprang up

in so many German towns found victims in Prague (Kohut, "Gesch. der Deutsch. Jud." p. 162). In 1321 seventy-five Jews were burned at the stake there ("Jahrb. Gesch. der Jud." iv. 147). John of Luxemburg in 1336 plundered the synagogues because by the newly introduced customs duty he could not quickly attain his end (Grün, p. 17). In the same year 53 Jews were burned in Prague ("Jahrb. Gesch. der Jud." iv. 147). At the instigation of the Armleders and their like the Jews in Budweis (Wertheimer, p. 177), where there were in 134 three families, had increased considerably in numbers; those in Czaslau, Prichowitz, and Neuhaus were plundered and murdered (Salf. p. 240). The archbishop of Prague, Arnest I., in 1347 made new charges against them (Wertheimer, p. 173); but they were shielded by the utterance of the emperor Charles IV. in that year, who said that the Jews were his "serfs" ("Kammerknechte"), and that his rights in them must be respected (M. 1894, p. 371). His representative in 1339 likewise protected certain Jews, who had been baptized and had reverted to Judaism again, from the vengeance of the Church; for his humane interference he was promptly excommunicated (Wertheimer, p. 175). On the other hand, however, Charles IV. felt himself justified in considering all the property of his "serfs" as quite his own, and at his pleasure released debtors to the Jews from their obligations. He divided with his nobles the possessions of the Jews massacred in the fearful outbreaks of 1348 and 1349 which accompanied the Black Death in Prague and Eger (*ib.* p. 174; Salf. pp. 250, 268; Kohut, *ib.*; concerning the Jews in Eger, see Wertheimer, p. 176; for those in Kolin: M. 1894, p. 220). All these bloody scenes of the century were brought to a fitting close with the repeated massacres excited in 1388 by the charge of ritual murder (Wertheimer, p. 74); in 1389, by the charge of insulting the host (Salf. p. 306; Zunz, "Ritus," p. 127), during which latter outbreak even the gravestones in the Jewish cemetery were broken, the Altschul synagogue burned, and the walls of the Alt-Neuschul synagogue streaked with the blood of Jewish martyrs (Pod. p. 84; see Abigdor Kara's elegy). Finally, in 1391 the charge of poisoning the wells was made, on which occasion Lipmann of Mühlhausen was among the sufferers (Kohut, *ib.* p. 318).

Such an unbroken period of suffering could not but result in the most terrible conditions, but the worst feature, particularly in Prague, was a system of shameful espionage and denunciation of the authorities which raged for more than two centuries, and which sometimes involved rabbis and wardens of the congregations. As lords of their "serfs," Wenzel and Sigismund frequently exacted scrupulous compliance with their alleged "rights" over the Jews (Wertheimer, p. 177; "Zeit. für die Gesch. der Juden in Deutschland," ii. 173; on the relations between Wenzel and Abigdor Kara, and between the Jews and Hussites, see Güdemann, "Gesch. des Erziehungswesens," iii. 154, and Berliner, "Aus dem Leben," etc., p. 55). The Jews were no longer, together with the trade-gilds, considered privileged traders. The fifteenth century witnessed a constant succession of massacres and pillagings (Wertheimer, p. 175), 1422, 1448, 1476 (compare "Gal 'Ed," Nos. 5, 50), etc., which, in part, were no doubt to be ascribed to the turmoil of the Hussite wars, but also to the blood accusation in Trient, 1476. The congregation in Eger alone shows satisfactory development; with it, especially with its teacher Nathan, Isserlein b. Pethahiah kept in touch (M. pp. 18, 134; compare pp. 316, 322).

The Fifteenth Century.

The pretentious resolution of the imperial Diet in 1501 (Wertheimer, p. 178), never again to expel Jews from Germany, was very quickly belied by the expulsions of 1503, 1504, 1506, 1507, 1512, and 1516. A similar decree of 1520 was revoked in consideration of a very heavy money contribution (*ib.* pp. 175, 177; Pod. p. 40; "Jahrbuch," *l.c.* p. 147). Systematic persecutions took place under the fanatical Ferdinand I.; in 1527 he confirmed that high-sounding resolution which had been agreed to by Ladislaus II., but in 1541 he negotiated with the Bohemian nobles for the expulsion of the Jews. For the first time a charge of high treason was made against them; they were charged with intriguing with the Turks; and Ferdinand was most zealous in the restoration of the almost forgotten regulations concerning the distinctive Jewish garb (1541, 1544, 1551 ["Zeit. für die Gesch. der Juden in Deutschland," i. 251], 1571). In 1540 (Kohut, *ib.* p. 554; formerly every scholar had to pay two pfennig for his writing materials; Wertheimer, p. 181) he imposed a special property tax upon the Jews, compelling each one to swear upon the Decalogue as to the value of his possessions. In 1541 (*ib.* p. 179) the Jews, with the exception of fifteen families, were expelled from Prague, greatly to the satisfaction of Luther (Grätz, "Gesch. der Juden," ix. 313), Ferdinand's bitterest enemy. In 1554 they were welcomed back again, in return for heavy financial considerations; in 1559 they were again expelled, to be readmitted two years later ("Gal 'Ed," p. 22; Pod. p. 42). Again, in 1562–64 the edict of expulsion was launched against them (Wolf, Th. p. 61, note), but the warmth with which the empress (Pod. p. 42) and archdukes pleaded the part of the Jews was at least a gratifying incident of the decree. In 1568 they were expelled from Kolin and Kuttenberg, and in 1571 from Mattersdorf ("Hebr. Bibl." iv. 149).

Expulsions.

The internal development of the community meanwhile had progressed satisfactorily. In 1512 the first Hebrew book was printed in Prague; the Jewish printing business founded there by the Gersonides remained the distinguishing feature of the community until the eighteenth century. In 1547 the censorship made itself felt ("Gal 'Ed," p. 20), and in 1559 suspicions professed concerning the Jewish prayer-book led to an examination in Vienna of all Hebrew books that could be seized in Prague. Even matters of internal management were not free from the interference of the authorities; *e.g.*, the confirmation of the rabbi Abraham b. Abigdor, called "Abraham of Prague" (Kohut, *ib.* pp. 361, 582; compare "Gal 'Ed," p. 121). Unfortunate contentions in the congregation resulted in 1567 in the transfer of the superintendence of Jewish affairs to the Bohemian chambers ("Zeit. für die Gesch. der Juden in Deutschland," i. 310).

But in the last third of the sixteenth century the circumstances of the congregation changed for the better and were brighter than ever before. Trade with the interior of Austria, and with Bavaria and Saxony, which the Jews controlled, and the financial transactions of the imperial house enriched Mordecai Meisel, the well-known benefactor of the congregation. He built the synagogue named after him, half a century after Aaron Meshullam b. Isaiah Horwitz had established the Pinkus synagogue ("Gal 'Ed," p. 24). Conjoined with Meisel we find as friend and counselor Löw b. Bezaleel, "the chief Rabbi Löw" (founded, in 1654, in conjunction with Eliezer Ashkenazi, the burial society; on his celebrated audience with Rudolph II. see Pod. pp. 1, 2, 3). The historian, geographer, and astronomer, David Gans, and Lipmann Heller of Wallerstein, author of the "Tosafot Yom-Tob," were their contemporaries and fellow-countrymen.

Mordecai Meisel.

Maximilian II. and Rudolph II., in whose time the Prague congregation attained its highest development (in 1609 the first rabbi is recorded in Jung-Buntzlau; see Grünwald, "Jungbunzlauer Rabbiner"), were followed by Ferdinand II., who distributed all manner of favors to the Jews in the hope of securing their conversion. His court-steward, Jacob Bassevi (Bathsheba) Schmieles, was raised by him to the nobility as "Von Treuenberg." The first step hereunto was taken by the institution of the Jesuits' sermons, to which the Jews were compelled to listen (1623 and 1630). But the Passau expedition of 1611 (Zunz, "Ritus," p. 129; "Gal 'Ed." p. 13); the Thirty Years' war (Kisch, Pr. pp. 7, 10), in which the Jews of Bohemia remained loyal to the emperor, receiving in return the protection of his generals (for a letter by Torstenson protecting Jung-Buntzlau see "Zeit. für die Gesch. der Juden in Deutschland," i. 288), and being especially rewarded by the emperor for their defense of Prague against the Swedes; the conflagrations ("Jahrbuch," *l.c.* p. 147) of 1654, 1679, and 1689; the invasion by the French in 1680 (Kohut, *ib.* p. 654)—all brought severe sufferings to the Jews of Prague. Their numbers were increased by emigration from Vienna and in 1650 from Poland (at the head of the latter being Ephraim Cohen of Wilna; see K. Of. pp. 14, 18), in compensation, as it were, for those who at the expulsion of 1542 left Bohemia with Jacob Pollack and Solomon Shechna b. Joseph to settle in Poland. In 1636 the congregation contained 7,815 souls, in 1679 only 7,113 ("Zeit. für die Gesch. der Juden in Deutschland," i. 317). The Prague community attended to the assessment and collection of the taxes from the provincial congregations, and the rabbi was appointed upon the city-tax commission, a circumstance which in 1625 subjected Lipmann Heller to the machinations of Jewish informers (Wolf, Ferd. p. 17). The "Prague Purim," on Heshwan 14 (Kisch, Pr. p. 12), and the "Vorhang Purim," on Tebet 22, are memorials to-day of events happening in the seventeenth century. In 1627 the Prague Jewish quarter was independent of municipal authority, governing itself. Celebrated teachers at that time were Salomon Ephraim Lenczyz and Isaiah Horwitz, while Joseph Salomon del Medigo ended his checkered career here.

The eighteenth century, which in its last quarter was to see the gates of the ghetto flung wide open, was marked by a blot upon the reign of Maria Theresa, which all the formal edicts of toleration could never remove. The confiscation of their books in 1715 had reminded the Jews of their utterly defenseless condition (M. pp. 41, 359). They may have hoped to recover grace by their conspicuous loyalty, shown first in 1741 on the occasion of the birth of Joseph II. and the empress' first visit to the church (Kohut, *ib.* p. 655), and again particularly at the walls of Prague in 1742 and 1743, where with permission of their rabbi, Jonathan Eybeschütz, they stanchly fought against the French even on the Day of Atonement ("Jahrbuch," *l.c.* p. 151). Their loyalty was rewarded by an edict in 1745 which, without any reason, at one stroke banished them, 60,000 souls strong, from Bohemia, after their payment of a fine of 160,000 gulden. Representations by Venice, Holland, England, Hamburg, and other liberal powers were of no avail. Jonathan Eybeschütz wrote to the French congregations, and even to the pope (Kohut, *ib.* p. 658). Embittered to the extreme by the treachery of the nobles, the authorities desired to make an example of the Jews, especially as the opposition emperor, Charles VII., had shown himself well disposed toward them, and as Frederick the Great was considered by the people as a "father of the Jews" (K. Bur. p. 3). That the authorities did not themselves believe in the accusation of treachery made against them is shown by the fact that it is nowhere alleged as the reason for the expulsion, and that later, in 1771, the Bohemians themselves defended the Jews from a similar accusation (Wolf, Th. p. 69); on the excommunication of Jewish traitors, issued in 1756 by Ezekiel Landau, see H., 1894, p. 416; Wolf, Th. p. 64. The sad results of this outrage affecting the whole country, the stagnation of all business, and the outspoken complaints of the people induced the authorities finally to readmit the Jews. From the edict of recall, it appears that before the expulsion the Jews had been permitted to live in Kaurzim, Tabor, Neuhaus, Pisek, Schuettenhofen, Wodnian, Pilsen, Miess, Klattau, Rokizan, and Laun. They were still to be excluded from the following cities where they had formerly lived: Czaslau, Budweis, Eger, and Leitmeritz ("Jahrbuch," *l.c.* p. 188; in memory of the bloody rule of the Croatians in 1745, to which R. Jonah, among others, fell a victim, a fast-day is still observed in Böhmisch Leipa, on Tebet 4; see Kohut, *ib.* p. 658). After this expulsion Maria Theresa treated the Jews on the whole more favorably than before (Wolf, Th. p. 60). But such laws as the Familianten Gesetz (Fr. Gr. p. 171), limiting the number of married persons in a community, the restrictions imposed upon Jewish trade (Wolf, Th. p. 77), rigorous insistence upon the wearing of the Jew badge (yellow collar on the coat; abolished in 1781; "Zeit. für die Gesch. der Juden in Deutschland," i. 27), and the limitations imposed upon Jewish physicians (Wolf, Th. pp. 75–77; the first doctor was graduated in 1778), still showed the same intolerance. All of these, however, were wiped away at one stroke by the edict of tolerance issued by Joseph II. in 1782. The Prague Jewish

The Eighteenth Century.

quarter was incorporated (1784); Jewish physicians were allowed to treat Christian patients in 1785 (Lieben, "Gal 'Ed," p. 18), and Jews were drawn for military service (Kohut, *ib.* p. 757). The home conditions of the Prague Jews likewise improved. On the great fire of 1754 see K. Heine, p. 43; Pod. p. 92. David Oppenheimer, the book-collector, laid the foundation for Jewish bibliography. Jonathan Eybeschütz, a living exemplar of the destructive influence wrought by the Shabbethai Ẓebi imposition (Kohut, *ib.* p. 680), and Ezekiel Landau, his opponent, were the chief scholars of this period. Upon the other side, Peter Beer and Herz Homberg sought to introduce reforms in the Jewish ritual, but met with determined resistance, particularly as Joseph II. himself would have nothing to do with Mendelssohn and his "enlightenment."

The Nineteenth Century.

The nineteenth century must be said to evidence retrogression in the condition of the Jews in Bohemia, since, in spite of the example of Joseph II., the Jews were treated throughout in the spirit of his predecessors. The Familianten Gesetz and its evils, and the various imposts levied, were not abolished until the adoption of the constitution, March 4, 1849. The fact that a few individual Jews have occasionally been raised to the ranks of the nobility has exerted no influence upon the general circumstances of the Jews. Nevertheless, Prague has flourished under the inspiriting breath of modern times, and has become a focus of Jewish learning. Zacharias Frankel was born here; Rapoport, Zunz, and Michael Sachs labored here. The Slavonicizing of Bohemia makes itself evident here and there among the Jews in the adoption of the Czech language at general meetings and occasionally in the pulpit.

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G. M. Gr.

Communities in Bohemia.

Figures in parentheses give number of adjoining villages included.

A. = Almshouse.
C. = Cemetery.
H. = Hebrah.
R. = Religious School.
S. = Synagogue.
W. = Women's Benevolent Society.

Community.	Population of Whole Community.	Institutions.
Adler-Kosteletz (14)	227	C., S.
Aurinowes (Böhmisch Brod) (17)	283	H.
Auscha (7)	217	C., R., S., W.
Aussig (16)	579	H., S., W.
Bechin (7)	145	C., R., S., W.
Beneschau (27)	786	C., H., S.
Beraun (31)	638	H., W.
Bergreichenstein (7)	112	
Beruaditz (9)	151	H.
Bilin (8)	206	H., C.
Bischof-Teinitz (6)	104	S.
Blatna (9)	183	H., R., S.
Blowitz (5)	177	
Bodenbach (Tetschen) (9)	282	C., H., W.
Böhmisch Leipa (13)	668	A., Aid Socy., C., H., R., S., W.
Böhmisch Neustadtl (Manutin) (10)	125	S., R.
Brandeis-on-the-E. (19)	433	H., W.
Brennporitschen (Blowitz) (8)	162	C., R., S., W.
Brüx (13)	743	C., H., S., W.
Brzesnitz (7)	203	C., H., R., S.
Budweis (19)	1,263	C., H., S., W.
Budyn (Libochowitz) (11)	176	C., H., R., S.
Czaslau (36)	536	R., S.
Chotebor (37)	519	C., H.
Choustnik (Sobieslaw) (3)	55	R., S., C.
Ckyn (Wallern) (10)	154	C., S.
Dawle (8)	97	S.
Dereisen (Iechnitz) (6)	213	C., H., S.
Deutschbrod (22)	461	
Diwischau (16)	276	C., R., S.
Dobra (Unhost) (11)	125	
Dobris (25)	526	C., H., R., S., W.
Dobruschka (10)	209	C., H., S.
Dürrmaul (7)	140	C., H., R., S.
Eger (3)	508	C., S., H., W.
Elbekosteletz (20)	273	
Falkenau (20)	434	C., H., S., W.
Flöhau (9)	226	R., S., W.
Franzensbad (13)	184	C., Jew. Hospital, S.
Frauenberg (7)	148	C., R., S.
Gablonz-on-the-Neisse (14)	659	H., S., W.
Goltsch-Jenikau (20)	524	C., H., R., S., W.
Habern (11)	222	C., R., S., H.
Hartmanitz (8)	200	H.
Hermanmiestetz (Chrudim) (47)	1,185	C., H., R., S., W.
Holitz (11)	142	
Horazdiowitz (10)	393	C., H., R., S.
Horelitz (7)	73	C., H., S.
Horitz (9)	320	C., H., R.
Horowitz (44)	692	C., H., S.
Hostaun (11)	155	C., H., S.
Hriskov (15)	172	C., H., R., S.
Humpoletz (23)	609	C., R., S., W.
Jechnitz (13)	228	
Jeschin (9)	75	
Jicin (35)	526	C., H., R., S.
Jistebnitz (7)	151	C.
Jung-Bunzlau (24)	955	C., H., S., W.
Jung-Woschicz (21)	686	C., H., S.
Kaaden (16)	238	C., S.
Kaladei (9)	288	C., H., S.
Kamenitz a.-d.-Linde (19)	568	C., S., H.
Kardasch-Rzetschitz (9)	148	C., S.
Karlsbad (12)	1,192	C., Jew. Hosp., S., W.
Karolinenthal	1,241	H., S.
Kassegowitz (12)	266	C., H., R., S., W.
Kaurzim (35)	432	S.
Kladno (5)	430	C., R., S., W.

Community.	Population of Whole Community.	Institutions.
Klattau (14)	724	C., H., R., S., W.
Klucenitz (14)	185	C., R., S.
Kohljanowitz (31)	584	C., H., S., W.
Kolin (26)	1,321	C., H., S., W.
Kolinetz (Planitz) (12)	116	H.
Kommotau (14)	911	H., W.
Königgrätz (24)	566	H.
Königinhof (14)	423	C., H., R., S.
Königsaal (11)	187	H., R.
Königsberg (6)	115	C., H., S.
Königstadtl (18)	207	
Königswart (5)	139	C., H., S.
Königliche Weinberge	2,040	A., Hosp., S., W.
Koschir (9)	230	
Kozolup (6)	169	C., H., S.
Kralup (9)	182	C., H., S.
Krumau (13)	216	C., H.
Kriwsoudov (17)	352	
Kunratitz (21)	242	H.
Kuttenberg (32)	528	
Kuttenplan (10)	255	H.
Laun (18)	666	C., H., S., W.
Ledec (15)	286	H., R., S., W.
Leitmeritz (12)	691	H., W.
Leitomischl (21)	438	C., R., S., H.
Liban (19)	175	C., S.
Libochowitz (5)	231	C., H., S., W.
Lichtenstadt (9)	222	A., C., R., S.
Lieben (24)	694	H.
Lobositz (11)	331	H., W.
Luditz (31)	832	C., H., S.
Luze (22)	429	H., W.
Marienbad (5)	282	C., S.
Maschau (2)	146	C., S.
Melnik (40)	519	C., H., S.
Michle (6)	331	H., S., W.
Mies (25)	554	H., S., C.
Mirowitz (20)	371	C., H., R., S.
Miskowitz (2)	92	C., S.
Mnisek (6)	149	R., S., W.
Mühlhausen (9)	289	H., W.
Münchengrätz (17)	182	W.
Muttersdorf (2)	87	C., S.
Nachod (22)	903	C., H., R., S., W.
Nepomuk (11)	161	H., R., S., W.
Netschetin (5)	94	C., H., S.
Neu-Benatek (21)	312	H., S.
Neu-Bistritz (4)	166	C., R., S., H.
Neu-Bidschow (35)	808	H., Hosp., R., W.
Neuern (10)	441	C., H., S., W.
Neugedein (20)	335	H.
Neuhaus (4)	339	C. (2), H., R., S., W.
Neustadtl (6)	193	
Neustraschitz (8)	175	C. (2), H., S.
Neu-Zedlisch (11)	158	C., H., S.
Neveklau (21)	256	C., S.
Nimburg (18)	369	H., S.
Nürschau (8)	181	S.
Ouwal (12)	124	S.
Pardubitz (27)	599	C., H., S., W.
Patzau (29)	509	C., H., R., S.
Plauten (6)	80	
Petschau (2)	129	C., H., S.
Pilgram (28)	575	H.
Pilsen (6)	2,556	C., H., R., S., W.
Pisek (7)	461	C., H., R., S., W.
Podiebrad (25)	416	C., H., S.
Podersam (12)	431	C., H., S.
Policzka (20)	228	C., H., R., S.
Polna (12)	400	C., H., S., W.
Postpelberg (7)	237	C., H., S.
Postrizin (16)	163	S.
Prague (city proper). See PRAGUE.		
Preitz (17)	334	C., H., R., S.
Prelautsch (17)	179	C., H., R., S.
Pribram (24)	689	A., C., H., R., S., W.
Pristoupim (22)	314	H., S.
Radenin (8)	183	C., H., R., S.
Radnitz (14)	325	C., H., S.
Radoun (20)	296	C., H., R., S.
Rakonitz (39)	712	H., W., S., R., C.
Raudnitz (17)	448	C., H., S., W.
Reichenau (4)	232	H., W.
Reichenberg (22)	1,139	C., H., S., W.
Rokitzan (13)	317	
Rousperg (5)	137	C., H., R., S., W.
Rosenberg (16)	224	C. (2), S.
Rozdialowitz (12)	164	S.
Roztok (10)	113	S.
Rumburg (10)	220	
Saatz (27)	1,741	C., H., S., W.
Schlan (25)	352	H., W.
Schüttenhofen (13)	340	C. (2), S. (2) H.
Schwarz-Kosteletz (16)	202	H., S.
Selcan (22)	691	R., S.
Senftenberg (19)	310	H.
Smichow (5)	987	
Sobieslau (6)	171	
Soborten (17)	376	C., H., S., W.
Staab (7)	147	
Stalec (6)	138	C., H., S.
Stankau (6)	72	H.
Stenowitz (8)	122	
Strakonitz (7)	398	H., R., W.
Stranschitz (17)	238	R., S.
Swetla (10)	187	H. W.
Tabor (21)	683	C., S., W.
Tachau (7)	422	H.
Tauss (5)	207	
Teplitz (6)	2,099	A., C., H., R., S., W.
Theusing (2)	91	C., H.
Trautenau (24)	688	C., S.
Triblitz (10)	144	C., S.
Tucap (6)	98	C., H., S.
Turnau (14)	286	H., Hosp., W.
Unter-Kralowitz (18)	432	C., H., R., S., W.
Unter-Lukawitz (21)	303	
Wallisgrün (10)	220	H., S.
Wällisch-Birken (3)	109	
Weiten-Trebetitsch (6)	146	H.
Welwarn (9)	115	
Weseritz (14)	322	C., H., R., S.
Wittingau (11)	233	
Wlaschim (28)	566	H., W.
Wodnian (13)	340	H., W.
Wolin (7)	176	C., H., R., S., W.
Wotitz (12)	560	C., R., S., W.
Wscherau (10)	177	C., H.
Zizkov (2)	577	

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BÖHM, MOSES: German physician; flourished in the middle of the eighteenth century. In 1740 he was engaged by the Jewish community of Halberstadt to attend to the medical needs of its poor members; and his salary, 175 thalers per annum, was paid to him regularly, according to the communal records, until 1747. He soon became very popular with Gentiles as well as with Jews, and was consulted professionally by the nobility and high dignitaries. It is supposed that Böhm remained in the service of the community after 1747, but his increased prosperity enabled him to dispense with his salary, which was a heavy charge on the community. Various anecdotes of his skill as a physician and his generosity are preserved among the Jews of Halberstadt, from which it is evident that he must have occupied an important position in that city. There are extant Hebrew letters written by him against the use of amulets, and against the early and hurried burials of the dead, which were common among the Jews of his time. In these epistles he proves himself a good Hebraist, an excellent reasoner, and well versed in rabbinical literature.

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BÖHMER, ISRAEL B. JOSEPH: Russian Neo-Hebraist and lexicographer; born about 1820; died in Slutzk, government of Minsk, April 4, 1860. His father, R. Joseph Böhmer (1796–1864), was a prominent Talmudical authority, one of the first

graduates from the yeshibah of R. Ḥayyim of Volozhin, and rabbi of Slutzk for thirty-five years. Israel traveled in western countries and knew several European languages. His works abound with Latin, German, and French quotations, and show a familiarity with scientific methods of investigation. His chief work is "Kitbe Israel Böhmer" (The Writings of Israel Böhmer), part i. or letter i., Warsaw, 1849, a treatise on the Essenes, containing many etymological explanations of Hebrew and Talmudical terms. His "Keẓad Ma'arikin" (How to Arrange) is a contribution to Talmudical or rabbinical lexicography, and was published as a specimen of a large work on the subject (Berlin, 1855). Böhmer edited, in conjunction with G. Polak of Amsterdam, "Eẓba' Elohim" (The Finger of God), a sketch of the life of R. Isaac Tirnau, with notes and appendix (Königsberg, 1857). He also published, together with E. L. Silberman, for whose "Ha-Maggid" he worked about nine months, a new and annotated edition of Samuel Shullam's Hebrew translation of Josephus' work, "Contra Ap." (Lyck, 1858). His lexicographical articles appeared in "Kerem Ḥemed," iii. 13–22, 116–149 (of which the above "Keẓad Ma'arikin" is practically a reprint). There also appeared from his pen "Lexicalische Beiträge zum Talmud," in "Literaturblatt des Orients," 1850, ii., Nos. 25, 27, 39. His Hebrew is far from being pure or classical, and contains many curious Germanisms ("Reformer and Jewish Times," New York, vol. x., No. 20).

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BÖHMER (פייסער), JOSEPH B. MEÏR: Lithuanian rabbi and Talmudist; born at Skudy in 1796; died May 7, 1864, at Slutsk. One of the most eminent pupils of R. Ḥayyim of Volozhin, Böhmer attained such a reputation as Talmudist that legal questions were sent to him even from Palestine and Babylon. Following the methods of his teacher, he was especially remarkable for his strictly logical treatment of the Talmud and rabbinical literature, being a decided opponent of the pilpul. Böhmer was greatly beloved and respected in his community for his personal qualities as well as for his scholarship. He officiated as rabbi for thirty-five years, and left a large collection of responsa, and scholia to the Yad ha-Ḥazakah and the Shulḥan 'Aruk, which are still extant in manuscript. Böhmer was succeeded in the rabbinate of Slutzk by his son Meïr.

Bibliography: *Ha-Karmel*, iv. 278; Fuenn, *Keneset Yisrael*, p. 493.

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BOIL: The rendering, in the English versions of the Scriptures, of the Hebrew word "sheḥin," which comes from a root meaning "to warm," and indicates an inflamed spot. In the Bible it is used to describe two distinct forms of disease, each characterized by a local swelling, exceedingly painful and accompanied by a discharge of pus: (1) the simple boil, limited to one spot and not contagious (Lev. xiii. 23); and (2) the loathsome eruptions characteristic of endemic elephantiasis, a form of leprosy so called because the feet of the victim swell to a great size and resemble the feet of an elephant. This seems to have been the form of disease with which Job was afflicted (Job ii. 7), although the suddenness with which he was "smitten with sore boils from the sole of his foot unto his crown" is more suggestive of plague.

That the Jews distinguished between the first and the second type—which latter seems to have been known as the "boteh [or boil] of Egypt" (Deut. xxviii. 27)—is clearly demonstrated by the law set forth in Lev. xiii. 18–23. Doubtful cases were brought before the priests. If the scar left by a boil was lower than the skin, and the hair upon it was white, the case was pronounced one of leprosy. In the absence of these signs the afflicted one was shut up for seven days. If at the end of that time the disease had spread it was a case of leprosy; if not, the scar was recognized as that of a simple boil, and the man was declared clean. See Leprosy.

J. JR. C. F. K.

BOJANOWO: A town in the district of Ravditsch, province of Posen, Germany. A Jewish community of one hundred and forty-four souls dwelt in Bojanowo as early as 1793. They were under the protection of the Boyanowskis, the lords of the manor, who had founded the town in 1638. They received from the lords the privilege of free trade, the right to buy houses, and the right to pursue all handicrafts, for which they had to pay in per capita taxes twelve full-weight groschen to the king, eight thalers and ten silver groschen to the lord of the manor, and eight silver groschen to the city, for permission to reside in it. In the beginning of the nineteenth century Samuel Samwel Munk, "who knew how to read and write German, and was in the habit of reading German books and even journals in the hours that are neither day nor night," held the position of rabbi at Bojanowo, whence he was called to Wollstein (Graetz, "History of the Jews," index volume, p. 7, Philadelphia, 1898). The synagogue, built as early as 1793, was burned down during the great fire in 1857, but was rebuilt the following year. The Jewish cemetery was opened in 1817. In 1900 Bojanowo counted a Jewish population of only fifty-eight out of a total of 2,200.

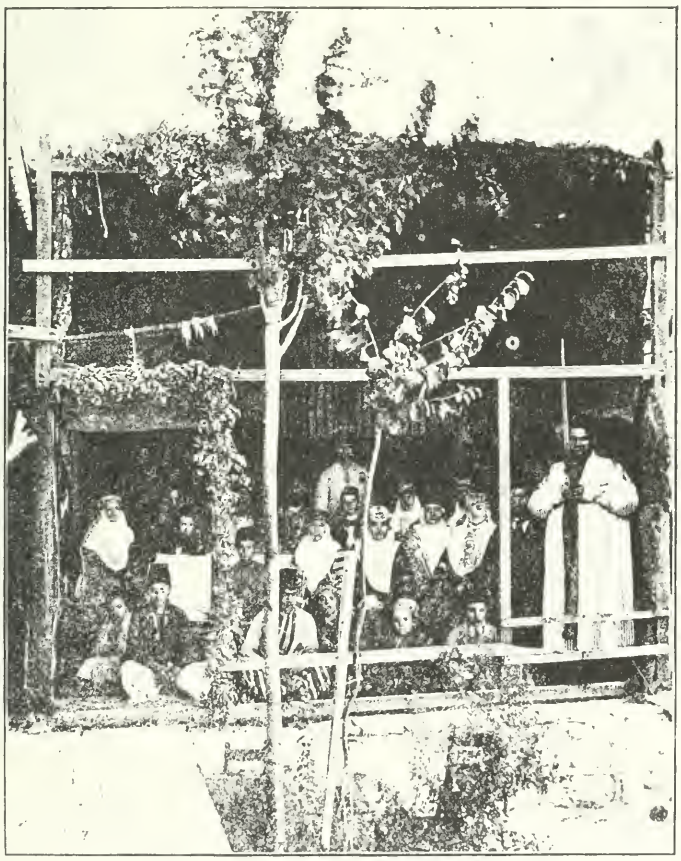
D. M. L. B.—H. R.

BOKHARA: Capital of the khanate of the same name in Central Asia; a principal seat of Islam and, with Samarcand, a center of Mohammedan culture in Central Asia since early times. The city probably had a Jewish population even at the beginning of the Mohammedan rule. The Jews of Bokhara, whose mother-tongue points to their Persian origin, consider themselves descendants of the Ten Tribes, and identify the Biblical "Habor" (II Kings xvii. 6) with the name "Bokhara." In support of this theory, their chief rabbi in 1832 pointed out the identity of the consonants in the two names to the well-known missionary Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," p. 30, New York, 1845). According to the same informant, the documents relating to the earliest history of the Jews under Genghis Khan's rule (1218–26) have been lost.

Half a century before the conquest of Bokhara by the Mongols, Benjamin of Tudela, during his sojourn in Persia, gathered information relating to

the Jews living on the Oxus, especially concerning one independent Jewish tribe that claimed to derive its descent from the Ten Tribes, and was in friendly relations with the Turkish nomadic tribes of Transoxiana. Benjamin does not mention Bokhara, but he speaks of Samarcand, where, according to his statement, there were 50,000 Jews, among them men eminent for wealth and learning. Bokhara, no doubt, had its Jewish population also at that time (compare Vámbéry, "Gesch. Bocharas," i. 156); but the Jewish historical sources for many centuries mention neither Bokhara nor the other cities of Transoxiana. The only monument of the intellectual activity that may be presupposed among the Jews of that region is the curious dictionary of Solomon b. Samuel (see Bacher, "Ein Hebräisch-Persisches Wörterbuch aus dem 14. Jahrhundert," Strasburg, 1900), a work completed in 1338 in Oorghenj (Gurgang), hence in the country bordering Bokhara on the west. The conclusions that may be drawn from this work regarding the intellectual status of the Jews in the countries bordering on the Oxus may certainly also be applied to Bokhara.

Under Mongol Rule.



Jews of Bokhara Celebrating the Feast of Tabernacles.
(From a photograph by the American Colony, Jerusalem.)

More than three centuries separate Solomon b. Samuel from the next name from Central Asia recorded by Jewish literary history. This was the poet, known in non-Jewish circles under the name of Yusuf Yehudi (Joseph the Jew), who flourished in Bokhara at the end of the seventeenth and in the first half of the eighteenth century. With the exception of the names and a few dates no biographical notices have been preserved, either of him or of the other members of the Judæo-Persian poetic circles that flourished contemporaneously at Bokhara. In 1688 Yusuf Yehudi, whose full name was Mollah Joseph b. Isaac, completed the "Seven Brothers" (referring to the seven martyrs and their mother; see II Maccabees vii. 1), a poem still popular among the Jews of Bokhara. He died in 1755 at an advanced age. Yusuf Yehudi and his fellow-poets, who were generally called "Mollah" (from the Mohammedan word for "scholar"), used Jewish material in their Persian poems, but also assiduously cultivated Persian poetry. As their own poems were written in the Hebrew script, they transcribed the Persian classics, Nizami, Hafiz, etc., into this script for the benefit of the Jews of Bokhara; and also translated Hebrew poems, such as those of Israel Najjara, into Persian verse. The Persian translation of the Pentateuch, which is now used by the Jews of Bokhara, seems to date from a much earlier time, and is probably the earliest literary monument of the Jews of Bokhara (on Yusuf Yehudi and the circle of poets of Bokhara, see Bacher, in "Z. D. M. G." liii. 389–427; *idem*, in "Jew. Quart. Rev." xiv. 116–128).

Poetical Efforts.

The next name to be mentioned from Bokhara is that of the poet Ibrahim ibn Abu al-Khair in the beginning of the nineteenth century, author of an account of a contemporaneous event; namely, the martyrdom of Khudaidad (*i.e.*, El-Nathan) at Bokhara in the reign of the fanatical Emir Mas'um (d. 1802). In addition to the picture of Mohammedan fanaticism under which the Jews of Bokhara had to suffer, this poem, based on fact (see Bacher, in "Zeit. für Hebr. Bibl." iii. 19–25; *idem*, in "Z. D. M. G." lii. 190–212; Gottheil, in "Amer. Jour. Semit. Lang." xv. 124), gives an insight into their inner life and their domestic and social conditions. Hoja of Bokhara, who in 1816 wrote a Book of Daniel in the Persian language, was perhaps a brother of the martyr (see "Jew. Quart. Rev." vii. 119).

In 1832, some decades after Khudaidad's martyrdom, the first European came to Bokhara, and after having visited the city again in 1844, gave some detailed information concerning the Jews there. This was the missionary Wolff, mentioned above, who recounts the following in his book (*l.c.* ii. 3):

Wolff's Visit.

"In Bokhara there are 10,000 Jews, who are mostly dyers and silk merchants; they wear a small cap, and a girdle around the chest, in order to be distinguished from the Mohammedans. Their synagogue is a very old building, although excellently preserved. During my sojourn there the emir [Nasrullah Khan, who reigned 1826–60 (see Vámbéry, *l. c.* ii. 165)] gave them permission to repair but not to enlarge the building."

Wolff says that the same emir frequently went to the house of the rabbi Simḥah during the Feast of Tabernacles to witness the celebration and to partake of the feast.

A Jewess of Bokhara.
(After a photograph.)

In 1849 the traveler J. J. Benjamin II. ("Eight Years in Asia and Africa," p. 173, Hanover, 1859) met at Bombay a Bokhara coreligionist, Messias (Mashiah) by name, who gave the following information concerning the Jews of his city:

"He told me that nearly 2,500 Jewish families live at Bokhara and in the neighborhood who support themselves by trade, agricultural labor, and mechanical employment. They are obliged to wear on their garments a piece of old stuff, by which they can be distinguished from the Tatars."

In view of the great oppression that the Jews of Bokhara suffered, it is not strange that, as Wolff recounts, an African Jew, Rabbi Joseph Moghrabi, who came to Bokhara in the first quarter of the nineteenth century, was wont to say: "O Lord! when will the time come that the followers of Jesus shall take possession of this country?" (*l.c.* i. 14).

Bokhara was opened up to Europeans in 1863. Soon afterward Russian aggression commenced in central Asia. Tashkent was annexed by Russia in 1866; in 1868 Samarcand was seized, and a large part of the khanate of Bokhara was added to the government of Russian Turkestan. Bokhara itself remained the capital of the emir, who, however, became more and more a dependent of Russia. At present he is hardly more than a Russian governor. The Russian occupation of the territory of Bokhara brought comparative freedom to the Jews. In his work entitled "Russia in Central Asia in 1889 and the Anglo-Russian Question," p. 172, London, 1889, Lord Curzon, at present viceroy of India, who visited those regions in 1888, has the following to say concerning the Jews of Bokhara:

Under Russian Rule.

"The Jews are here a singularly handsome people, of mild feature and benign aspect. Confined to an Oriental ghetto and for long cruelly persecuted in Bokhara, they still exhibit in their prescribed dress and appearance the stamp of a peculiar people. The head is shaven save for two long locks hanging in a curl on either temple; they wear a square black calico bonnet trimmed with Astrakhan border, and a girdle round the waist. To my astonishment, I met with one who could speak a little French."

Franz von Schwarz, who from 1874 to 1890 was astronomer of the observatory of Tashkent and director of the meteorologic institute of Turkestan, gives valuable information on the Jews of Bokhara in his suggestive book, "Turkestan, die Wiege der Indogermanischen Völker" (Freiburg in Baden, 1900), from which the following passages (pp. 441–445) may be quoted:

"Just as in Turkestan usury is almost exclusively in the hands of the Indians, so the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews [compare p. 384: "The dyeing of silk is done chiefly by the Jews, their occupation being easily recognized by their hands, which are always blue"; p. 431: "The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk"]; the native apothecaries and physicians are also Jews. The Bokharian Jews are as cleanly as the Sarts, eminently modest and polite, and produce on the whole a more pleasing impression than the Sarts and Uzbegs. It is impossible to describe how the Jews of Bokhara have hitherto been treated in all the Central Asiatic khanates, and in part even to-day in the independent states. . . . Like lepers, they are obliged to live in their own quarters. In Bokhara no Jew is permitted to wear a turban or belt: he must gird himself instead with a rope, and must wear a fur cap of a prescribed shape [compare Curzon, *l.c.*]. . . . As far as the restrictive regulations will permit them, the Jews prefer to dress like the Sarts, Uzbegs, and Tajiks. They also shave the head like the Mohammedans, leaving, however, two long curls on the temples. . . . They are monogamous, and are remarkable for their large families. Notwithstanding all oppression, they are on the whole wealthy and have already acquired ownership of a number of houses, built in the European style, in the Russian city of Tashkent. The Jews enjoy full religious liberty in the Russian provinces of Central Asia, and have the same political as well as social status as the other inhabitants. Hence they everywhere look upon the Russians as their rescuers and liberators, and on every occasion assiduously further the Russian advances."

Occupations.

Social Position.

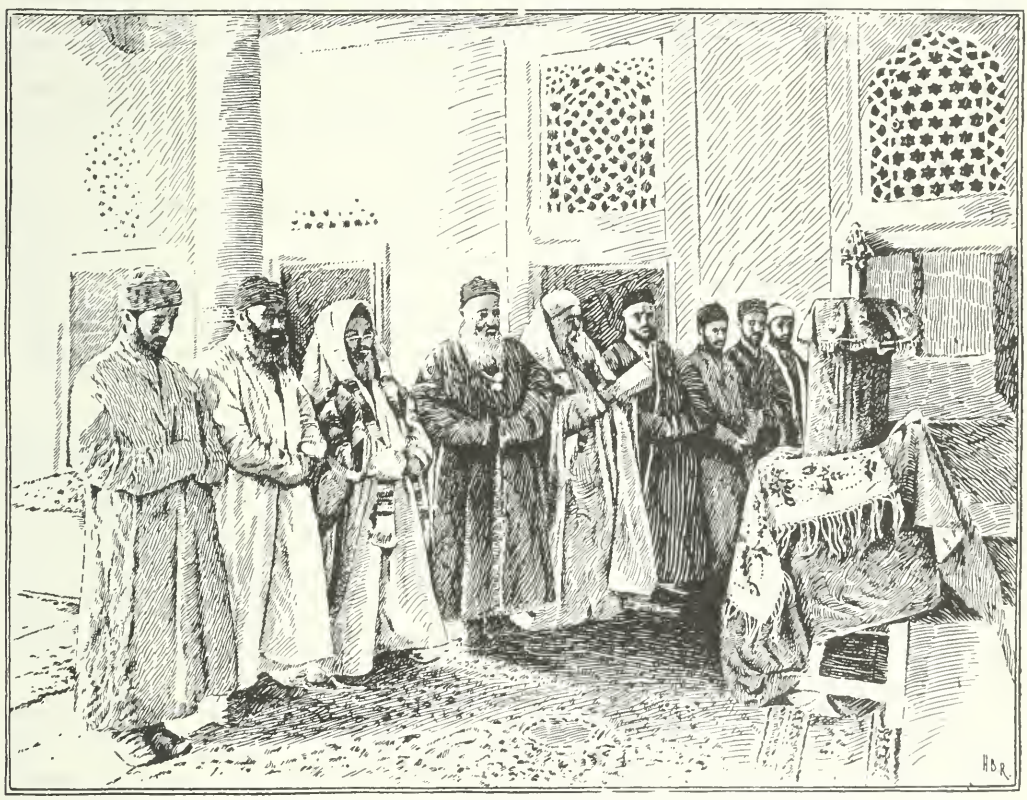
What Schwarz says here of the leaning toward the Russians is substantiated in an interesting way in the Russifying of Jewish names, for apparently they now prefer to add the Russian endings "of," "uf," to their names. Thus, the young interpreter who rendered invaluable services to Elkan N. Adler during his stay at Bokhara, in the summer of 1897,

was called Abo Chachmanof ("Jew. Quart. Rev." x. 584). The author of the "Ritual Compendium," the Persian translation of which appeared at Jerusalem in 1901 (see "Zeit. für Hebr. Bibl." v. 147–154), is named Abraham Aminof; and names like Nathanael Davidof, Mattath Suleimanof, Benjamin Abrahamof, are found among the subscribers to the edition of the Pentateuch with Persian translation now appearing in Jerusalem for the benefit of the Jews of Bokhara.

The prosperity mentioned by Schwarz is also substantiated by the settlement that the Jews of Bokhara founded at Jerusalem in 1893. Only five years later this settlement included 179 houses, among them two synagogues and two schools. It became a kind of intellectual center for the Jews that had remained at Bokhara, for in the last few years different works were printed at Jerusalem to supply the religious and literary needs of the Jews of Bokhara. Among these were the above-mentioned Pentateuch edition and Abraham Aminof's "Ritual Compendium," both of which were translated into Persian by Simeon Ḥakam, a man remarkable for his activity, his knowledge of Jewish lore, and his thorough acquaintance with Persian. In his preface to the Pentateuch edition there are interesting remarks on the traditional Persian Pentateuch translation used by the Jews of Bokhara and their pronunciation of Persian. Benjamin Kohen of Bokhara had previously printed a Persian translation of the Psalms (Vienna, 1883) and of the Proverbs (Jerusalem, 1885).

The Persian dialect spoken by the Jews of Bokhara, as may be gathered from the literary documents mentioned and from others, shows many lexical and some grammatical peculiarities; being remarkable for many Turkish, particularly eastern Turkish, words, as appears especially in the above-mentioned "Ritual Compendium" (see Bacher, "Jüdisch-Persisches aus Buchara." in "Z. D. M. G." vols. lv., lvi.; *idem*, "Türkische Lehnwörter und Unbekannte Vokabeln im Persischen Dialekte der Juden Buchara's"; "Kelchi Szemle" in "Rev. Orientale," 1902, iii.). For further information concerning the literary activity of the Jews of Bokhara see Judæo-Persian Literature.

G. W. B.



Interior of the Great Synagogue at Bokhara.
(After a photograph by E. N. Adler, London.)

Present-Day Conditions.

There are perhaps 20,000 Jews in the khanate, most of whom live in the towns. Jews have for centuries been resident in both country and capital. Like their neighbors, the Afghans, the Bokharians in general, and especially the Turkomans, are by many believed to be descended from the Ten Tribes; but the Jews of Bokhara are Talmud Jews, and are probably descended from the Babylonian Jews who migrated eastward after the conquest of Jerusalem by the Romans. Their family

names prove that many came from Persia via Merv and some from Khiva.

The Chinese Jews of Kai-Fung-Fu (see China) are probably originally from Bokhara, the Persian rubrics in their liturgies being in the Bokharian dialect. The Bokhara Jews themselves have a tradition that their ancestors settled in various parts of Persia, and especially at Sabzawar, two days' journey from Meshed; that they were removed thence under the conqueror Genghis Khan (1220) to Balkh and Samarcand; and that when Samarcand fell into ruin, under Babi Mehemet Khan, the conqueror of Shah Abbas (1598), they went to Bokhara, where there was a Jewish colony; and some of them emigrated thence to Tsheen Patsheen (China), but soon ceased to have communication with their mother-country, though they "carried their genealogies with them."

Statistics and Occupations.

The present writer visited Bokhara in 1897, and found four or five thousand Jews there, inhabiting a special quarter and wearing a special badge on their clothing. They seemed intelligent and hospitable. Many of them were great travelers: one man had been to China; while several had visited India by way of Afghanistan and the Khaibar Pass. At least two hundred had made the pilgrimage to Jerusalem; and there are at the present time (1902) at least that number of Bokharians settled in Jerusalem with the pious purpose of living and dying there.

Most of the traveled Jews of Bokhara had been to Moscow, many to Paris, and some to London. One old man had been five times to Moscow. His first journey there, forty years ago, had been by caravan by way of Astrakhan and the Volga, occupying eighty days and costing 500 rubles.

None of the Bokharian Jews were rich, but most of them seemed to earn a livelihood. Some were cotton-growers; some grew grapes, some cultivated tobacco; while many were merchants trading with Moscow, where they exchanged carpets for manufactured goods, and importing Indian tea from Bombay via Batum and Baku. The greater part of the cotton trade of the khanate is in the hands of the Jews, and 500,000 poods (about 18,000,000 lbs.) of cotton are annually exported from Bokhara.

The largest synagogue of Bokhara is some 500 or 600 years old, with modern additions that resemble chapels in a cathedral, divine service being held separately in each. It has a genizah, or hidden chamber, in the roof, for the preservation of disused sacred writings.

The present chief rabbi is Mollah Hezekiah ha-Kohen, whose father was rabbi before him. In 1832, when the missionary Wolff, mentioned above, visited Bokhara, Mollah Pinchas, the elder, was chief rabbi, and there were four synagogues in the city. Wolff estimated the number of Jews at 10,000, and states that they paid only $300 per annum by way of tax to Bahadur Khan. He also states that there were 300 Jewish families, converts to Mohammedanism, who were scorned by the general population, and who intermarried with the Gholoom or slaves of Persia and not with the Uzbegs. Crypto-Jews from Meshed are still found in Bokhara.

Liturgy and Rabbis.

Toward the end of the eighteenth century one Joseph ben Moses Maimon, a native of Tetuan, and therefore called "Mughrebi," came to Bokhara via Jerusalem and Bagdad. He found the Jews ignorant and unobservant, and revolutionized their ritual and practise, sending to Europe for Hebrew books. The Jews have now forgotten their old Persian liturgy and have adopted that of the Sephardim of Italy, in the belief that they are descended, as Maimon was, from the Spanish refugees of 1492. Rabbi Joseph Maimon had an unsuccessful rival in a learned Yemenite Jew, Rabbi Zachariah ben Mazliah.

The present writer brought back with him about seventy Hebrew and Hebrew-Persian manuscripts from Bokhara and its neighborhood, one of which was written in Herat, many of them being transliterations into Hebrew of the great Persian poets, such as Sadi, Jami, and Nizami, and lesser local celebrities, like Tufili, Zeribu of Samarcand, and Musahfiki.

In 1490 there flourished Uzziel Moses ben David, who wrote poems in Hebrew and Persian. Other poets were Yusuf Yehudi ben Isaac (1688–1755), mentioned above, and his friends, Uzbek, Elisha, and Solomon Mollah. Somewhat later were David ben Abraham ben מוחני, Uzziel, Benjamin Siman-Ṭob, and Eleazar ha-Kohen, and, in the beginning of the nineteenth century Ibrahim ibn Abu al-Khair, author of the "Khudaidad" (ed. Salemann, St. Petersburg, 1897).

Bibliography: Joseph Wolff, *Researches and Missionary Labors Among the Jews*, etc., 2d ed., London, 1835; C. Salemann, *Judæo-Persica I. Chudaidat*, St. Petersburg, 1897; E. N. Adler, *The Persian Jews: Their Books and Ritual*, in *Jew. Quart. Rev.* x. 584; reprint, London, 1898; idem, *A Bird's-Eye View of the Transcaspian*, in *Contemporary Review*, May, 1898; Bacher, *Das Jüdisch-Bucharische Gedicht Chudaidad*, in *Z. D. M. G.* lii. 197; idem, *Der Dichter Jusuf Jehudi und Sein Lob Moses'*, ib. liii. 389; idem, *Die Jüdisch-Persische Dichterschule von Buchara*, ib. pp. 421, 693; idem, *Jüdisch-Persisches aus Buchara*, ib. lv. 241; idem, *Ein Hebräisch-Persisches Wörterbuch aus dem 15ten Jahrhundert*, Budapest, 1900; Vámbéry, *Geschichte Bocharas*, 2 vols., Stuttgart, 1872.

G. E. N. A.

BOLAFFIO, LEONE: Italian jurist; born at Padua July 5, 1848. He was educated at Padua; attended the public schools, the Talmudic college —where S. D. Luzzatto was his teacher—and the University of Padua. Bolaffio afterward practised law at Venice for fifteen years, at the same time acting as professor in the Istituto Tecnico. Then he became professor in the law department of the University of Parma and that of Bologna. He is a member of the Royal Commission for the Reform of the Commercial Code, commander of the organization known as the Crown of Italy, and a chevalier of the Orders of SS. Maurizio and Lazzaro. Bolaffio was the first to advocate the introduction of Gabelsberger's system of stenography into the public schools of Italy, and he himself wrote a manual for this system. He was also the founder, at Padua and Milan, of the Society for Stenography. Since 1876 he has been the editor of the judicial paper "Temi Veneta," founded by himself. Bolaffio's principal work is his "Commento al Codice di Commercio," 2d ed., 1899. He has also advocated the

abolition of bankruptcy proceedings in the case of business men of small means.

Bibliography: Boccardo, *Nuova Enciclopedia Italiana*, vol. ii., Supplement, 1891.

S.

BOLAFFIO, LUIGI FILIPPO: Italian journalist and publisher; born in Venice 1846, died at Milan 1901. While he was still a youth his parents moved to Genoa, and there Bolaffio founded "La Favilla," a literary magazine. He returned to Venice in 1866 and became a contributor to the "Rinnovamento" and "Venezia." In 1880 he went to Milan, where he edited the political newspaper "L'Italia." Owing to differences with the publishers, he abandoned this, and founded the "Caffè. Gazzetta Nazionale," which he afterward disposed of to a syndicate holding monarchic but liberal views. The "Gazzetta Nazionale" reflected the opinions of the Lombard aristocracy. Bolaffio's political utterances involved him in many duels, in one of which, with Marin, the socialist and member of the Italian Parliament, he wounded his opponent almost mortally.

On the death of one of his little sons, Bolaffio retired from politics and founded the well-known Milan publishing-house, the Casa Editrice Verri, which issues "Il Mondo Umoristico" and many other popular journals.

During the past twenty years Bolaffio, in conjunction with his wife (Sulamith, the daughter of Baer Jolles of Berlin), wrote sixteen volumes of guide-books on Italy, Switzerland, and Paris, issued by Treves Brothers, Turin. Many of them have been translated into French, English, and German. Bolaffio was also the author of "Il 14 Giugno, 1859," a historical memoir, Venice, 1867, and "Augusta," a novel, Milan, 1888.

Bibliography: Boccardo, *Nuova Enciclopedia Italiana*, vol. ii. Supplement, 1891.

S. A. P.

BOLAT. See Bulat, Abraham Ibn.

BOLECHOW: Town in the district of Dolina, Galicia, Austria, the population of which in 1890 was 4,402, of whom half were Jews. The Jewish community dates from the day of the foundation of the place in 1612 by Nicholas Giedzinsky. According to the privileges granted the Jews by the founder and confirmed by King Sigismund III. of Poland, they enjoyed equal freedom and rights with the Christians. They were released from all burdensome taxes and from the compulsory supply of relays. They had the right to build in any part of the town, and were granted a plot of ground for a garden to each house. Both were their exclusive property, subject only to the payment of a small tax to the lord of the manor. A place to build a synagogue and land for a cemetery were granted them gratis and were free from taxes forever, as were also the other communal buildings that might be erected on the grounds of the synagogue. Charges by Christians against the Jews were under jurisdiction of the lord of the manor or of the judge appointed by him, in accordance with the existing statutes and the privileges granted the Jews by the king. The Giedzinskys were always favorably disposed toward the Jews, who had the right to be elected as jurymen and even as mayors. When, in 1660, the first city mayor was sworn in, he made oath as follows: "I solemnly swear to live in harmony and to defend the rights of the Roman Catholics, the Greek Catholics, and the Jews; of the rich and of the poor alike."

That the Jews of Bolechow were greatly esteemed by their Christian neighbors is evinced by the fact that when the Cossacks, in 1669, burned down the castle of Zydaczow with all the official documents and privileges, the town of Bolechow elected two Jewish delegates—Leib Ilkowitz and Lipman Lazarowitz—to enter the privileges of the town in the new books of that place. When the Tatars invaded Bolechow in 1670 and destroyed and burned down many houses, and the Jewish population was impoverished, the lord of the manor, George de Giednie Giedzinsky, bishop of Lemberg, furnished many loans to the Jews.

Bibliography: *Allg. Zeitung des Jud.* 1879, pp. 283–285.

D. H. R.

BOLESLAW I. CHROBRY ("the Brave"): King of Poland from 992 to 1025. According to the Polish preacher Matheusz Bembo, a contemporary of Sigismund III. (beginning of the seventeenth century), the first Jews settled in Poland in the reign of Boleslaw Chrobry; and the historian Maciejowski ("Zydzi w Polsce na Rusi i Litwie") states that this king treated the Jews with the utmost kindness. There are traditions, however, to the effect that the Jews had lived in Poland as early as the ninth century, enjoying considerable privileges granted by the earlier Polish princes, and that during the war that Boleslaw waged against the German emperor, Henry II., all their manuscripts were destroyed by fire, among which were the parchments containing records of those privileges. Some historians assert that Boleslaw, fearing that too much reading might enervate his subjects, ordered the burning of the manuscripts.

Bibliography: W. A. Maciejowski, *Zydzi w Polsce na Rusi i Litwie*, Warsaw, 1878; A. Kraushar, *Historya Zydow w Polsce*, vol. i.

H. R.

BOLESLAW III. KRZYWOUSTY ("the Wry-Mouthed"): King of Poland from 1102 to 1139. In his time, according to Naruschewicz, the Jews spread through Poland and Lithuania as far as Kiev, where they carried on a lively trade, especially in salt with Holics and Przemysl, and probably also in slaves. Being, as Dlugosc asserts, a brave soldier and a magnanimous ruler and conqueror, it is safe to assume that the Jews during his reign enjoyed considerable freedom.

Bibliography: A. Kraushar, *Historya Zydow w Polsce*, i. 62.

H. R.

BOLESLAW POBOZNY ("the Pious"): Duke of Kalisz; died 1278. He was distinguished for his courage and administrative ability. Boleslaw aimed at furthering the welfare of his subjects rather than at the enlargement of his domains by wars. Emigration from the neighboring countries had greatly increased the number of Jews in the duchy. This made it imperative to issue special regulations for their government, and in 1264 Boleslaw issued an edict granting them many privileges. This edict

consists of thirty-six articles, which display a spirit of toleration far in advance of the age. In 1334 these privileges were extended by Casimir the Great to the Jews of the whole of Poland.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 69 *et seq.*, Warsaw, 1865.

H. R.

BOLESLAW V. WSTYDLIWY ("the Bashful"): King of Poland (1228–79). During his reign (1240) the Mongols under Batu-Khan, the grandson of Genghis Khan, invaded Poland and carried away many thousand Jews as slaves to Asia. His reign is memorable also for the fact that he encouraged the immigration of German artisans into Poland and introduced the Magdeburg law (*Jus Teutonicum*). This influx of Germans evoked against the Jews the hatred that had already taken root in western Europe during the Crusades. This period forms the beginning of the persecutions of the Jews in Poland, which lasted until BOLESLAW POBOZNY inaugurated (in 1264) his beneficial legislation.

BIBLIOGRAPHY: A. Kraushar, *Historya Zydow w Polsce*, i. 68.

H. R.

BOLESO. See HUNGARY.

BOLOGNA: Capital of the province of Bologna and of the division of Emilia, in northern Italy. As early as the beginning of the fourth century there were Jews in Bologna, but it is difficult to ascertain the exact date of their settlement. In 302 they had a cemetery, where, from malicious motives, two Christian martyrs were buried ("Ambrose," v. 302, ed. Rome, 1579). Nothing further is recorded of the Jews until 1171, when they were expelled from the city for unknown reasons. By the end of the thirteenth century Jews had again settled at Bologna, for they called from Forli the celebrated Rabbi Hillel of Verona. In 1308 they presented to Fra Aymerico, prior of the Dominicans, a Pentateuch written on vellum, and made in the form of a scroll like the copies used in the synagogue. Only the portions of this manuscript containing Numbers and Deuteronomy are now extant, and these are preserved in the university library. In 1700 it was still complete, with a Hebrew inscription erroneously asserting the manuscript to have been written by Ezra.

Early Records.

In 1366 the Jews were enclosed in a ghetto; but by the end of the fourteenth century they owned houses in all parts of the city and also held real estate. The two brothers Moses and Elia, of the Ne'arim family, came in 1394 from Rome to Bologna, bought houses, and founded one of the most beautiful synagogues of Italy. This family claimed to be descended from one of the four noble families carried captive by Titus to Rome. The two brothers were buried in a cemetery bought by themselves; the famous rabbi of Imola, Gedalia Yaḥia, mentions that he had seen their tombstones. In 1417 Albergati, bishop of Bologna, persecuted the Jews, and ordered them to wear the distinctive yellow badge; this command was withdrawn after a time, but renewed in 1458. In the same year a congress of rabbis was held at Bologna to consider the interests and security of the Jews, and it reassembled in the following year at Forli. (Its conclusions and ordinances, תקנות, have been published by Halberstamm; see the "Grätz Jubelschrift.") In 1419 a delegation was sent to Pope Martin V., who afterward issued a bull favorable to the Jews. Fra Bernardino da Feltre preached against them at Bologna in 1473, but without effect.

A series of persecutions began in the second half of the sixteenth century; in Sept., 1553, the Talmud, together with a multitude of other Hebrew books and even copies of the Bible, was publicly burned by order of Pope Julius III. In May, 1556, the Jews were again enclosed in a ghetto by order of Paul IV. A respite came under Pius IV. (1559–66). At that time the community of Bologna had eleven synagogues. In 1569, when Pius V. banished the Jews from the pontifical dominions excepting Rome and Ancona, 800 of them left Bologna. The Jewish cemetery was given to the monks of St. Peter, with the permission to disinter and burn the bodies ("Archivio Domaniale, Monache di S. Pietro," No. xxvi.); consequently some interesting sepulchral stones are preserved in the museum of Bologna. In 1586 Sixtus V. permitted the Jews to return, and in 1593 there were already more than 900 in the city. But in that year Clement VIII. again drove them out, and they departed, carrying with them the bones of their dead, which they buried in the small Jewish settlement of Pieve di Cento.

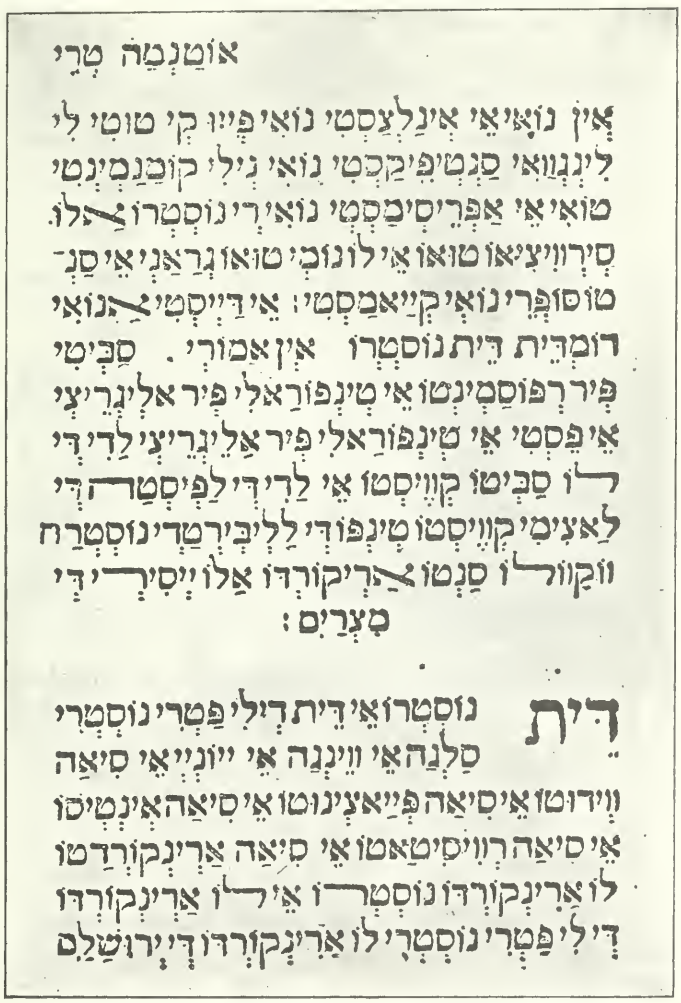
Persecutions in the Sixteenth Century.

From 1593 to 1796 the Jews were forbidden to establish themselves at Bologna; a few at a time being allowed to stop in the city for two or three days by special permission. On Sept. 5, 1796, General Salicetti, the commissioner of the French Directory, issued a decree which accorded to Jews the same rights that were given to other citizens. The number of them in Bologna now steadily increased. When the city was restored to the popes in 1814, Pius VII. showed himself very friendly to them. Leo XII. made an effort to revive the oppressive laws, but did not cause much suffering at Bologna. Pius IX., liberal at first, afterward grew intolerant, and the Jews were made painfully conscious of this by the abduction of the boy Edgar MORTARA, who had been secretly baptized by a servant during an illness, and four years later, in 1858, was forcibly taken from his family and carried to Rome. The offense created a great sensation throughout the civilized world. On Aug. 10, 1859, a decree of the governor of the Romagna (which had been united with the kingdom of Italy under Victor Emmanuel) proclaimed the civil and political equality of all citizens. The number of Jews in Bologna now increased rapidly, growing from 229 in 1861 to 350 in 1871. Formerly the dead were buried in the cemetery of the neighboring community, but later the municipality permitted their interment in the communal burying-place.

At the beginning of the twentieth century there were about 1,200 Jews in Bologna, these having come in part from the territory of Mantua, Modena, and other places. They have a synagogue and a chief rabbi. The ritual used in the synagogue is the so-called Roman (Zunz, "Ritus," p. 78).

G. V. C.

The Hebrew printing-press was introduced at a very early time into Bologna, though the exact date is not known. Some bibliographers ascribe the first edition of the Psalms with the commentary of David Ḳimḥi (published Aug. 29, 1477, by Joseph Ḥayyim Mordecai, and Hezekiah of Ventura) to this city (Rabbinowicz in Merzbacher's "Ohel Abraham," No. 4041; compare De Rossi, "Annales," i. 14, and Steinschneider, "Cat. Bodl." col. i.). In 1482 Joseph b. Abraham Caravita (or Crovetta) set up a printing-press in his own house; and at this press Abraham ben Ḥayyim de Tintori printed the first edition of the Pentateuch, with Onkelos and Rashi, which was finished Jan. 26 of the same year (Zunz, in Geiger's "Wiss. Zeit. für Jüd. Theol." v. 38; Steinschneider, *ib.* col. i.). It is supposed that the edition of the Five Scrolls with Rashi to the whole, and Ibn Ezra to Esther, was issued from Caravita's press, and in the same year (De Rossi, *ib.* i. 130; Steinschneider, *ib.* No. 1031). Again, in the sixteenth century a Hebrew printing-press was active, notably between the years 1537 and 1540, when a company of silk-weavers furnished the means for this work. The following is a partial list of the publications during this period:



"Tefillot Latini." Italian Jewish Prayers Printed in Hebrew Characters, Bologna, 1538. (In the Library of Columbia University.)

In 1537, Joseph ben David ibn Yaḥya's (the younger) "Torah Or" (Steinschneider, *ib.* col. 1477); Obadiah of Sforno's (the elder) "Or 'Ammim" (*ib.* col. 2076); (May 15), "Roman Ritual," together with Elijah Zaken's "Seder Ma'areket" (*ib.* No. 2074); in 1538, Joseph ben David ibn Yaḥya's (the younger) commentary to the Five Scrolls and the Hagiographa (*ib.* col. 1476); Menahem de Recanati's "Piṣḳe Halakot" (*ib.* col. 1737); Judah he-Ḥasid's "Sefer ha-Ḥasidim"; ed. Abraham ben Moses Cohen (*ib.* col. 1321); "Tefillot Latini," Italian in Hebrew characters, the text vocalized (*ib.* No. 2436); in 1539, Solomon ben Adret's "Teshubot" (*ib.* col. 2273); in 1540 (Oct.), "Maḥzor," Italian rite, with the commentary of Johanan ben Joseph Trèves to the whole and that of Obadiah Sforno to Pirḳe Abot (*ib.* No. 2579).

For more detailed information, see De Rossi, "Annales Hebræo-Typographici," § xv., passim; *idem*, "De Hebraicæ Typographiæ Origine," passim; M. Schwab, "Incunables Orientaux," Nos. 5, 23, 24, 467, 472, 473, 476, 484, 489, 495, 514; Freimann, in "Centralbl. für Bibliothekswesen," xix., part 3. In the university library of Bologna is a collection of about twenty-eight volumes of Hebrew MSS. which have been described by Leonello Modono in "Cataloghi Codici Orientali di Alcune Biblioteche d'Italia," Florence, 1878, pp. 323 *et seq.*

G.]

BOMBAY, INDIA. See Beni-Israel, India.

BOMBERG, DANIEL: Christian printer and publisher of Hebrew works; born at Antwerp; died at Venice in 1549. After having learned from his father, Cornelius, the art of printing and of type-founding, he went to Venice, where, from 1517 to 1549, he published many editions of Hebrew works, including the following: The editio princeps of the "Biblia Rabbinica" (מקראות גדולות), the Hebrew Bible with commentaries and three Chaldaic versions or Targumim; the first Hebrew Bibles; editions of and commentaries on the Pentateuch and other Biblical books; many grammatical and lexicographical works; philosophical and ethical treatises; rituals; Mekilta; Sifra; Sifre; parts of the Mishnah; several Midrashim; and, under the auspices of Pope Leo X., the first complete editions of the Babylonian Talmud (with the commentaries of Rashi, Tosafot, and R. Asher b. Jehiel) and the Jerusalem Talmud. In the selection and editing of works to be printed he was assisted by Ḥiyya b. Meïr (for Isserlein), Baruch Adelkind (for Colon), and Jacob b. Ḥayyim (for the Talmud), and others. The following is an approxi-

List of Bomberg's Hebrew Works.

mately complete list of the Hebrew works issued by Bomberg, in chronological order:

Biblia Rabbinica, ed. i., 4 parts.....1516–17
Haftarot.....1516–48
Bible, ed. i.....1517
Psalms, ed. i.....1518
Prayer-Book of Roman Ritual.....1519
Joseph Colon's Responsa.....1519
Israel Isserlein, פסקים וכתבים.....1519
"Likkute Pardes" (extracts from various authors).....1519
Babylonian Talmud, ed. i., 15 vols. (first complete edition)....1520–23
Ḳiddushin.....1520
Pesaḥim.....between 1520–23
Bible, ed. ii.....1521
Alfasi's "Halakot"....1521–22
Psalms, ed. ii.....1521
Abot, ed. i.....1521
Megillat Setarim (Parody on Purim), ed i.1522
Pentateuch.....1522
Moses de Coucy, "Sefer Miẓwot," ed. i...1522
Jacob ben Asher, "Turim".....1522
Proverbs, Song of Songs and Ecclesiastes, ed. i.....1522
Moses b. Naḥman, Commentary, "Baba Batra".....1523
Isaac Nathan b. Kalonymus, "Meïr Netib".....1523
Aaron ha-Levi of Barcelona, "Sefer ha-Ḥinnuk".....1523
Miḳweh Abraham.....1523
Abraham Saba, צרור המור (Novellæ).....1523
Recanati on the Pentateuch.....1523
Jerusalem Talmud, ed. pr.....1523
Pentateuch, Megillot, Haftarot, ed. i.....1523
Baruch b. Isaac of Worms, "Sefer ha-Terumah".....1523
Solomon b. Adret, Novellæ on Berakot and Ḥullin.....1523
Psalms, ed. iii.....1524
Proverbs, Song of Songs and Ecclesiastes, ed. ii.....1524
Maimonides, "Yad ha-Ḥazaḳah" (2 vols.)..1524
Tefillah (Spanish ritual)1524
Biblia Rabbinica, ed. ii., 4 parts.....1524–25
Bible, ed. iii.....1525–28
Abot, ed. ii.....1526
Mishnah Sukkah.....1526
Mishnah Ḥullin.....1526
Babylonian Talmud, 15 parts, second ed.....1526–48
Pentateuch, Megillot, Haftarot, ed. ii.....1527
Mishnah Sheḳalim.....1527
Job and Daniel, ed. i..1527
Elijah Mizraḥi, Commentary on Rashi, i.1527
Mishnah Ḳodashim and Toharot.....1528
Prayer-Book (Karaitic rite).....1528–29
Tefillah (German ritual).....1529
David Ḳimḥi, "Sefer ha-Shorashim".....1529
R. Nathan ben Jehiel, "'Aruk".....1531–32
Pentateuch, ed. ii.....1533
Psalms, ed. iv.....1537
Job and Daniel, ed. ii..1538
Psalms, ed. v.....1538
Proverbs, Song, and Ecclesiastes, ed. iii..1538
Elias Levita, "Masoret ha-Masorah".....1538
Elias Levita, "Tub Ta'am".....1538
Benjamin Ze'eb's Responsa.....1539
Mishnah Mo'ed Ḳaṭan 1539
Pentateuch, Megillot, Haftarot, eds. iii.–v...1543
Bible, ed. iv.....1544
Elijah Mizraḥi, Commentary on Rashi, ii.1545
Mekilta.....1545
Biblia Rabbinica, ed. iii., 4 parts.....1546–48
Hai Gaon, שערי.....1546
Pesiḳta.....1546
Sifre and Sifra.....1546
Yelamdenu, i. e., Tanḥuma.....1546
Shoḥer Ṭob on the Psalms.....1546
Moses ibn Ḥabib, "Marpe Lashon".....1546
Abraham ibn Ezra, "Zaḥut".....1546
Abraham ibn Ezra, "Moznayim".....1546
Isaac Arama, Commentary on the Pentateuch.....1546
"Sha'are Dura".....1547
Levi b. Gershon, commentary on the Pentateuch.....1547
Moses de Coucy, "Sefer Miẓwot," ed. ii..1547
Pentateuch, Megillot, Haftarot, ed. v.....1548
Baḥya, "Ḥobot ha-Lebabot".....1548
Jacob Weil's Responsa.1549

Though not actually the father of Jewish typography, as he is sometimes called, Bomberg began a new epoch in that art, and during the latter part of his life had many rivals and imitators even at Venice; these including Francesco Brucello, the two Dei Farri brothers, Marco Antonio Giustiniani, the Bragadini, Jean de Gara, and Zanetto. Some of these having won from Bomberg his ablest assistant, Cornelius Adelkind, acquired considerable wealth in their profession; but Bomberg himself expended so much money on the paper, engravings, and types for which his works were noted, that before his death he had lost almost his whole fortune.

His Typography.

Bibliography: Geiger, *Jüd. Zeit.* v. 37 *et seq.*; Steinschneider, in Ersch and Gruber, *Encyc.* article *Jüd. Typographie*, xxviii. 43b.

J. M. S.

BONA SFORZA: Polish queen; born 1493; died 1557; second wife of King Sigismund I. She was remarkable for her beauty and energy, but thoroughly hated in Poland for her intrigues and avarice. She sold high government offices, and her courtiers and "voyevod's" were bribe-takers. Her favorite, the influential crown marshal, Peter Kmita, obtained bribes simultaneously from both Jewish and Christian merchants, promising either party to protect its interests at the Diet or before the king. During the last years of Sigismund's reign Queen Bona not only assumed equal sovereign power with him, but often exercised absolute rule.

There are many documents extant granting privileges to the Jews in Bona's name, which privileges were confirmed by subsequent rulers of Poland (see Sigismund I.; Sigismund August, and Poland).

Bibliography: *Vita Petri Kmithae de Wisnicze Palatini Cracoviensis*, p. 200, Posen, 1854; *Czacki, Rosprava o Zydach*, pp. 81, 82, Wilna, 1807; Solomon Luria (Rashal), *Shaalot Uteshubot*, 1547, No. 35; Grätz, *Gesch. der Juden*, ix. 443; A. Kraushar, *Historya Żydow w Polsce*, 2 vols., p. 181, Warsaw, 1866; *Regesty i Nadpisi*, Nos. 223, 255, 461, 463, 494, St. Petersburg, 1899.

H. R.

BONAFOS, or EN BONAFOS, ALFAQUIN: French physician; lived in the second half of the fourteenth century at Perpignan, where he was president of the community.

Bibliography: Nissim Gerondi, *Responsa*, No. 65; Gross, *Gallia Judaica*, p. 474.

G. I. Ber.

BONAFOS, ASTRUC AZARIAH B. JOSEPH. See Azaria b. Joseph.

BONAFOS, MENAHEM BEN ABRAHAM (called also **Bonafoux, Abraham of Perpignan**): French philosopher; flourished at the end of the fourteenth century and at the beginning of the fifteenth. He was the author of a work entitled "Sefer ha-Gedarim" (Book of the Definitions), or, as it is also called, "Mikal Yofi" (Perfection of Beauty), a dictionary of technical expressions in Hebrew works on philosophy, ethics, and medicine, especially the terms found in the "Guide of Perplexed." The author aimed rather to give a clear explanation of the terms than their etymology, though drawing sometimes upon Arabic and Greek for help in his explanations. The work was published with some notes by Isaac ארויו (probably "Arroyo") at Salonica in 1567, and at Berlin in 1798, with a Hebrew commentary by Isaac Satanow.

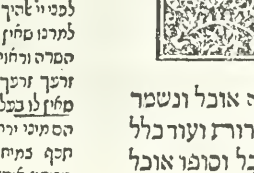
Bibliography: De Rossi, *Dizionario Storico*, p. 75; Steinschneider, *Cat. Bodl.* col. 1719; Gross, *Gallia Judaica*, p. 476.

K. I. Br.

BONAFOS (בונפוס), or BONIFAS (בונפאס), VIDAL: Talmudist of Barcelona, at the end of the thirteenth century. Bonafos took a very active part in the anti-Maimonistic controversy, and tried also

סליקא לה מסכת תרומות

מסכת מעשרות



PAGE FROM BOMBERG'S EDITION OF THE TALMUD, 1526.
(In the Union Theological Seminary, New York.)

to influence his brother, Crescas Vidal of Perpignan, against the study of philosophy. Bonafos' two letters to his brother are printed in the collection "Minḥat Ḳena'ot" (pp. 45, 491, Presburg, 1838). To Moïse-Nathan, author of the ethical poem entitled תוצאות חיים (printed in the שתי ידות of Menahem Lonzano, pp. 142–150, Venice, 1638) (MSS. Paris, No. 1284, 1), were addressed some pieces of verse on the subject of his writing, and one of these was composed by Bonafos Vidal. Neubauer, however, doubts whether this is the same rabbi who was connected with the disputes of Abba Mari. The identity of Bonafos with Bonafos Vidal of Salon, whose name is given as the owner of a manuscript now in Rome (Vatican, No. 107, 7), is not clear. This manuscript contains a prayer for the Feast of Purim, composed by Kalonymus b. Kalonymus.

Bibliography: Parma, *MSS. De Rossi*, No. 194; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2182; Turin, v. 30; Paris, No. 970, 6; Renan-Neubauer, *Rabbins Français*, pp. 600, 658, 660, 688, 727, compare xxxi. 766; Gross, *Gallia Judaica*, p. 464.

L. G. M. S.

BONAFOUX, DANIEL ISRAEL: An active adherent of Shabbethai Ẓebi; lived at Smyrna in the seventeenth century. He was not disappointed when the apostasy of the latter was announced. At Shabbethai's death he pretended to have had visions and to have received the gift of prophecy. He maintained that Shabbethai was not dead, but hidden, and that he would reappear after forty-five years.

People at that time were so excited that every charlatan found followers. Realizing the danger of such a state of things, the rabbinate of Smyrna addressed itself to the cadi and obtained the banishment of Bonafoux. He then settled with his followers at the small town of Kasaba, near Smyrna, where he continued his preaching. At the same epoch, Abraham Michael Cardoso, the founder of cabalistic dualism, who had been banished from Tripoli for misconduct, arrived at Smyrna and found in Bonafoux a warm friend. The agitation begun by Bonafoux lasted for several years, until he, like his master, Shabbethai Ẓebi, embraced Islam.

Bibliography: Emden, *Torat ha-Ḳenaot*, ed. Lemberg, p. 55; David Kabana, *Eben ha-To'im*, p. 55; Grätz, *Gesch. der Juden*, x. 301.

D. I. Br.

BONAFOUX, MENAHEM B. ABRAHAM. See Bonafos, Menahem b. Abraham.

BONALD, LOUIS-GABRIEL-AMBROISE: French philosopher, politician, and anti-Jewish writer; born Oct. 2, 1774; died at Nomma Nov. 23, 1840. Being opposed to the Revolution of 1789, he emigrated in 1791 and settled at Heidelberg, where he wrote his first important work, "Théorie du Pouvoir Politique et Réligieux dans la Société Civile," which was condemned by the Directorate. Later he returned to France, and became the leader of the political and ecclesiastical reaction. He endeavored to reduce the Jews to their former degraded position.

In an article, "Sur les Juifs," in the "Mercure de France," Feb. 8, 1806, Bonald repeated the usual anti-Semitic accusations. The burden of his tirade was that the Jews were at war with morality, that they formed an "imperium in imperio," and that the majority of them were parasites. Before Jews could be emancipated they must be uplifted morally and religiously: in other words, they must embrace Catholicism. The French Jews, not realizing the full import of Bonald's attacks, did not defend themselves energetically enough; only Moses Pinado of Bordeaux replying to his diatribes.

After the Restoration, Bonald became a member of the council of public instruction, and from 1815 to 1822 he sat in the Chamber as a deputy. His speeches and votes were invariably on the extreme conservative side. From 1816 onward he was a member of the Academy; and in 1830 he retired to his country seat, where he remained till his death.

Bibliography: *Encyc. Brit.*; Grätz, *Gesch. der Juden*, xi. 246 *et seq.*; *La Grande Encyclopédie*; P. Larousse, *Dict. Universel.*

D. A. R.

BONAN, DAVID: Rabbi of the Livornian community of Tunis; died in that city in 1850. After his death his family defrayed the expenses of the publication of his works, "Nishal David," "Ohel David," both containing responsa (Leghorn, 1857); "Mo'ed David," a commentary on "'Abodat ha-Ḳodesh" of Solomon Adret (Jerusalem, 1887); "Maḥaneh David," and various treatises on ritual divorce (*ib.* 1889). In collaboration with Judah Levy of Gibraltar he wrote "Dai Hashab"—responsa on the command to women not to show their hair (Leghorn, 1846); and "Dai Heshib"—a commentary on the treatise Sanhedrin (*ib.* 1846). He also edited some works of his father and of others.

L. G. M. K.

BONAN, ISAAC: Author; father of David Bonan; lived in Tunis at the end of the eighteenth century. After his death the following works of his were published: "Ohole Yiẓḥaḳ" (Isaac's Tents) —commentaries on several treatises of the Babylonian Talmud and on the Yad ha-Ḥazaḳah, Leghorn, 1821; "Ohel Yesharim" (The Tent of the Righteous)—Talmudic novellæ in alphabetic order, Leghorn, 1846; and, added to this latter work, "Berit Abraham" (Abraham's Covenant)—commentaries on the Pentateuch, the Psalms, the Proverbs, and other books, as well as on the Passover Haggadah.

Bibliography: Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, pp. 36 *et seq.*

L. G. M. K.

BONAPARTE, NAPOLEON. See Napoleon I.

BONASTRUC DESMAËSTRE (דסמאיסטרי) (called also **Astruc Maestre** or **R. Astrug**): Spanish controversialist at the disputation at Tortosa 1413–14. Bonastruc was a prominent citizen in Gerona. When, under a penalty of 1,000 florins, he was summoned to appear with his fourteen-year-old son and his little granddaughter before the queen dowager of Aragon in order to defend himself against a charge brought against his family, the lawyers of the town interceded in his behalf (April 21, 1411) before the council of the queen dowager, seeking to excuse his absence, and saying that it would be impossible for him to obey the royal summons, since

the hostility against the Jews rendered the journey dangerous (see Girbal, "Los Judios en Gerona," p. 35).

In February of the same year Bonastruc wrote to Zerahiah ha-Levi, called Don Ferrer Saladin, concerning a lawsuit which he was prosecuting, in consequence of the betrothal of his son Bonastruc with a young orphan already affianced to another ("Rev. Et. Juives," xv. 34). Whether the summons to the presence of the queen was in any way connected with the lawsuit, or whether the letter of Bonastruc to Zerahiah ha-Levi was wrongly dated, has not been determined.

On Dec. 8, 1412, at the request of Pope Benedict XIII., Bishop Ramon de Castellar of Gerona, through a notary, invited Bonastruc, Azay (not Azag) Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquim, and Bonastruc Joseph (the last-named not a physician) members of the Jewish community of Gerona, in order to communicate to them the letter from the pope requesting the city to send four, or at least two, of its most learned men to the disputation at Tortosa, adding, "et quia Bonastruch maestre eruditus in talibus asseritur, ipsum volumus inter ceteros principaliter transmittatis, ministrando eis expensas seu salaria in similibus assueta" (Girbal, *ib.* pp. 35, 83). Hence Bonastruc, together with the rabbis Todros and Ferrer, was sent as a delegate from Gerona. Bonastruc, who disputed with Geronimo de Santa Fé on Feb. 10, 11, and 15, on one occasion aroused the anger of the pope (who was present) to such an extent that his fellow-delegates became frightened, and on their return bitterly reproached him, saying: "We had not agreed among ourselves to speak as you have done." It is noteworthy that Bonastruc, together with the rabbis Todros and Ferrer, the delegates from Gerona, conducted the dispute. The report sent as a circular letter to the community at Gerona was probably not written by Bonastruc.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, pp. 74, 76; Grätz, *Gesch. der Juden*, 3d ed., viii. 407.

G. M. K.

BONASTRUC, ISAAC: Rabbi at Palma in Majorca at the end of the fourteenth century; probably born in Barcelona. After the loss of his entire fortune during the persecutions of 1391, he went to Algiers and forced his services as rabbi upon the Jewish community there, stipulating for an annual salary of thirty doubloons. Bonastruc had shown himself quarrelsome in Palma; and after his advent in Algiers he opposed Isaac ben Sheshet, who had been installed as rabbi by the Jewish community. Bonastruc even tried through slander to drive the latter from his position. Together with Simon Duran and Isaac ben Sheshet, he officiated for a number of years in the rabbinate.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, Nos. 60, 61.

G. M. K.

BONASTRUC DA PORTA. See Moses b. Naḥman.

BONAVENTURA, FORTUNATO DE S.: Member of the Royal Academy of Science of Lisbon about the beginning of the nineteenth century. He attempted a history of the literature of the Jewish authors in Portugal, under the title "Memoria Sobre o Começo, Progresso e Decadencia da Litteratura Hebraica entre os Portuguezes Catholicos Romanos," which appeared in the ninth volume of the Academy's memoirs, but is of little value.

G. M. K.

BONAVOGLIO (ḤEFEZ), MOSES, OF MESSINA: Sicilian physician; born at the end of the fourteenth century; died 1447. Renowned for his learning and eloquence, he was deputed in 1428 by seventeen Jewish communities of Sicily to wait on King Alfonso V. for the purpose of obtaining the abrogation of anti-Jewish laws enacted in that year. Bonavoglio succeeded in his mission, and gained the favor of Alfonso, who appointed him his physician and counselor. At the death of Joseph Nesia, Bonavoglio was elected chief rabbi ("naggid") of Sicily.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 517, 518, 519; Güdemann, *Gesch. des Erziehungswesens*, ii. 275; Bartolomeo e Giuseppe Lagumina, *Codice Diplomatico dei Giudei di Sicilia*, pp. 123 *et seq.*

D. I. Br.

BONDAGE. See Slaves and Slavery.

BONDAVI (EN): Translator; brother of Samuel of Marseilles; lived at Tarascon in the first half of the fourteenth century. Bondavi assisted his brother in revising the Hebrew translation, by Jacob ben Machir, of Abu Mohammed Jabir ibn Aflaḥ's abridgment of Ptolemy's "Almagest." His brother speaks of him in the colophon as well versed in such subjects.

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 544; Renan-Neubauer, *Ecrivains Juifs Français*, p. 561; Gross, *Gallia Judaica*, p. 381.

G. M. S.

BONDAVIN, BONJUDES: Physician; lived at the end of the fourteenth century and the beginning of the fifteenth. He practised medicine at Marseilles from 1381 to 1389, and in 1390 went to Sardinia, settling at Alghero. In addition to his medical skill, Bondavin possessed great knowledge of Talmudical literature; and the Jewish community of Cagliari elected him rabbi. The king confirmed this election and extended Bondavin's jurisdiction over all the Jews of Sardinia. This official post gave him much influence, and he was admitted among the high dignitaries who attended King Martin II. when the latter sojourned at Cagliari. Bondavin carried on a scientific correspondence with Isaac ben Sheshet Barfat (Ribash), who answered the question propounded to him in his Responsa, No. 171.

BIBLIOGRAPHY: Barthélemy, *Les Médecins à Marseille*, p. 27; Isaac Bloch, in *Rev. Et. Juives*, viii. 280.

G. I. Br.

BONDI, ABRAHAM BEN YOM-ṬOB: Bohemian Talmudist; died 1787 at Prague. His posthumous work, "Zera' Abraham" (Seed of Abraham), essays on various treatises of the Talmud and on the post-Talmudic writers who treat of marital questions, was published by his son **Nehemiah Feiwel Bondi**, who added an appendix (Prague, 1808). Another work of Abraham's, "'Iyyun Mishpaṭ" (Investigation of the Law), is still in manuscript.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica* i. 125; Steinschneider, *Cat. Bodl.* No. 4195.

L. G. I. Ber.

BONDI, ELIJAH BEN SELIG: Austrian preacher; born at Prague at the end of the eighteenth century; died there about 1860. He studied Talmud at Presburg under the direction of Meshullam Tismenitz, and later at Alt-Ofen with Moses Münz. In 1826 he was appointed preacher in his native town, a position which he held until his death.

Bondi was the author of two series of sermons, published at Prague, 1832–56: (1) "Sefer ha-She'arim" (Book of Gates), containing philosophical homilies on various ethical subjects, collected from Baḥya, Judah ha-Levi, Albo, and others; (2) "Tiferet Adam" (The Beauty of Man), forming the second part of "Sefer ha-She'arim," and containing extracts from religious philosophical works.

Bibliography: Introduction to *Sefer ha-She'arim*; Fürst, *Bibl. Jud.* i. 125; Zeitlin, *Bibl. Post-Mendels.* p. 37.

S. I. Br.

BONDI, JONAS: American rabbi; born at Dresden, Saxony, July 9, 1804; died at New York March 11, 1874. He was educated at the University of Prague and in the theological circles of that city. He was president of the synagogue of his native city, and in 1859 came to America, where he accepted the position of rabbi-preacher in the Norfolk street ("Anshe Chesed") congregation of New York city. He served there but one year, when he became the proprietor and editor of a Jewish paper, "The Hebrew Leader," published in English and German. One of his daughters, Selma, became the wife of Isaac M. Wise of Cincinnati.

A.

BONDI, MORDECAI (Marcus): German author; lived at Dresden in the first quarter of the nineteenth century. He wrote, together with his brother Simon Bondi, the "Or Ester," a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim. Some of his essays are also extant in the periodical "Jedidja" (i. 117–125; iii. 72, 196; iv. 35).

Bibliography: Fürst, *Bibl. Jud.* i. 125; Zunz, *Die Monatstage des Kalenderjahres*, p. 67; Karpeles, *Gesch. der. Jüd. Lit.* p. 1083.

L. G. I. Ber.

BONDI, NEHEMIAH. See Bondi, Abraham b. Yom-Ṭob.

BONDI, PHILIP (Jacob Koppel): Austrian rabbi; born at Jinoschitz, Bohemia, Feb. 26, 1830. After having received a good education at home under the care of his father (Samuel), Bondi entered the gymnasium at Prague in 1844, and studied Talmud and Rabbinica under Raphael Schulhof and Solomon J. Rapoport, who in 1852 conferred upon him the title of Morenu. Continuing his philosophical studies, Bondi in 1857 received his doctor's degree from the University of Prague and his rabbinical diploma from Aaron Kornfeld and Daniel Frank, whose yeshibah he had attended.

In the same year he taught at Budweis, and from 1859 to 1868 at Kassejovic. From 1868 to 1876 he was rabbi at Brandeis. Being a strong partizan in the Bohemian movement, he was appointed preacher in the vernacular by the newly founded Jewish-Bohemian society, Or Tamid (Continual Light), at Prague, after whose collapse he became a teacher of religion at the Bohemian Jewish schools, and rabbi at the synagogue founded by Porges.

In 1886 he published five Bohemian sermons under the title "Ḳol Ya'akob" (Voice of Jacob). He also began to publish a Bohemian translation of the Pentateuch.

Bibliography: Sokolow, *Sefer Zikkaron*, s.v., Warsaw, 1889.

D. S. Man.

BONDI, SIMON: Lexicographer of the Talmud; lived at Dresden; died there Dec. 20, 1816. He wrote, together with his brother Mordecai, the "Or Ester" (Light of Esther), a Hebrew dictionary of the Latin words occurring in the Talmud, Targumim and Midrashim (Dessau, 1812). They also wrote a similar work on the Greek words, which has never been printed. The periodical "Jedidja" (i. 117–125) contains a biography of Simon by his brother Mordecai.

Bibliography: Fürst, *Bibl. Jud.* p. 138; Zunz, *Die Monatstage des Kalenderjahres*, p. 67.

L. G. I. Ber.

BONDMAID. See Slaves and Slavery.

BONDMAN. See Slaves and Slavery.

BONDOA. See Todros b. Moses Yom-Ṭob.

BONDS. See Deeds.

BÔNE (BONA) [Arabic, **Beled el-'Anab**]: Town in the province of Constantine, Algeria, called by the Romans "Hippo Regius." It had many Jewish inhabitants as early as the first centuries of the common era, as is attested by several epitaphs found in the environs of the place. Like the Jews of other communities in Mauritania, those of Bône suffered many vicissitudes. Under the dominion of pagan Rome they enjoyed complete freedom, even making many proselytes among the Kabyles, their neighbors; but in the fourth century, when the city became the see of Augustine, they began to suffer persecution. In 431 Bône was destroyed by the Vandals, and was not rebuilt until the seventh century, this being done by the Arabs.

There are no records concerning the date of settlement of Jews at Bône after its reconstruction; but it may be supposed that the city, which, according to Ibn Ḥaukal, was very prosperous in the tenth century, attracted many of them. The second half of the twelfth century brought disaster to all the Jewish communities in the Maghreb, particularly that of Bône. The fair treatment of the Jews during the dynasties of the Aghlabites and Almoravides was followed by the terrible persecutions by the fanatical Almohades; and many of them were compelled either to immigrate to the East or to embrace Islamism. In 1152 Roger of Sicily led away captive all the inhabitants of Bône. During the fifteenth century, in consequence of the exile of the Jews from Spain, the Jewish community of Bône greatly increased; but at the beginning of the sixteenth century the city fell into the hands of the Spaniards, and the Jews underwent many sufferings. In 1541, however, the defeat of Charles V. before Algiers freed the community of Bône, and during the Turkish domination it enjoyed a fair amount of religious freedom.

Like all Algerian communities, Bône was governed by a "mukaddam," assisted by a council ("Ṭobe ha-'Ir"). Since the French conquest of Algeria the system of consistories has been introduced, and Bône belongs to that of Constantine, having at its head a rabbi and a president. The Jewish community of the city contains 1,000 souls. It possesses an old synagogue called "Al-Gharibah" (The Wonderful), which is held in great veneration even by the Arabs, on account of a scroll of the Law which is said to have been miraculously preserved there.

Bibliography: *Bulletin Archéologique du Comité des Travaux Historiques*, No. 1, xiii. 64; Elie de la Primaudaie, *Le Commerce et la Navigation de l'Algérie Avant la Conquête*, p. 71; Abraham Cahen, in *Recueil de la Société Archéologique de Constantine*, 1867, p. 104; Cahen, *Les Juifs et l'Algérie au Moment de la Conquête*, pp. 25 *et seq.* See Algeria.

G. I. Br.

BONENFANTE OF MILHAUD, or **HEZEKIAH HA-MILIABI:** French physician; lived in the fourteenth century. He was the author of a medical treatise entitled "Gabriel," still extant in manuscript (Günzburg, No. 316). Bonenfante translated also into Hebrew Arnold de Villeneuve's work, "Tabula Super Vita Brevis."

Bibliography: *Rev. Et. Juives*, ix. 215; xiii. 301, 303; Steinschneider, *Hebr. Uebers.* p. 843; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 416.

G. I. Br.

BONET, ABIGDOR B. MESHULLAM. See Abigdor, Abraham.

BONET, ABRAHAM PROPHIAT. See Penini, Jedaiah.

BONET, JACOB BEN DAVID BEN YOM-ṬOB (BONJORN): Spanish astronomer; lived probably at Perpignan in the fourteenth century. He was the author of astronomical tables prepared at Perpignan in 1361. These tables, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 10,901; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2072, 2), enjoyed a great reputation. They were translated into Latin in the fifteenth century, and were the subject of many Hebrew commentaries, among which was one written by Joseph ben Saul Ḳimḥi (Vatican MSS. Nos. i., v., 1, 7). Many manuscripts of these tables were retranslated from Latin into Hebrew.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 615; Berliner's *Magazin*, xvi. 49; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 355.

G. I. Br.

BONET DE LATES or **LATTES** (known in Hebrew as **Jacob ben Immanuel Provinciale**): Physician and astrologer; known chiefly as the inventor of an astronomical ring-dial by means of which solar and stellar altitudes can be measured and the time determined with great precision by night as well as by day; lived in the latter part of the fifteenth century and the beginning of the sixteenth. Originally from Provence, and belonging to a family that had its origin in Lattes near Montpellier, he was forced to leave Provence with the rest of his brethren and settled in Carpentras. Thence he went to Rome, where he became physician to Pope Alexander VI. (1430–1503), and later to Pope Leo X. (1503–13). At this time he became rabbi of the Jewish community, to which he was able to render much assistance. He married the daughter of the physician Comprat Mossé of Aix. Bonet described the use of his instrument in a treatise written in Carpentras, the full title of which is: "Boneti de Latis, Medici Provenzalis, Annuli per eum Composti Super Astrologiæ Utilitate." It appeared as a supplement to the "Calculatio Composta in Rima de Juliano de Dati," Rome, 1493, and was dedicated to Pope Alexander VI. At the end Bonet craves pardon for his bad Latin, on the score of being a Hebrew. The treatise was republished by Jacob Faber of Etaples, together with his own commentary on John Sacrobosco's "De Sphæra Mundi" and Euclid's "Geometry," Paris, 1500. Editions were also published in 1507, 1521, and 1534. Two editions appeared later at Marburg, in 1537 and 1557. In bad Latin, Bonet wrote a treatise entitled "Prognosticum," published at Rome in 1498, and dedicated to cardinals Valentiniani and De Borgia, in which he predicted the coming of the Messiah in the year 1505. A full account of the book is to be found in Abraham Farrisol's manuscript, "Magen Abraham," or "Wikuaḥ ha-Dat."

A pupil of the above-mentioned Jacob Faber, Charles Bovillus, 1470–1553, relates in the preface to his "Dialogi de Trinitate" that he met Bonet de Lates in the Roman ghetto in 1507, and went to his house in order to see the ring that he had invented. The top part of the house was a synagogue containing the ark, hidden by a curtain, and books, lamps, and praying-scarfs. Here, also, Bonet's thirty-two-year-old son was discovered deeply immersed in the study of philosophy. Toward the end of the nineteenth century, in dredging the Tiber a long marble slab was found with the inscription הרב מיסיר בוניט יצ"ו, which had probably been affixed to this house of Bonet's. Bovillus refers, also, to a lengthy theological argument that he had with Bonet, and he seems to imply that the son was in the end convinced of the truth of the Christian faith.

It is evidence of the position held by Bonet at the papal court that on Oct. 13, 1513, Reuchlin begged him to use his influence in order that the examination of the "Augenspiegel" should not be given into the hands of a commission made up of strangers, at all events not of Dominicans. Further, Bonet's intercession seems to have been successful.

Bonet is known to have had two sons. One, Joseph, continued to remain in the papal favor; the other, Immanuel, was also in the service of the pope, from whom he received a regular salary.

Bibliography: Carmoly, *Histoire des Médecins Juifs*, p. 141; Steinschneider, *Hebr. Uebers.* p. 607, note 84; idem, *Cat. Bodl.*; Michael, *Or ha-Ḥayyim*, No. 560; Gross, *Gallia Judaica*, p. 266; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 35, 83; J. Guttmann, in *Monatsschrift*, xliii. 258 *et seq.*; Grätz, *Gesch. der Juden*, ix.–xvii.; Berliner, *Gesch. der Juden in Rom*, ii. 83. For description of the ring-dial and its use, see Rudolf Wolf, *Handbuch der Astronomie, Ihrer Geschichte und Literatur*, ii. 196b, Zurich, 1891.

G.

BONET DE LUNEL, SEN (*i.e.*, "Senior"): French author of the Middle Ages. He wrote a supercommentary on Ibn Ezra's Bible commentary, which is mentioned by Nathaniel Caspi in his commentary on the "Cuzari," written in 1387, and is still extant in manuscripts (among others, in "Cat. Bodl." No. 1229).

BIBLIOGRAPHY: Dukes, in *Litteraturblatt des Orients*, ix. 571; Renan, *Les Ecrivains Juifs Français du XIVe Siècle*, p. 55; Gross, *Gallia Judaica*, p. 289.

L. G. I. BER.

BONET B. MESHULLAM B. SOLOMON. See ABIGDOR, ABRAHAM.

BONFED, SOLOMON BEN REUBEN: Rabbi at Saragossa, and poet; lived at the end of the fourteenth century and the beginning of the fifteenth. His diwan, still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984), is interesting intrinsically, as well as for the historical information contained in it. Bonfed was present at the controversy of Tortosa (1413-14); and many of his poems are addressed to those who took part in it.

The diwan contains also an answer, in rimed prose, to a letter of the converted Jew, Astruc Raimuch of Fraga, in which the neophyte enthusiastically propounds the dogmas of Christianity, and endeavors to demonstrate the Trinity, Original Sin, and Redemption, from the Bible. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas, and proceeds to show how irrational and untenable they are. He says: "You twist and distort the Bible text to establish the Trinity. Had you a quaternity to prove, you would demonstrate it quite as strikingly and convincingly from the Old Testament."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 438; Grätz, *Gesch. der Juden*, viii. 79, note 3.

G. I. BR.

BONFILS, IMMANUEL BEN JACOB: Physician, mathematician, and astronomer; lived at Orange, France, and later at Tarascon, in the fourteenth century. He was the contemporary of the astronomer Levi ben Gerson of Bagnols. At one time Bonfils taught astronomy and mathematics at Orange. He was the author of the following works: (1) a treatise on the relation between the diameter and the circumference, followed by rules for extracting the square root, and with an explanation of a passage of the "Book of Creation," dealing with arithmetic (Bibliothèque Nationale, Paris, MS. No. 1290, 5); (2) arithmetical propositions respecting division, and extraction of the square root, and notes on astronomy (*ib.* No. 1081, 1, 2); (3) "Derek Ḥilluḳ" (Way of Division), notes on the decimal numbers (*ib.* No. 1054, 6); (4) "Bi'ur me-Luḥot," treatise on the middle course of the planets (*ib.* No. 1054, 6); (5) table for the calculation of the declination of the sun; (6) "Luaḥ Mattanah Ṭobah" (Table of Good Gift), on the determination of the planet Venus from 1300 to 1357; (7) "Bi'ur Asiyat ha-Istrolab," on the construction of the astrolabe (*ib.* Nos. 1050, 6; 1054, 2); (8) note on the cycles (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1483, 4); (9) "Kanfe Nesharim" (Wings of Eagles), or "Shesh Kenafayim" (Six Wings), a treatise on conjunctions, appositions, eclipses, etc. (this work enjoyed great popularity in the Middle Ages, being translated into Latin in 1406, commented upon by Chrysocca, and the Hebrew text published by Naḥmu Bibowitz, Jitomir, 1872); (10) "Ma'amar 'Erek ha-Ḥilluf" (Treatise on the Value of Inequalities), dealing with the inequalities of the course of the sun and the moon, and the necessity of taking into consideration these inequalities in calculating conjunctions, appositions, eclipses, etc. (Bibliothèque Nationale, Paris, MS. No. 1054, 13); (11) astrological treatise on the seven constellations (*ib.* No. 1048, 4); (12) a commentary on a passage of Ibn Ezra's commentary on Ex. xxx. 2, relative to the Tetragrammaton (*ib.* No. 825, 8; MSS. Munich, Nos. 343, 386); (13) "Bi'ur 'al M'ozene Ḥanok," commentary on the balances of Enoch and Hermes, mentioned in Abraham ibn Ezra's "Sefer ha-Moladot" (*ib.* No. 903, 1); (14) note on the nine comets, attributed to Ptolemy, but believed to belong to Bonfils; (15) "Toledot Alexander," the legend of Alexander, translated from the "Historia de Prœliis" of Leon.

BIBLIOGRAPHY: Isidore Löb, in *Rev. Et. Juives*, i. 77; Steinschneider, in *Zeit. für Hebr. Bibl.* xv. 39, 40; idem, *Hebr. Uebers.* p. 904; Israel Lévi, in *Rev. Et. Juives*, iii. 245 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 346 *et seq.*; Gross, *Gallia Judaica*, pp. 19, 250, 625.

G. I. BR.

BONFILS, JOSEPH B. SAMUEL (Hebrew, **Tob 'Elem** = "Good Child"; called also **ha-Gadol** = "the Great"): French Talmudist, Bible commentator, and "payyeṭan"; lived in the middle of the eleventh century. Of his life nothing is known but that he came from Narbonne, and was rabbi of Limoges in the province of Anjou (see Jacob Tam's "Sefer ha-Yashar," ed. Rosenthal, p. 90, and ed. Vienna, p. 74b; the passage is badly corrupted).

The activity of Bonfils was manysided. A number of his decisions which earned the high esteem of his contemporaries and of posterity are to be found in the "Mordecai." These passages are enumerated in Kohn's "Mordecai b. Hillel," p. 137; in Maḥzor Vitry, and in many other codices and compendiums. Among his numerous legal decisions one deserving mention is that pronouncing money won in play an illegal possession, and compelling the winner to return it ("Haggahot Mordecai," upon Sanh. pp. 722, 723). Another important decision ordered a lighter tax on the Jewish farmer than on the merchant, for the reason that agriculture was less profitable than trade ("Mordecai," B. B. i. 481). Little is known of the collections of his responsa mentioned in Moses Alashkar's Responsa (ed. Sabbionetta, No. 60, p. 121a; No. 100, p. 162a), or of his collection of the responsa of the Geonim. His Bible commentaries, mentioned by some of the old writers, have also disappeared.

Bonfils devoted himself to restoring the correct texts of older works, especially the Masorah—works of the Geonim. His critical notes upon Judah's "Halakot Gedolot" and the "Seder Tannaim we-Amoraim" show marked departures from the current text.

As a Payyeṭan.

The ability and activity of Bonfils are best judged from his contributions to the poetry of the synagogue, no less than sixty-two of his piyyuṭim occupying prominent places in the French, German, and Polish liturgies. These compositions show that he was more than an ordinary poet (Zunz) among the Franco-German payyeṭanim of his time. Few equaled him in beauty of imagery and facility of expression. The poetry of the synagogue is furthermore deeply indebted to Bonfils for the introduc-

tion of the piyyuṭim into the prayers, in face of great opposition. Of his many piyyuṭim, the best-known is that written for the "Great Sabbath" (Sabbath before Passover), beginning with the words "Elohei ha-ruḥot," and containing the rules for the Passover-cleaning ("bi'ur") and the narrative service for the evening. The importance of Bonfils is shown by the fact that the Tosafists in many places occupy themselves with the explanation of obscure points in this piyyuṭ. Samuel b. Solomon of Falaise, a French Tosafist, composed a commentary upon it.

Joseph Bonfils must not be confused, as he is by Azulai, with another scholar of the same name, who lived in 1200 and corresponded with Simḥah of Speyer (Responsa of Meïr b. Baruch of Rottenburg, ed. Cremona, No. 148).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 40a; Fuenn, *Keneset Yisrael*, pp. 472, 473; Gross, *Gallia Judaica*, pp. 308, 309; Landshuth, *'Ammude ha-'Abodah*, pp. 96-98; Luzzatto, *Bet ha-Oẓar*, pp. 46b, 55b; Rapoport, Introduction to Cassel's ed. of the *Responsa of the Geonim*, pp. 4b, 6a, 7b; Zunz, *Literaturgesch.* pp. 129-138; idem, *Z. G.* p. 61; idem, *G. V.*, 2d ed., p. 403; idem, *S. P.* pp. 179-180 (translation of a seliḥah); Schorr, in *He-Ḥaluẓ*, viii. 139; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1208, 3, containing a halakic treatise by Joseph Ṭob-'Elem, who is probably identical with this Bonfils.

L. G.

BONGODAS CASLARI. See Caslari.

BONGODAS COHEN: Provençal physician; flourished in 1353. No details of his life can be ascertained. He was the author of a Latin work on obstetrics, still extant in a Turin manuscript (Pasini, cod. 80, 3). If Steinschneider is right, and "Cohen" (כהן) is a mistake for "Nathan" (נתן), Bongodas may be identical with Judah Nathan, a Provençal writer on medicine and translator, between the years 1352 and 1358.

Bibliography: Steinschneider, *Jewish Literature*, p. 368; idem, *Hebr. Uebers.* p. 306; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 736.

G.

BONGODAS, MEÏR BEN SOLOMON: Provençal poet; lived at the end of the thirteenth century. He is quoted in the diwan of Abraham Bedersi, who was chosen arbitrator between Bongodas and Don Solomon in a controversy on the value of their Aramaic poems. According to Neubauer (in "Zunz Jubelschrift," p. 139), Meïr Bongodas is identical with Meïr ben Solomon Dels-Enfantz, to whom Jedaiah Bedersi dedicated his work, "Oheb Nashim."

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 713; Gross, *Gallia Judaica*, p. 159; Zunz, *Z. G.* p. 519.

G. I. Br.

BONGORON or **BONJORN, DAVID BEN YOM-ṬOB:** Astronomer; lived at Perpignan in the middle of the fourteenth century. The name "Bongorn" or "Bonjorn" is the Provençal equivalent of the Hebrew name "Yom-Ṭob," the Provençal Jews often prefixing to their own names those of their fathers. Judah Mosconi, in his supercommentary on Ibn Ezra, mentions Bongoron as one of the greatest astronomers of that time. Steinschneider connects the name of Bongoron with that of דון בונירון, who was implicated in the divorce case of Bona Dona, daughter of En Astrug Caravida of Gerona, mentioned by Isaac de Lattes (Responsa, pp. 127-139) and by Ḥisdai Crescas ("Zikkaron Yehudah," p. 23b). Steinschneider further supposes that Bongoron is identical with the astrologer and philosopher David ben Yom-Ṭob ibn Bilia, father of the astronomer Jacob Poel.

Bibliography: Steinschneider, *Hebr. Bibl.* vii. 66; *idem*, in Berliner's *Magazin*, iii., Hebrew part, pp. 8, 41; idem, *Cat. Bodl.* col. 2118; Gross, *Gallia Judaica*, p. 496.

G. I. Br.

BONIFACE VIII. (BENEDICT GAETAN): One hundred and ninety-eighth pope; born at Anagni, Italy; elected pope Dec. 24, 1294; died 1303. He succeeded Celestin V., who resigned six months after his election. Boniface cherished kindly feelings toward the Jews, and gave them many tokens of his solicitude for their welfare. The Roman Jews owed him much for having delivered them from a threatening danger. The Inquisition issued (Nov. 18, 1297) a bull according to which an accuser or witness could remain unrevealed to the accused when the latter was a person of influence. The Jews were naturally classed among the powerful persons; and a simple denunciation sufficed to condemn them. They appealed to Boniface; and the latter, by a bull dated June 13, 1299, declared all the Jews "unimportant" except those who were of recognized influence.

Boniface had for his physician a Jew named Isaac, to whom he was much attached.

Bibliography: *Revue Orientale*, ii. 214; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 255 *et seq.*

G. I. Br.

BONIFACE IX. (PIETRO TOMACELLI): Two hundred and eighth pope; born at Naples; elected pope Nov. 2, 1389; died at Rome in 1404. His pontificate was very favorable for the Jews in general and for the Roman Jews in particular. At the request of the latter, Boniface issued a bull in which he ordered the senators, the conservators, and all other functionaries of the city of Rome to protect the Jews from every kind of drudgery, overreaching, and violence, under the penalty of excommunication and a fine of 1,000 gold florins. The wearing of the badge by Jews was repealed. No Jew could be molested on a simple writ of an inquisitor, unless by a sealed order of a collateral of the curia; for, according to the bull, "all Jews and Jewesses residing in the city, and sojourning there with their families, must be treated as Roman citizens."

Boniface showed especial favor to the Jewish physicians Angelo di Manuele and Solomone de Sabalduchio of Perugia. The Senate had in 1376 exempted from all taxes the physicians Manuele and his son Angelo, and their families, residents of Rione Trastevere, for services they had rendered as physicians to the Roman citizens, and chiefly to the poor. This favor was enforced on Aug. 8, 1385, by the Senate, which accorded the Jewish community of Rome a yearly reduction of 30 florins for the taxes of Manuele and Angelo. July 1, 1392, Boniface appointed Angelo his "familiaris" and physician, and confirmed, by a bull issued April, 1399, the special diplomas of Roman citizenship delivered by the Senate to Angelo and his father. On Oct. 23, 1392, he appointed the physician Solomone de Sabalduchio his "familiaris," and bestowed upon him many favors.

BIBLIOGRAPHY: The bulls are published in Stern, *Urkundl. Beiträge zur Stellung der Päpste*, pp. 17, 18; *Revue Orientale*, ii. 461; Berliner, *Gesch. der Juden in Rom*, i. 62; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 317 *et seq.*

G. I. Br.

BONIHOMINIS, ALPHONSUS. See Alfonsus Bonihominis.

BONIRAC (perhaps = Bon Isaac), **SOLOMON:** Spanish translator; lived at Barcelona in the middle of the fourteenth century. He translated from the Arabic into Hebrew Galen's medical work on the crisis, under the title, "Sefer Buḥran" (Book on Vapors). The translator probably possessed no Hebrew expression for "crisis," and so preserved the Arabic word "buḥran" used by the Arabic translator, Ḥonein ibn Isḥak. The "Sefer Buḥran" is still extant in manuscript at Leyden (Scaliger, 2, 15).

BIBLIOGRAPHY: Loeb, in *Rev. Et. Juives*, iv. 61; Steinschneider, *Hebr. Uebers.* p. 652.

G. I. Br.

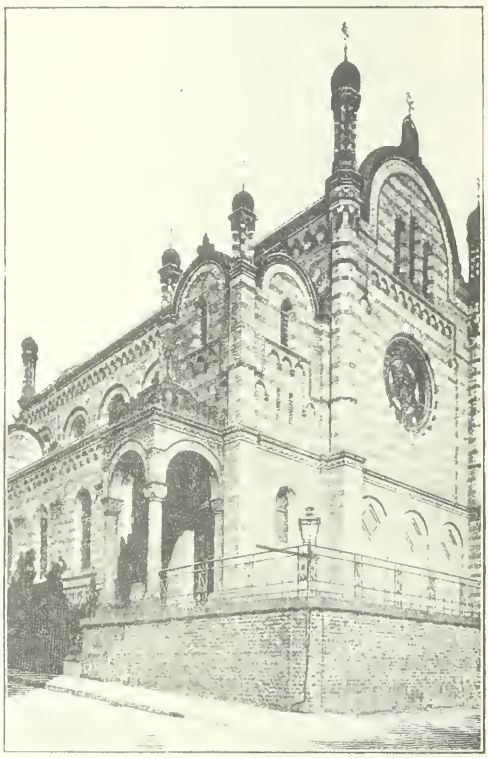
BONN: City in Rhenish Prussia. It had a Jewish community at an early date. Ephraim ben Jacob of Bonn (b. 1133), as a boy of thirteen, was among the Jews who, in September, 1146, sought refuge from the Crusaders in the fortress Wolkenberg near Königswinter. He has left a graphic description of the persecutions under the Crusades. He is also known as a Talmudic and liturgic writer. The Tosafist Joel ben Isaac of Bonn, author of several seliḥot, also lived about this time. Jews of Bonn are often mentioned in the Jewish congregational archives of Cologne during the thirteenth and fourteenth centuries. In June, 1288, calamity fell upon the community, and many Jews, including Rabbi Meïr ben Alexander, who had formerly been rabbi at Cologne, were slain. New sorrows came with the persecutions during the Black Death, Bonn being one of the places of martyrdom in the year 1349. The Jews of Bonn were further oppressed by taxes, as the emperor Frederick I. compelled them to pay 400 marks to the archbishop of Cologne.

The community, which was not an unimportant one in the Middle Ages, was considerably increased by the Jews expelled from Cologne in 1426; it was estimated to number 200 persons, and had to pay a yearly assessment of 1,500 reichsgulden. Documents show that the present "Judenauergasse" was called "Judengasse" in 1578.

In 1587 Martin Schenk, whom Queen Elizabeth of England had sent to aid the party of the lord high steward, took possession of Bonn, murdered and plundered in the Jews' quarter, and made many prisoners, who subsequently had to be ransomed for large sums. Among the prisoners was Rabbi Reuben Fulda, the teacher of the historiographer David Gans. The baptized butcher Kraus, who has become proverbial through his denunciations, was also a native of Bonn. In the first half of the seventeenth century he kept the Jews on the Rhine in a continuous state of terror. Another native of Bonn was Abraham Breitingen, father-in-law of the Frankfort scholar Juspa Hahn; he as syndic successfully opposed Kraus.

Persecutions.

The Jews fared better during the Thirty Years' war. The above-mentioned Hahn narrates that the Protestants of Bonn hid their property in the ghetto. Later, however, the Jews were subjected to many annoyances. In 1651 their cattle trade was restricted, all Jews not under the protection of the government were expelled, and the maximum rate of interest which they were permitted to take was fixed at 12 per cent. In 1747 and 1750 electoral ordinances had to be issued prohibiting Christians from insulting and threatening Jews. In 1755, when severe earthquakes terrified the people of the Lower Rhine and Bonn, Rabbi Samuel Ashkenazi and Mordecai Halberstadt,



Synagogue at Bonn.
(From a photograph.)

rabbi at Düsseldorf, designated several psalms for a service of prayer, and wrote a penitential invocation ("teḥinnah") for the occasion. On Feb. 27, 1784, all the Jews fled from the ghetto, which was almost entirely destroyed by an overflow of the Rhine. In this time of distress Moses Wolf (died 1802), physician to the elector, and the president of the community, Baruch ben Simon, were especially conspicuous for their unselfish activity. Simon Kopenhagen of Bonn has described these occurrences in a Hebrew book entitled "Beḳi Naharot," Amsterdam, 1785. The French Revolution saved the Jews of Bonn.

In 1798 the great procession of the "Cisrhenanes," proceeding by way of the Viereckplatz, went to the Judengasse, where they determined upon an especially solemn act, intended as an announcement to the Jews, by a memorable sign, that they would henceforth be citizens with equal rights. For this purpose several carpenters had been included in the

procession, who cut down the gate of the Jewry; Jewish girls were then taken into the procession and led triumphantly through the city. In 1808 the Jews were compelled to take personal names and surnames. The city of Bonn became the seat of a consistory founded by Napoleon. In 1865 a Jewish congregation was formed in conformity with the law of 1847; the new synagogue on the banks of the Rhine was dedicated in 1879. In 1902 the community numbered 900 persons.

Scholars and Rabbis.

In the twelfth century the Tosafist Samuel ben Natronai, the halakist and liturgic poet Joel ben Isaac ha-Levi, and his friend Ephraim ben Jacob, also known as liturgic poet, lived at Bonn. In the fifteenth century the scholar Solomon of Bonn, and a teacher, Mordecai Sachs, were there. Reuben Fulda, as stated above, was rabbi there in the sixteenth century, and was succeeded by Ḥayyim Treves, son of Johanan Treves, known as a Maḥzor commentator, who died at Ahrweiler in 1598. Joseph Ashkenazi, who later was rabbi at Metz; Moses Birgel; Naphtali ben Kalonymus; and Judah Ashkenazi, who was buried at Bonn in 1688, were among the rabbis of the seventeenth century. In the eighteenth century several physicians, including Moses ben Abraham Wolf (mentioned above), lived at Bonn. Among the rabbis was Judah Mehler, formerly rabbi at Cleve (born 1661 at Bingen; died at Bonn 1750). He was succeeded by Samuel Ashkenazi (d. 1766), formerly at Peine near Hildesheim; then came Isaac Rapoport, who died 1788. The first rabbi of the consistory was Simḥah Bunem Rapoport, appointed in 1788, died 1816; he was the author of several halakic works. He was followed by Abraham Auerbach, who, in 1837, resigned ostensibly on account of his great age, but really in order that his son might succeed him. In fact, he contrived to have his son elected as soon as he announced his resignation, without giving time to candidates to present themselves. This election caused much agitation in the community, and a protest against its illegality was brought before the president of the province of Cologne. A new election was ordered by the government, and Auerbach's son was elected for the second time. He was succeeded in 1877 by Emanuel Schreiber, and by Falk Cohn (1882–1902).

Bibliography: Salfeld, *Martyrologium*, pp. 160, 287; Brisch, *Gesch der Juden in Cöln und Umgebung*, Cologne, 1879; Schreiber, *Die Jüdische Gemeinde*, Bonn, 1879; Tösten, *Zur Gesch. der Hexen und Juden in Bonn*, Bonn, 1900.

G. A. F.

BONN, JONAS BEN MOSES: Physician; lived in Frankfort-on-the-Main in the seventeenth century. Though not in the employ of the community, his name is subscribed to the articles of agreement drawn up in 1656 between the congregation of Frankfort and its physicians, Solomon Bing and Abraham Hein. According to these articles, the Jewish physicians pledged themselves not to attend patients who were not members of the congregation without the permission of two elders of the synagogue. They also promised to visit the poor gratis; to respond to calls day and night; not to attend to any patient outside of the Jewish quarters; and not to accept the presidency of the congregation before the age of sixty.

Bibliography: Horowitz, *Jüdische Aerzte in Frankfurt-am-Main*, p. 30; Landau, *Gesch. der Jüdische Aerzte*, p. 116.

D. A. R.

BONNET. See Costume.

BONOSUS. See Antioch.

BONSENIOR GRACIAN. See Gracian.

BONSENIOR, SOLOMON. See Jekuthiel b. Solomon.

BONSENIOR, IBN YAḤYA: Chess expert. No details of his life can be obtained. The name is probably Provençal, and he lived certainly not later than the fifteenth century. Bonsenior was the author of an interesting work on chess, entitled "Melizat Sehoḳ ha-Ishḳaḳi" (Essay on Chess-Playing), first published at Mantua in 1557. It was translated into French by Leon Hollaenderski, and published, together with Ibn Ezra's "Ma'adane Melek" on the same subject, under the title "Délices Royales ou le Jeu des Echecs, . . . par Aben Ezra et Aben Ye'ḥia, Rabbins du XIIe Siècle" (Paris, 1864).

Bibliography: Steinschneider, *Cat. Bodl.* col. 804; idem, *Schach bei den Juden*, in Anton van der Linde, *Gesch. des Schachspiels*, i. 168; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 156.

G. I. Br.

BONSENYOR, ASTRUC (in Spanish chronicles, **Struch** or **Nastruch = En Astruc**): From 1259, if not earlier, dragoman and Arabic secretary to Jaime I. of Aragon; died 1280. He was a native of Barcelona. He accompanied the king on his campaigns, acting as interpreter, and in that capacity rendered valuable services. In 1265 the king sent him as one of a commission to Murcia, to deal with the besieged Saracens.

Bonsenyor stood in special favor with the king, who gave him permission to add doors and windows to his house, which was in the Jewish quarter and adjacent to the Plaza del Rey and the Monastery of San Domingo. He was also allowed to make other architectural changes. He is mentioned in a Barcelona document of the year 1258 (Jacobs, "Sources of Spanish-Jewish History," No. 159).

G. M. K.

BONSENYOR, ASTRUC: Grandson of Astruc Bonsenyor, the dragoman of Jaime I. of Aragon; father of Judah Bonsenyor. He was a physician in Barcelona, and in the year 1334 was accorded the privileges which had been enjoyed by his grandfather.

G. M. K.

BONSENYOR, ISAAC: Son or grandson of Judah Bonsenyor; lived in Barcelona; in 1391 became a Christian, and took the name Ferrario Gracia de Gualbis.

G. M. K.

BONSENYOR, JUDAH (Jaffuda): Notary-general of Aragon, and translator from the Arabic; son of the elder Astruc, and, like his father, interpreter, first to Alfonso III. and then to Jaime II.; died about 1334. In 1287 he accompanied Alfonso III. on his war of conquest against Minorca; and

seven years later (1294) Jaime II. appointed him notary-general for the kingdom and the royal dependencies. By virtue of this appointment all merchants doing business in the country who were acquainted only with the Arabic language, and who desired to have documents translated from the Arabic into Spanish, or duplicated, or acknowledged, were forced to appear before Bonsenyor or his representative.

In 1305 Jaime II. granted him a passport to enable him to visit Provence, probably in the interests of Jewish studies, which at that time were proscribed. On Nov. 4, 1310, as a sign of royal favor, and by the influence of the king's body-physician, John Amely, Bonsenyor was exempted from all taxes, whether personal or public, to which the Aljama of Barcelona was subject. The king also ordered that neither Bonsenyor nor his children should be molested on account of unpaid taxes, and that he should be at liberty to enter or leave the "Juderia," or Jewish quarter, at will. Bonsenyor was especially honored when the king ordered him to gather Arabic maxims and translate them into Catalan for the use of the princes. This collection, which for centuries remained in manuscript, was published in part in "Documentos Ineditos de la Corona de Aragon," vol. xiii., and in the "Revista Catalana" (1889). The same year this work, copied from a manuscript in Palma, appeared complete under this title: "Jehuda Bonsenyor, Libre de Paraules e Dits de Savis e Filosofs, Los Proverbis de Salomo, . . . per Gabriel Llabrés y Quintana" ("Biblioteca d'Escriptors Catalans"; Palma, Majorca, 1889). Jacob Zadik de Ucles undertook a Spanish translation of this work in 1402 under the title "Libro de Sabios é Philosophos."

The sayings gathered by Bonsenyor are 753 in number and are divided into 67 chapters. Because of their terseness and their bearing upon local conditions, they are used to this day by the people in Majorca and Catalonia. Some of them are exceedingly pithy and to the point, such as: "Whoever answers quickly, errs easily"; "Whoever hears badly, answers badly"; "Wealth has its own nobility"; "Too many sailors will sink the ship," which corresponds to the English proverb, "Too many cooks spoil the broth." Bonsenyor took most of this collection from Hebrew adaptations of Arabic originals; a part is taken bodily from a similar collection, the "Mibḥar ha-Peninim," by Solomon ibn Gabirol.

Bibliography: Gabr. Llabrés, as quoted, on Introduction and Appendix, with several original documents; Kayserling, *Gesch. der Juden in Spanien*, i. 161; *idem*, in *Jewish Quarterly Review*, viii. 632; Steinschneider, *Hebr. Uebersetzungen*, pp. 977–979; *Revue Etudes Juives*, iv. 58.

G. M. K.

BONVIVA, or French **BONNEVIE** (Hebrew בונביאה), **BEN ISAAC**: French Tosafist; flourished probably early in the thirteenth century at Château-Thierry. He and his father are mentioned in the manuscript Tosafot to the treatise Beẓah 6a, owned by R. N. Rabbinovicz. Since these Tosafot are presumably older than those printed, the Bonnevie father and son are believed to have lived at the beginning of the thirteenth century. "Bonne-Vie" is probably another name for Ḥayyim ben Isaak, one of whose important juristic decisions is cited in "Mordecai" (B. B. ix. 626), "Ḥayyim" being the Hebrew term for the French "Bonne-Vie."

Bibliography: Gross, in *Magazin*, iv. 209; idem, *Gallia Judaica*, pp. 258, 259.

L. G.

BOOK-CLASPS. See Binding.

BOOK-COLLECTORS: The ideal of learning being so characteristically Jewish, it is natural that many Jews should have collected materials of learning for their own and others' use. The Talmud interprets Ps. cxii. 3 as applying to those who buy books and lend them out, since by this means "their righteousness [charity] endureth always" (Ket. 50a). Judaism is probably the only religion in which it becomes a duty to collect books. Each Jew ought either to write a scroll of the Law himself, or if he does not do so, must have it written for him. This he must not sell except in order to marry, to study the Torah, or to redeem captives (Shulḥan 'Aruk, Yoreh De'ah, 270). References are met with in early ethical wills like that of Judah ibn Tibbon, showing that a great deal of care was taken both to collect and to preserve books. At the same time the continual expulsions of the Jews rendered it difficult to keep libraries together, as they could rarely be transported; accordingly, it is not until the sixteenth century that traces are found of any very considerable collections, the earliest of these occurring, as might have been expected, mainly in Italy, at Mantua and Ferrara. From Italy, after a time, the fashion spread to the Turkish empire, where Jacob ben Isaac Roman and Joseph del Medigo collected valuable manuscripts, many of which can still be traced.

Amsterdam.

But it was with the growth of the community of Amsterdam that the taste for book-collecting among the Jews rose to dimensions worth mentioning. Here only in all Europe had they sufficient wealth and liberty to collect private libraries; those of Manasseh ben Israel, Moses Raphael de Aguilar, Isaac Aboab, and Samuel b. Isaac Abbas being all of the seventeenth century. The Amsterdam Jews have continued their interest in Jewish books up to the present day, the libraries of Isaac da Costa and Salomon de Mesa in the eighteenth and those of Rodrigues de Castro and David Montezinos in the nineteenth century keeping up the tradition; while the great Rosenthal collection, originally founded at Hanover, has reached a final home in the Dutch capital.

The Oppenheimer Collection.

But the book-loving propensities of the Dutch Jews were far exceeded by those of a German Jew, a member of a distinguished Viennese family—the Oppenheimers—who, in the latter part of the seventeenth century, brought together what until recently was the largest collection of Hebrew books ever made by one man, aggregating about 7,000 printed volumes and 1,000 manuscripts, almost entirely Hebraica. It was originally founded by Samuel Oppenheimer with the aid of Prince Eugene, whose court Jew he was. His son, David Oppenheimer, increased the collection; but, although

he was stationed in Prague, he dared not have his books there for fear of the censor; he accordingly placed them in the house of his father-in-law, Lipmann Cohen, at Hanover. Hirschl Oppenheimer succeeded to the library, which, however, was pledged for 50,000 marks; and on this account it passed into the possession of Isaac Cohen of Hamburg, nephew of the former holder. After futile attempts at a sale, at which Mendelssohn's help as appraiser was called in, it was sold (1829) to the Bodleian Library, Oxford, for the absurdly small sum of 9,000 thalers.

Only second in importance to this was the collection made by H. I. Michael of Hamburg, about six or seven thousand volumes, the printed books of which ultimately came into the possession of the British Museum, and the manuscripts into that of the Bodleian Library. By these accessions, England became the most important center in the world for rare Jewish books and manuscripts during the latter part of the nineteenth century. The recent acquisition of the Halberstamm manuscripts by Jews' College and the private collections of Dr. Gaster and E. N. Adler have further increased the importance of England in this regard. Recently, however, strenuous attempts have been made in Russia, the home of the largest Jewish population of the world, to make collections of the national literature. The collections of Fuenn and Straschun now adorn the communal library of Wilna. Dr. Chazanowicz, a physician of Bialystok, brought together an excellent library which he presented to the Abarbanel Library of Jerusalem. But the greatest collection in Russia is that formed by M. A. L. Friedland (born 1826), who acquired a number of other collections which had been made, such as that of Bampi of Minsk, which formed the foundation of the whole library, and of E. L. Rabbinowicz, also of Minsk, a shohet, who had collected a fine library, a thousand books from which were acquired by Friedland. Friedland also gathered into his net the collections of S. Zuckermann of Mohilev, of Joseph Masal of Viazona, and of M. Landsberg. In 1892 Friedland presented the whole collection, then amounting to 300 volumes of manuscripts and 14,000 printed books, to the Asiatic Museum of St. Petersburg. Next in value to his collection is that of Baron David von Günsburg of St. Petersburg; this is very rich in Hebrew MSS.

Russia.

Still more recently, Jewish students in the United States have turned their attention, with gratifying results, to the collection of Hebrew books. The Sutro collection at San Francisco is said to contain 135 manuscripts—some of great rarity—and many thousands of Hebrew books. A. M. Bank of New York has made one collection which he has sold to the New York Public Library, and he is forming another. Of particular distinction is the collection made by Judge Mayer Sulzberger of Philadelphia, which contains over 220 incunabula before 1540—probably the largest number in the possession of any private individual.

The United States.

The fate of the Oppenheimer and Friedland collections points to the natural history and ultimate destination of large aggregations of books. Comparatively small collections of books are first made. These are often sold intact to larger collectors, forming rills which go to feed the streams, and ultimately these debouch into some great lake, represented by a public library. But it invariably requires the zealous enthusiasm of the book-collector to bring together any special set of works; and this must always be the case with Hebrew literature.

As a rule, collectors of books of Jewish interest have been mainly Jews; but a few Christian Hebraists interested in Jewish learning have also from time to time collected manuscripts and books. The Buxtorfs conducted quite a lively correspondence with booksellers of the east of Europe in order to acquire rare books. Widmanstadt collected the most valuable set of manuscripts now at Munich; while the Bodleian Library contains many valuable manuscripts from the collections of Selden, Pococke, and Hyde. By far the most distinguished of these Christian Hebraists was J. B. de Rossi, whose library of manuscripts, which exceeded 1,000 volumes, is now in the Grand-Ducal Library of Parma. Bishop Kennicott was interested in *variæ lectiones* of the Bible, and brought together a number of Biblical manuscripts.

Christian Collectors.

The following list gives the names of the chief book-collectors that can be traced, either from the catalogues of their works (indicated by a star) or from the accounts given by Zunz ("Z. G." pp. 230–249) and Fürst ("B. J." Preface to vol. iii.). Whenever the place is known to which a library went, in whole or in part, this is given in parentheses at the end of the statement. When the number of books or manuscripts is known, this also is given in parentheses, after the name. The dates are sometimes those of the deaths of the owners, sometimes of publication of catalogues or other year of importance for the library in question. The names of Christian collectors are printed in italics.

* Abbas, Samuel b. Isaac; d. 1693; Amsterdam.
* Aboab, Isaac da Fonseca; died 1693 (18 MSS., 373 books); Amsterdam.
Adler, E. N.; London.
Adler, S.; New York (Hebrew Union College, Cincinnati).
*Aguilar, Moses Raphael de; d. 1680 (50 MSS.); Amsterdam.
*Almanzi, Joseph; Padua (Columbia University, New York).
Altschuler, E. P.; 1616.
* Aron, Nathan; d. 1780; Schwerin.
Assur, Marx; 1755; Halle.
* Azulai, Hayyim Joseph David; d. 1807.
Bampi, I. D. B.; Minsk (Friedland; Asiatic Museum).
Bank, A. M.; New York (New York Public Library).
**Bargès, Abbé*; Paris.
* Beer, Bernhard; Dresden (Breslau Seminary).
Beit, Simon; Hamburg.
Berliner, A.; Berlin (Frankfort, Stadt-Bibliothek).
Biema, Van; Amsterdam.
* Bondi, Simon; d. 1816; Dresden (825 books).
Bresslau, Meïr ben Israel; d. 1839; Hamburg (12 MSS., 820 books).
Brüll, N.; (Frankfort Stadt-Bibliothek).
Buxtorf, John I.; Basel.
* Carmoly, E.; Brussels.
Cases, Samuel, sixteenth century; Mantua.
Cassel, D.; Berlin (5000 books; New York Seminary).
* Castro, Rodrigues de; d. 1900; Amsterdam (auction).
Chazanowicz, J.; Byelostok (National Library, Jerusalem).
* Chwolson, D.; St. Petersburg.
Cohen, Albert; Paris (Séminaire Israélite).
* Cohen, Joshua I; Baltimore.
Cohn, Abraham (550 books); Posen.
* Costa, Isaac de; d. 1860; Amsterdam.
Da Costa, Solomon ben Isaac; 1759 (180 books); London (British Museum).
De Rossi. See Rossi, J. B. de.
* Dubno, Solomon; d. 1813; Amsterdam (106 MSS., 2,076 books).
Eger, Akiba; Altona.

* Eger, Samuel; d. 1842; Hanover (24 MSS., 500 books).
Elias Levita; 1527; Rome (lost in siege).
Elijah Wilna (Zuckermann—part Friedland Asiatic Museum); nineteenth century.
* Emden, Jacob (Columbia University, New York).
Epstein, A.; Vienna.
* Essen, Man van; 1839; Hamburg (720 books).
Fano, Azariah di; sixteenth century; Mantua.
Fano, Isaac de; sixteenth century; Ferrara.
Fidalgo; Altona.
* Firkowitz, A.; Crimea (St. Petersburg Imperial Library).
Fliess, Moses; d. 1776; Berlin.
Foa, Moses Benjamin; eighteenth century; Reggio (incunabula).
* Friedenthal, M. B.; 1861; Breslau (Communal Library).
* Friedland, M. A. L. (Asiatic Museum, St. Petersburg).
Fuenn, S. J.; Wilna (Communal Library, Wilna).
Gagnier, John; d. 1740; Oxford (Bodleian).
Gaster, M.; London.
Geiger, A.; Berlin (12 MSS., Hochschule, Berlin).
Ghirondi; Triest.
Ginsburg, C. D.; Virginia Water, Surrey.
Graziano, Abraham Joseph Solomon (Bodleian, Oxford).
Green, A. L.; London (Jews' College).
Grunwald, M.; Hamburg.
Guedalla, H.; London.
* Günsburg, K. S.; 1861; Breslau (Communal Library).
Günzburg, Baron David de; St. Petersburg (900 MSS.).
* Halberstamm, S.; Bielitz (London Jews' College).
Hazak, Joseph; sixteenth century; Mantua.
* Heidenheim, Wolf; d. 1832; Rödelheim (72 MSS., 800 books).
Herford, Spanjer; nineteenth century; Detmold (Breslau Seminary).
Herzberg, H.; Berlin (762 books).
* Hirschel, Solomon; d. 1842; London (120 MSS., Bet ha-Midrash, London).
Huntington, Bishop; 1676–93; Oxford (Bodleian).
Hyde, Thomas; Oxford (Bodleian).
Ibn Tibbon, Judah.
Itzig, Daniel; d. 1799; Berlin.
* Jacobson, Meïr.
Jellinek, A.; Vienna.
Joseph, Michael; d. 1849; London (Jews' College).
Jost, M. J.; d. 1861 (Frankfort).
Kaempf, S.; Prague (Prague Library).
Kahn, Zadoc; Paris.
Kaufmann, David; Budapest.
Kennicott, Bishop; Oxford.
Kohut, Alexander; New York.
Landsberg, Mendel; Krementz (Friedland; Asiatic Museum).
* Leeser, I.; Philadelphia (Touro Hall).
* Lehren, Hirsch; Amsterdam.
* Lehren, M.; Amsterdam (auction).
Levi, Simon Moses; 1769; Nice (Mantua Community).
Levy, H. B.; Hamburg.
* Lewarden, Jacob; d. 1797 (1,641 books); Rotterdam.
Lewinstein, M. J.; Paramaribo (Columbia University, New York).
* Lima, Anschel Norden de; 1830; Amsterdam (23 MSS., 538 books).
* Lima, Moses de; Amsterdam.
* Loeb, Isidore; d. 1892; Paris (auction).
* Löewe, L.; nineteenth century; Ramsgate.
* Luzzatto, S. D.; Padua (Seminary Library).
Medigo, Joseph del; sixteenth century; Candia (60 MSS.).
Meldola, Rafael Emanuel; 1767; Mantua (Communal Library).
Menasseh ben Israel; d. 1658 (valued at 10,000 gulden).
* Merzbacher; Munich.
* Mesa, Solomon de; 1743 (1,052 books); Amsterdam.
Minz, Moses; fifteenth century; Mayence (lost in siege).
Modena, Abtalion de; sixteenth century; Ferrara.
Montesinos, David; Amsterdam.
Mortara, M.; Mantua.
* Moser, Isaac; d. 1840; Berlin (11 MSS., 860 books; Royal Library, Berlin).
Munk, S.; Paris (Alliance Israélite).
Naim, Samuel; sixteenth century; Gallipoli.
* Oppenheimer, David; Hanover (746 MSS., 3,476 books); Bodleian.
Pinsker, S.; Odessa.
Pococke, Edward; seventeenth century; Oxford (Bodleian).
Porges, N.; Leipsic.
Prins, L.; Amsterdam and Frankfort.
* *Quatremère, E.*; 1858; Paris (Munich).
Rabbinowicz, E. L.; shohet; Minsk (Friedland; Asiatic Museum).
Rapoport, S. L.; Prague.
Reggio, Isaac Samuel, d. 1855; Görz (156 MSS.).
Rieser, Lazarus; d. 1828; Hamburg.
Roman, Jacob ben Isaac; seventeenth century; Constantinople (corresponded with Buxtorf).
Rosenmüller, J.; Leipsic (University Library).
* Rosenthal; Hamburg.
Rosenthal, Elia; Budapest.
* Rosenthal, L.; Hanover (Amsterdam).
Rosenthal, Solomon; Budapest.
Rossi, Azariah de.
Rossi, J. B. de; 1742–1831; Parma (1,100 MSS.; Ducal Library).
Rothschild, Baron Willy; Frankfort (Stadt-Bibliothek).
* Rubens, Solomon Barend; 1857 (47 MSS., 3,343 books); Amsterdam (auction).
Sachs, S.; Paris (Consistoire).
* Salomon, G.; d. 1862; Hamburg (526 Nos.).
Saraval, Jacob; d. 1782; Mantua (Karaitica).
* Saraval, L. V.; d. 1852 (1,490 Nos., 23 MSS.); Triest (auction); Breslau Seminary.
* *Scaliger, Joseph Justus*; d. 1609 (20 MSS.); Leyden (University Library).
Schorr, O.; Brody.
Selden, John; 1659; London (Bodleian, Oxford).
Sinzheim, Joseph David ben Isaac; Strasburg.
* Spinoza, Benedictus de; 1677.
Steinschneider, M.; Berlin.
* Stern, S. G. (112 MSS.); Parma.
* Straschun, M.; Wilna (Communal Library).
* Sulzberger, M.; Philadelphia.
* *Sussex, Duke of*; London (British Museum).
Sutro, A.; San Francisco.
* *Tengnagel, Sebastian*; Vienna.
* Torres, David Nunes; d. 1728; The Hague.
Treves, Eleasar; sixteenth century; Frankfort-on-the-Main.
* *Trigland, Jacob*; 1706; Leyden (auction).
Viasin, Joseph Mazal of; Wilna (5,000–6,000 books; Friedland; Asiatic Museum, St. Petersburg).
Vida, Samuel della; nineteenth century; Venice (Soare).
Vital, David; 1532; Patras (lost in siege).
Volterra, Menahem ben Aaron Urbino (26 MSS.); (Vatican).
* *Wagenseil, John Christian*; Leipsic (Town Library).
* *Warner, Levin*; d. 1665 (64 MSS.); Leyden (University Library).
* *Wicel, George*; 1552; Cologne.
* *Widmanstadt, John Albert*; 1533 (335 MSS., 500 books); Munich (Royal Library).
Willmett, Jan; d. 1835; Amsterdam (University Library).
Yahya, Gedalyah.
Zuckermann, S.; Mohilev (Friedland; Asiatic Museum).
Zunz, L. (Gemeinde, Berlin).

J.

BOOK OF LIFE.—Traditional View: The book, or muster-roll, of God in which all the worthy are recorded for life. God has such a book, and to be blotted out of it signifies death (Ex. xxxii. 32, 33).

It is with reference to the Book of Life that the holy remnant is spoken of as being written unto life (A. V., "among the living") in Jerusalem (Isa. iv. 3; compare also Ezek. ix. 4, where one of the six heavenly envoys "who had the scribe's inkhorn upon his loins" is told to mark the righteous for life, while the remainder of the inhabitants of Jerusalem are doomed). The Psalmist likewise speaks of the Book of Life in which only the names of the righteous are written "and from which the unrighteous are blotted out" (Ps. lxix. 28; compare Ps. cxxxix. 16). Even the tears of men are recorded in this Book of God (Ps. lvi. 9 [8]). "Every one that shall be found written in the book . . . shall awake to everlasting life" (Dan. xii. 1 *et seq.*). This book is probably identical with the "Book of Remembrance" in which are recorded the deeds of those that fear the Lord (Mal. iii. 16).

The Book of Jubilees (xxx. 20–22) speaks of two heavenly tablets or books: a Book of Life for the righteous, and a Book of Death for those that walk in the paths of impurity and are written down on the heavenly tablets as adversaries (of God). Also, according to *ib.* xxxvi. 10, one who contrives evil against his neighbor will be blotted out of the Book of Remembrance of men, and will not be written in the Book of Life, but in the Book of Perdition. In Dan. vii. 10 and Enoch xlvii. 3 "the Ancient of days" is described as seated upon His throne of glory with

"the Book" or "the Books of Life" ("of the Living") opened before Him. So are, according to Enoch civ. 1, the righteous "written before the glory of the Great One," and, according to Enoch cviii. 3, the transgressors "blotted out of the Book of Life and out of the books of the holy ones." To this Book of Life reference is made also in Hermas (Vision i. 3; Mandate viii.; Similitude ii.); in Rev. iii. 5, xiii. 8, xvii. 8, xx. 12–15, where "two Books" are spoken of as being "opened before the throne, the Book of Life, and the Book of Death, in which latter the unrighteous are recorded together with their evil deeds, in order to be cast into the lake of fire." It is the Book of Life in which the apostles' names are "written in heaven" (Luke x. 20), or "the fellow-workers" of Paul (Phil. iv. 3), and "the assembly of the first-born" (Heb. xii. 23; compare I Clem. xlv.). To these Books of Records allusion is made also in Enoch lxxxi. 4, lxxxix. 61–77, xc. 17–20, xcviii. 76, civ. 7; Apoc. Baruch, xxiv. 1; Ascensio Isa. ix. 20.

The Eschatological or Annual Roll-Call.

While the prevailing tendency among apocryphal writers of the Hasidean school was to give the Book of Life an eschatological meaning—and to this inclines also Targ. Jon. to Isa. iv. 3 and Ezek. xiii. 9 (compare Targ. Yer. to Ex. xxxii. 32)—the Jewish liturgy and the tradition relating to the New-Year's and Atonement days adhered to the ancient view which took the Book of Life in its natural meaning, preferring, from a sound practical point of view, the this-worldliness of Judaism to the heavenliness of the Essenes. Instead of transferring, as is done in the Book of Enoch, the Testament of Abraham, and elsewhere, the great Judgment Day to the hereafter, the Pharisaic school taught that on the first day of each year (Rosh ha-Shanah) God sits in judgment over His creatures and has the Books of Life and Death opened, together with the books containing the records of the righteous and the unrighteous. And out of the middle state of the future judgment (see Testament of Abraham, A, xiv.) there arose the idea of a third class of men who are held in suspense ("Benonim," the middle), and of a corresponding third book for this middle class (R. H. 15b). In Tos. Sanh. xiii. 3, however, the annual (Rosh ha-Shanah) judgment (Yom ha-Din) is not yet recognized (compare Tos. R. H. i. 13, R. Jose's opinion in opposition to that of R. Akiba and R. Meïr, which has become the universally accepted one).

The origin of the heavenly Book of Life must be sought in Babylonia, whereas the idea of the annual Judgment Day seems to have been adopted by the Jews under Babylonian influence in post-exilic times. The Babylonian legends (see "Création Tab." iv. 121, and the "Zu" legend, ii. 7, quoted in Harper's "Babylonische Legenden," in "Beitr. z. Assyriologie" by Delitzsch and Haupt, 1892, ii. 2, p. 412) speak of the Tablets of Destiny; also of the tablets of the transgressions, sins, and wrong-doings, of the curses and execrations, of a person which should be "cast into the water"; that is, to be blotted out (compare Micah vii. 19 and the art. Tashlik). As to the resemblance of the Babylonian Zagmuku or New-Year to the Jewish New-Year see the art. Rosh ha-Shanah.

K.

ספר חיים (Ps. lxix. 29, "book of the living"; so LXX., Vulg., R.V. [margin]). The living are the righteous (second half of the verse), who alone are admitted to citizenship in the theocracy. The wicked are denied membership therein: they are blotted out of God's book (Ex. xxxii. 32 *et seq.*). The figure is derived from the citizens' registers (Ezek. xiii. 9; Jer. xxii. 30; and Ex. xxxii. 30–34, accordingly assigned by Holzinger to a late stratum; see his commentary). The life which the righteous participate in is to be understood in a temporal sense. In Dan. xii. 1, however, those who are found written in the book and who shall escape the troubles preparatory to the coming of the Messianic kingdom are they who, together with the risen martyrs, are destined to share in the everlasting life referred to in verse 2. The eternal life is certainly meant in Enoch xlvii. 3, civ. 1, cviii. 3, and frequently in the New Testament (especially in Revelation). The Targum (Isa. iv. 3; Ezek. xiii. 9) speaks of the "Book of Eternal Life." Temporal life is apparently prayed for in the liturgical formula: "Inscribe us in the Book of Life" (see Atonement, Day of). The Mishnah tells us that the deeds of every human being are recorded in a book (Abot, ii. 1; see iii. 16). The "Sefer Ḥasidim" (xxxiii.) pointedly adds that God is in no need of a book of records; "the Torah speaks the language of man"; *i.e.*, figuratively.

Bibliography: Charles, *Book of Enoch*, pp. 131–133; Dalman, *Worte Jesu*, p. 171.

K. M. L. M.

BOOK-PLATES (Ex-Libris): Labels with emblematic designs, with references to the names of the owners of the books in which they are inserted. Book-plates came in almost as soon as the art of printing, but one of the earliest known instances of their adoption by Jews is the book-plate of David Friedländer, given on page 314. So far as is known, none of the great Jewish book-collectors had any special sign by which their books could be identified, as most of them contented themselves with inserting their initials.

Book-Plate of De Pinto Family.

Book-Plate of D. H. de Castro.

With the revival of the fashion of book-plates in recent times many Jews of means adopted the custom, but few of their book-plates have any specific Jewish interest.

Of recent years the artist LILIEN has designed book-plates of distinctly Jewish character, two of which are reproduced in this volume. See p. 315).

BIBLIOGRAPHY: *Ost u. West.* i. 521, 522, 821-824; A. Wolf, in *Monatschrift*, xlii. 522 *et seq.*

J.

Book-Plate of Lady Rothschild.
(Etched by C. W. Eberborn.)

BOOK-TRADE: The trade in books was carried on by Jews long before the invention of printing. A catalogue of a bookseller of the twelfth century was unearthed a few years ago in the Fostat Genizah ("Jew. Quart. Rev." xiii. 52). The poet Immanuel of Rome (about 1300) relates that a bookseller named Aaron of Toledo traveled to Rome with 180 Hebrew manuscripts, which, however, he sold at Perugia.

With the introduction of printing, the book-trade centered in Italy, where Hebrew printed books were first produced. Itinerant booksellers, after providing themselves with their merchandise at the depots of Venice, Mantua, Padua, Cremona, etc., traveled from place to place, offering their goods wherever Jews were to be found. Thus, Benjamin Ze'eb of Arta (1500) says that there were many itinerant booksellers who greatly aided the propagation of Jewish books (Responsa, 63a). In the sixteenth century, with the increase of printing-offices in Germany, Bohemia, and Moravia, Italy gradually ceased to be the headquarters of the book-trade; so that in the middle of the seventeenth century De la Grange writes to Buxtorf the elder, who traded in Hebrew books, that he is unable to find a bookstore in Venice ("Rev. Etudes Juives," viii. 75). About this time Frankfort-on-the-Main became the center; all books published in Germany, Bohemia, and Poland being exhibited at the fair in that city. Two booksellers of Frankfort, Gabriel Luria and Jacob Hamel, were in correspondence with Buxtorf in reference to the book-trade (*ib.*).

Frankfort a Center.

Bookselling—the only part of the book-trade with which this article deals—lacked organization in the seventeenth century, and collectors had great difficulty in obtaining Hebrew books, as is attested by the correspondence of Buxtorf and the high prices the latter charged for not very rare books. Thus, the commentary of Naḥmanides on the Pentateuch with the text was sold for 9 reichsthalers; "Obadiah Bartenora" for 9; Shulḥan 'Aruk for 3; "Keli Ḥemdah" for 5; "Ralbag" for 10; Colon and Rokeaḥ for 6; and Perush on Megillot for 3.

The organization of bookselling as a trade is first met with in Amsterdam, which city was the center of the Hebrew book-trade from the middle of the seventeenth century to the beginning of the nineteenth. The name of Solomon ben Joseph Proops appeared on Hebrew books with the description מוכר ספרים, the technical term for "bookseller." In 1730 he published, under the title "Apiryon Shelomoh," a catalogue of his stock of books. Proops's firm supplied Hebrew books to small booksellers throughout the world. Another important firm in Amsterdam was that of Isaac Fundam, and, at the end of the eighteenth century, that of Johanan Levi Rofe. In the first half of the nineteenth century the Hebrew book-trade of Amsterdam, although it had lost its former importance on account of the relaxation of Hebrew studies in Europe, was still of considerable proportions. Great collections of books were sold through the firms of Herz van Embden, David Proops, Levison, Müller,

Amsterdam a Center.

Book-Plate of David Friedländer.
(Designed by Daniel Chodowiecki.)

and many others. At present there are only two bookselling firms of any importance in Amsterdam; namely, those of Joachimsthal, and Levison, the successor of Proops.

From the middle of the seventeenth century to the first half of the eighteenth Frankfort-on-the-Main

Book-Plate of R. Brainin.
(Designed by E. N. Lilien.)

was the center of the Hebrew book-trade in Germany. The leading booksellers of the seventeenth century were: Isaac and Seligmann Reis, Joseph Trier Cohen, Simon Trier, and Solomon Hanau; in the eighteenth, Solomon ben Raphael London, Elijah ben Azriel of Wilna, Löb Schnapper, Simon Wolf ben Abraham Mainz, David ben Nathan Grünhut of Heimerdingen, and Moses ben Kalman Speier. From the middle of the eighteenth century the book-trade in Frankfort gradually declined. At present (1902) there are but three Hebrew booksellers of importance in that city; namely, J. Kauffmann, Joseph Baer, and Hofmann, who deal mainly in second-hand books.

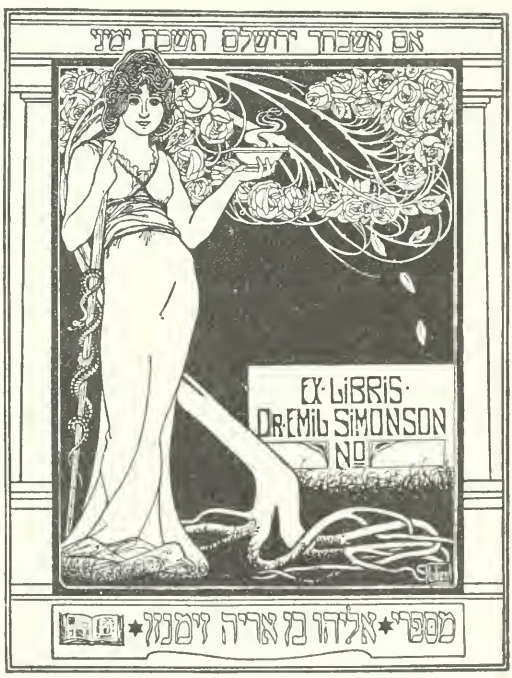
Among the other places in Germany where the Hebrew book-trade was carried on in the eighteenth century may be mentioned Altona, Dyhernfurth, Frankfort-on-the-Oder, Fürth, and Berlin. The leading booksellers in Germany in the nineteenth century, besides those mentioned above, were: Adolf & Co., Asher & Co., Benzian, Bislicher Brothers, Calvary, and Poppelauer, at Berlin; Jacobsohn at Breslau; J. G. Müller at Gotha; H. W. Schmidt at Halle; Goldschmidt at Hamburg; Baer, Otto Harrasowitz, Köhler, and Richter, at Leipsic; R. N. Rabbinowitz and L. Rosenthal at Münich; J. J. Heckenbauer at Tübingen; and Jollowicz at Posen.

From the second half of the eighteenth century to the middle of the nineteenth the Hebrew book-trade of Alsace-Lorraine was carried on at Strasburg, Metz, and Lunéville by the printers Moses May, Ephraim Hadamar, and Joseph Meïr Samuel. At present the trade there is quite unimportant. France has never been a congenial field for the trade. Only three firms—and these are of no importance—can be found to-day at Paris; namely, those of Durlacher, Lipschütz, and Blum.

Alsace-Lorraine.

In London two important firms, Abrahams and Valentine, have existed for at least a century and a half.

Italy, which, as stated above, was the cradle of the Hebrew book-trade, had in the nineteenth century only a few firms at Leghorn, Turin, and Florence. At the beginning of the sixteenth century Prague and Cracow were important centers; the trade being carried on by the Gersonides family of printers in the former city, and by Wedekind, Kurzins, Isaac ben Aaron of Proctiz, and others in the latter. Later several other places, such as Brody,



Book-Plate of Dr. Emil Simonson.
(Designed by E. N. Lilien.)

Lemberg, and Vienna, became conspicuous in the trade. The leading booksellers in the nineteenth century in Austria were: Knoepflmacher, Lippe-Löwy, Schlesinger, Schmid, at Vienna; Landau and Pascheles at Prague; Schönblum at Lemberg; Faust at Cracow.

Small and unimportant as was the book-trade in Poland and Lithuania, it developed in course of the

nineteenth century to such an extent that it now practically controls that of all other countries.

Poland and Lithuania.

The voluminous productions of the numerous printing-offices of Wilna and Warsaw reach the remotest parts of the world. Every city of importance in Russia has its Hebrew booksellers; and the smaller towns are frequently visited by itinerant booksellers, who exhibit their goods in the synagogues. The leading bookselling firms in Russia are: Tikaschinsky, Lipschütz, Juditzky, at Byelostok; Sheftel at Berdychev; Jacob Ginzburg at Bobruisk; S. Dezenzel at Brest-Litovsk; J. D. Miller at Grodno; Krassik at Kiev; Hirsch Perlah at Lodz; Dychna, Ulrich, and Nitzsche (Christian firm), at Odessa; H. Shereschewski at Rostov; Sirokin at Pinsk; Achiasaf, A. S. Shapiro, Tushiyah, Zuckermann, at Warsaw; Katzenellenbogen, Matz, Romm, Funk, at Wilna; and Sirkin at Wolozhin.

In the East the Hebrew book-trade was actively carried on in Constantinople, Salonica and Smyrna, in the sixteenth, seventeenth, and eighteenth centuries; but it gradually declined, and at present is insignificant. The only place which shows any revival of activity is Jerusalem, where the following firms are established: Wertheimer, Hirschensohn, Frumkin, and Luncz.

In the United States.

Consequent upon the increasing immigration of Russian Jews to the United States, the Hebrew book-trade in America has developed considerably. There are now many well-known bookselling firms, of which the following may be mentioned: Chinsky, Deinard, Druckermann, Freedman, Germansky, Katzenellenbogen, Rabinowitz, Wasserman, Werbelowski, Jewish Publishing Company, at New York; Shidinsky and W. Schur at Chicago.

J. I. Br.

BOOKBINDERS. See Binding.

BOOT. See Shoe.

BOOTH: A rendering, in the English versions of the Bible, of the Hebrew word "sukkah"; also occasionally translated "pavilion" or "cottage." The ordinary habitation of the nomad is the tent, a rough textile fabric of goat's hair, stretched on poles (see Tent). This tent is distinguished in the Old Testament from the booths, or habitations formed of branches, foliage, etc., occasionally constructed with the aid of clay, examples of which may still be found among the Arabs of the Sinaitic peninsula. According to the law as given in Lev. xxiii. 42 *et seq.*, the custom of dwelling in booths during the Feast of Tabernacles was instituted for the purpose of reminding the Israelites that, in the journey across the desert, their forefathers had also dwelt in booths. But the term here is undoubtedly employed in a general and not in a specific sense, and probably signifies every species of this form of habitation.

The passage Gen. xxxiii. 17 proves that the nomads also used their tents as shelters for their cattle, and it is probable that the peasant of fixed habitation did likewise. These huts were also erected for the watchmen in the field (Isa. i. 8), as well as for the soldiers encamped before the city (II Sam. xi. 11). But they served above all as a protection against the sun; and the prophet Jonah before Nineveh seeks shade under a booth (Jonah iv. 5). Even to-day it is customary in certain parts of Palestine to erect arbors of leafy branches upon the housetops as a protection against the heat; and during the harvests of the orchards and the vintage, for the villagers to go into their gardens, and dwell there for days in their leafy cottages. The Feast of Tabernacles, therefore, commemorates a very ancient custom; for it is the great harvest and thanksgiving festival. See Tabernacles, Feast of, and Feasts. I. Be.

J. JR.

BOOTHS. See Tabernacle.

BOOTY. See War.

BOPPARD, GERMANY. See Blood Accusation.

BORCHARD, MARC: German physician and author; born in Mecklenburg, 1808; died at Paris June 21, 1872. He graduated as M.D. at Halle, later going to France, where he became hospital and forensic physician at Bordeaux. In that city he was a member of several societies for the promotion of the public good. The last years of his life were spent at Paris. Borchard's published works are: "Commentaires Historiques, Critiques et Pratiques sur la Suette," Paris, 1856; "L'Hygiène Publique chez les Juifs, son Importance et sa Signification dans l'Histoire Générale de la Civilisation," *ib.* 1865; "Etude sur le Mecklenbourg et sur la Question Allemande," *ib.* 1867; "Intolérance et Persécutions Religieuses," *ib.* 1868.

Bibliography: *Archives Israélites*, 33d year, p. 412.

S. M. K.

BORCHARDT, BRUNO: German physicist and author; born at Bromberg Nov. 17, 1859. Educated at Berlin, where he graduated as Ph.D., he was appointed high-school teacher; but on account of his socialistic convictions was compelled to resign his position. He then turned to journalism and became a prolific contributor to the daily press, popularizing physical and chemical problems, and reporting on discoveries, inventions, and the general progress of science. He has published three scientific treatises: "Das Höhenmessen mit der Barometer," "Wahrscheinlichkeitslehre," 1889; "Grundriss der Physik," 1892, second ed., 1900.

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S. M. B.

BORCHARDT, FELIX: German painter; born in Berlin March 7, 1857; studied at the Berlin Academy and with Max Michael; traveled extensively in Italy, France, Holland, and Spain, remaining five years in Spain. He is now (1902) a resident of Dresden in Saxony.

Borchardt has been very successful in portrait-painting and in depicting scenes from nature. His best-known work is "Die These," a painting of colossal size which represents several Neapolitan monks engaged in theological controversy.

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S. A. M. F.

BORCHARDT, KARL WILHELM: German mathematician; born Feb. 22, 1817, at Berlin; died there June 27, 1880. He studied from 1839 to 1843 at Königsberg, where Jacobi exerted a great influence on him. He passed the winter of 1846–47 at Paris, where he continued his mathematical studies under Lionville; and in 1848 he became privat-docent at the University of Berlin. In 1856 the Berlin Academy of Sciences elected him a member. After the death of Crelles, Borchardt became editor of the "Journal für die Reine und Angewandte Mathematik." A complete edition of his works was published by the Berlin Academy of Sciences under the direction of G. Hettner, Berlin, 1888.

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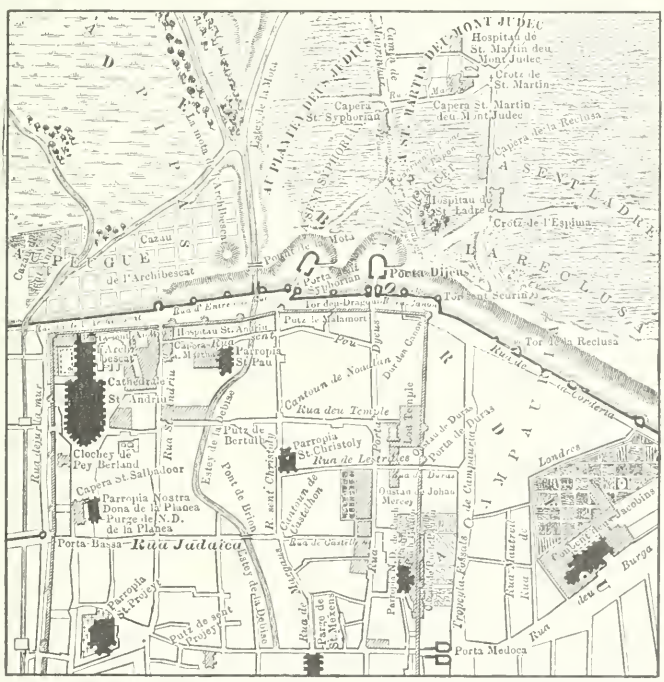
S.

BORDEAUX: In medieval times capital of Guienne; to-day, of the department of La Gironde, France. It derives its name from Bourdelois, the district in which it is situated.

According to a legend, the Jews settled at Bordeaux shortly after the destruction of the Second Temple, and it is also said that a considerable number of them settled there in the sixth and seventh centuries, because of the commercial advantages of the city. Under Louis le Débonnaire they were allowed to trade freely (828). They had their own administrative and judicial systems and officials. The slave traffic, however, in which many Jews were concerned, was interdicted by royal decree in 829; and from this period the baptismal records contain no entries of conversions to Christianity made among the slaves of the Jews. In 848 the Jews were accused of having delivered Bordeaux to the Normans to be pillaged and destroyed. The Normans were said to have entered the city by means of the "Rue Juifve," a street which was not in the Jewish quarter. Again the bigoted populace opposed the Jews, and accused them of appealing to the Saracens for the purpose of laying waste the cities and lands of the south. There is no proof to sustain either of these charges.



Plan of the Northwest Section of the City of Bordeaux, About 1450, Showing the "Rua Judaica" and the Jewish Quarters Outside the City Walls.

(After Leo Drouyn's "Plan de Bordeaux.")

The first definite evidence of Jews in Bordeaux is found in a deed of 1077, where mention is made of the "Montemque Judaïcum," residence of the Jews in the suburb of Saint-Seurin, with the church of Saint Martin as center. There was also a "Porta Judaïca," a "Rue du Petit Judas," or "Puits des Juifs," and a "Rue Judaïque," the last still existing. The dwellings of the Jews were *extra muros* at this period. A chronicle of the year 1273 mentions them as continuing their residence in Saint-Seurin. "Rue Caphernam" was then the main street in the Jewish quarter.

Early Traces.

In this early period the Jews enjoyed comparative freedom, though the practise of usury was on several occasions (1214, 1219) forbidden. The city of Bordeaux was under English (Angevin) dominion; hence the decree of expulsion promulgated by the king of France in 1082, and the permission accorded Christians to repudiate debts due to the Jewish merchants (1182), did not affect the Jews of Bordeaux. Certain taxes were imposed. Thus, about 1150 the Jews paid the archbishop of Bordeaux a poll-tax of eight livres, being considered an estate in mortmain. The English kings sought to confirm the Jews in their ancient privileges; but the persecutions instituted by royal agents were indeed cruel.

Persecution of the Jews was interdicted by Edward I. of England May 23, 1275, but broke out anew under Edward II. The repressive measures of Philip Augustus of France (1198) had, of course, no application to the Jews of Bordeaux. It is claimed that the persecutions attempted in 1316 and 1318 aroused the Pastouraux, who committed outrages all over southern France and northern Spain. Edward III. granted the Jews complete freedom of travel and trade in the beginning of his reign. Several Jewish merchants, however, were banished at this time owing to the jealousy and hatred displayed by Christian merchants toward their Jewish competitors. The Jewish community was recognized as such and had been incorporated as "Communitas Judæ-

orum Vasconiæ." When the edict of Charles VI. was promulgated (Sept. 17, 1394), expelling all Jews from France, the Bordelais were not yet under French dominion; and when these came within the purview of Charles VII.'s enactments (1454), their position remained unchanged, although the Jews completely lost their identity as such. They were legally accepted as residents of Bordeaux, but not as Jews. Louis XI. (1462), recognizing the value of Jewish enterprise, but disregarding what was an open violation of the decree of expulsion, ameliorated the condition of the Jewish merchants.

When the Jews were banished from Spain (1492) and Portugal (1496), the Jewish population at Bordeaux increased, for the refugees fled to the cities of southern France. No taxes had been paid by Jews as foreigners for some years, by virtue of their position as "Christian" residents. They continued to reside at Saint-Seurin, and the cemetery was known from early times as "Plantey deus Judius." The Maranos, or New Christians, who came at various times from the Iberian peninsula (1496 to 1525), did not, as at Amsterdam, discard the forms of Christianity at once and return to Judaism. Ancient statutes and more recent decrees forced the Portuguese Jews of Bordeaux into an anomalous position. As strangers, they had the right to settle and reside in the city. They lived as Christians, were baptized, married, and buried in accordance with the rites of the Catholic Church, and were Jewish only within the four walls of their homes. Among the Jewish families ("Portuguese merchants," as they were officially designated) who settled at Bordeaux at this time were those of Granolhas, Ram, Tarrégua, Milanges, Lisana, and Lopès, or Louppes. As physicians, lawyers, and scholars these settlers exerted such an influence on the life of the community that the "jurats" and Parliament advocated enrolling them as residents and often defended them from attack. They also influenced French life and letters; the mother of the celebrated Michel de Montaigne was a member of the Lopès family.

Secret Jews.

From the beginning of the sixteenth century the Jews of Bordeaux were in reality a Marano community, the leaders of which were the members of the Govea family, so often mentioned in the annals of the city. Until the middle of the century the existence of the colony was dependent on the king's will. The letters patent granted by Henry II. of France Aug., 1550, established the community on a firm basis. The Portuguese of Bordeaux, called "New Christians," were given rights of residence and naturalization, of property and traffic, in line with similar grants to other foreigners in the kingdom. In this connection the rich and learned Goveas rendered eminent services to their coreligionists. However, the Maranos aroused the envy of the Christians, and the populace treated them as secret Jews ("Juifs déguisés"), threatening to procure the withdrawal of their privileges and to have them banished from France.

Letters Patent of 1550.

Despite these manifestations of ill will, the Maranos secured, Nov. 12, 1574, a confirmation of the privileges of 1550 from Henry III. This decree, registered April 19, 1580, was procured through the instrumentality of the Marano merchants Diego Mendes Dias and Simon (Meïr) Lameira. Notwithstanding these safeguards, the Parliament of Bordeaux often came to the assistance of the Maranos, who were accused of Judaizing, to prevent their trading ventures from being restricted and their privileges from being curtailed.

At the beginning of the sixteenth century the well-known Gradis family came to Bordeaux, and within one hundred years from that time the Marano community comprised fifty to sixty families. The merchants, however, continued to molest the Jews, and in 1604 the earlier letters patent were again confirmed and royal protection of Jewish rights and liberties (*i.e.*, of the Spanish and Portuguese settled at Bordeaux) decreed. This measure proved to be of no avail, and by chance only did the Jews at Bordeaux escape the effects of the decree of expulsion of Louis XIII. (May 23, 1615), ordering all Jews to leave France within one month. The Bordelais Parliament came to the rescue of the Jews in 1625, when an embargo had been laid on all vessels in port. The Jews of this period enjoyed not only the protection of the Parliament and "jurats," but the favor of the queen, whose Italian physician, De Montalte, was professedly a Jew and interested particularly in the welfare of the Maranos at Bordeaux.

On Dec. 4, 1636, a census was taken at Bordeaux, which enumerated 36 families and 167 individuals, together with 93 paupers, resident in the Portuguese community and "faithful Catholics at the time." Of the heads of families five had been born in France and six naturalized. By an order of the council, Aug. 9, 1662, many of these were admitted to full rights as citizens of Bordeaux. The most prominent Portuguese families were those of Alvares, Cardozo, De Cisneros, Da Costa, Dias, Lacoste-Furtado, Lopès, Machado, Mendes, De Moura, Oliveira, and Sasportas.

In 1675, in consequence of the hatred of the other merchants, the Portuguese sought to leave Bordeaux, and Nov. 20, 1684, many poor Jews (comprising twenty-one families, the Lombresso, Campos, and Monsanto, among others) were expelled from Bordeaux on the ground of treason to the king. This decree was annulled Jan. 11, 1686, and from that date the French government tacitly accepted the Jews as residents of Bordeaux. The Jews of Bordeaux could not avoid paying the tax levied by the government of Louis XIV., and hence from 1686 were recognized as Jews. In 1656 there was one family of professing Jews there; in 1666, two; in 1676, nine; and in 1686, seventeen. They continued to live outwardly as Catholics. In 1710 the Jews were interred in the cemetery of the Franciscans. Although numbering one hundred families, they had no public synagogues. The baptism of Jewish children ceased in 1727, as the rabbis openly performed the rite of circumcision, celebrated the Jewish festivals, etc. After 1730, the Jews were not considered as "New Christians," but were permitted to live openly as Jews, to own their ceme-

Under Louis XIV.

tery, and to proselytize. In 1734 there were about 350 Jewish (Portuguese and Avignonese) families at Bordeaux, numbering nearly two thousand individuals. In 1731 David Gradis had been made a citizen. Louis XV. granted the Jews new letters patent (June, 1723), and shortly thereafter seven synagogues existed (the public, the Avignonese, and five private; *e.g.*, those of the Gradis and the Peixotto).

Many of the Jews, however, were converted to Christianity, and whenever privileges were granted, a heavy tax had to be paid. On various occasions the patriotic Jews lent large sums to the city. About 1735 Falcon and Attias were rabbis of the community. Jews from Avignon had settled at Bordeaux as early as 1722. The letters patent of 1723 did not apply to them, and the Portuguese Jews looked upon the Avignonese as enemies whom they accordingly felt bound to suppress. They procured a decree of expulsion from the king in 1734, ordering the Jews of Avignon to leave the city within three days. Many procured a respite and were permitted to return. Certain occupations were closed to them; their position and commerce were regulated by enactments in 1739, 1740, and 1749, and the Dalpuget, Astruc, and Lange families were granted rights of residence. In 1752 another census of the Jews of Bordeaux showed that 1,598 Portuguese Jews (327 families with 5 Jewish servants and 147 Catholic servants) and 348 Avignonese Jews (81 families with 11 Catholic servants) had settled there. The Jews from Avignon were simply "tolerated." The Portuguese Jews taxed all the Bordeaux wines used in the ritual, and, in order to extend the sale of wines, established many agencies in foreign cities. In Germany this tax was strenuously resisted, and in 1751 Rabbi Jonathan Eybeschütz, who had come to Hamburg from Metz in 1750, declared the Bordeaux "kosher" wines to be ritually impure. The tax had amounted to four francs per barrel; in consequence of the rabbi's opinion this very profitable source of revenue to the Jews of Bordeaux was cut off, much bitter feeling between Germans and Portuguese was engendered, and the foreign agencies were discontinued.

Avignon Jews Expelled.

Meanwhile the trouble with the Jews from Avignon continued, and the various measures adopted by them to secure their rights and to regulate their commerce were opposed by the Portuguese Jews. The Avignonese Jews sought to gain representation on the council of elders; this was strongly combated by the Portuguese majority; and Isaac Pinto, who replied to Voltaire's anti-Jewish pamphlets and opinions, and Jacob Rodrigues Pereire, the first scientific instructor of deaf-mutes in France, were deputed to lay the grievances of the Portuguese Jews before the king. In 1760 a congregational order decreed the expulsion of the German and Avignonese Jews from Bordeaux, since by the act of 1394 no Jews could settle in France, the Portuguese still being designated as New Christians. The foreign Jews were reduced to beggary and ordered to leave within three days. The royal assent to this measure was obtained by Pereire May 13, 1763, although its provisions were never executed. The control of the community was vested exclusively in the Portuguese, the most prominent of the syndics of this period being members of the Peixotto, Gradis, Brandon, Furtado, and Pereire families.

At various times during the period from 1720 to 1775, the Jews of Bordeaux gave abundant proofs of their loyalty to the ruling house. Whenever the king or queen was sick the Jews publicly prayed for his or her speedy restoration to health. Money was often subscribed for public use. In 1766 the Jews gave 1,000 livres for the rescue of the French Christians enslaved in Morocco, and in 1773 they served as soldiers on the Sabbath, by the special dispensation of two rabbis from Jerusalem, to quell riots in the city. In June, 1776, Jacob Rodrigues Pereire received letters patent from Louis XVI. for the Jews of Bordeaux, giving them the right to settle not only in Guienne, but in any part of France, and to trade throughout the kingdom. Moreover, all previous grants were confirmed. At this time the difficulties existing between the French and the Jewish laws of divorce and inheritance were obliterated by an adjudication reconciling divergent views. On June 9, 1782, the Jews of Bordeaux subscribed 60,140 livres for a ship of the line, which they presented to the king. They also paid 100,000 livres into the royal treasury for each series of letters patent granted them from 1550 to 1776.

Letters Patent of 1776.

At the time of the French Revolution five hundred Portuguese Jews resided at Bordeaux. These sought to be free and equal politically and socially. They asked for the recognition by the state of the Jewish religion, rites, and usages; and their deputies to the National Assembly, Lopès-Dubec, Furtado, Rodrigues, and David Gradis, labored actively in behalf of these petitions. Louis XVI. had repealed (1787) the Edict of Nantes; the National Assembly drew up Aug. 4, 1789, an elaborate program of equal rights for all, which, however, refused to extend social and political equality to Jews, vouchsafing such only to non-Catholics "other than Jews" (Dec. 24, 1789). The Portuguese of Bordeaux protested; they sought to unite all Jews in France in a firm union in order to obtain equal rights and privileges. This concert did not subsist for any length of time, and the Jews of Bordeaux appealed to the Christian deputies of the city to retain the privileges accorded them as New Christians. They pointed to the protracted duration of their residence in France, to the privileges of 1550, etc. Talleyrand, before whom they appeared, reported their cause favorably to the Assembly, which decided that the rights of the Jews as New Christians and as Frenchmen should not be curtailed (Jan. 28, 1790). The Jews of Bordeaux were thus the first to be admitted by law to the rights of French citizenship. From the privileges granted by the decree, the German and other French Jews were particularly excluded.

From this time many Jews were elected to national or municipal positions. David Gradis was a member of the third estate from Bordeaux. During the Reign of Terror the Jews fared well, though many of their number, notably members of the Astruc, Azevedo, Erréra, Lange, Lopès, Pereire,

Perpignan, Peixotto, and Raba families, were heavily fined and amerced of their goods. At Bordeaux only a single Jew, Jean Mendes, was guillotined, and Abraham Furtado was the only one proscribed. In 1806 the number of Jews at Bordeaux was 2,131, and the Bordelais took an active part in the several councils and the Grand Sanhedrin of Napoleon. There were nine synagogues at this time, the chief families of the community being those of Gradis, Furtado, Raba, Fonseca, Peynado, and Cardozo. Abraham Furtado and Isaac Rodrigues represented the Jews of Bordeaux at the Sanhedrin.

Under the Revolution and Napoleon.

Napoleon promulgated several restrictive measures (March 17, 1808), but the Jews of Bordeaux were especially exempted, as there had been no complaints concerning them. In 1809, by the new laws relating to the Jews, Abraham Furtado was made chief rabbi of Bordeaux, and in 1814 Abraham Andrade succeeded him. The new synagogue, consecrated in 1812, was destroyed in 1872, and the present synagogue was erected, being inaugurated Sept. 5, 1882. The community numbered such men of letters as Jacob Rodrigues Monsanto and Furtado among its citizens. Many of its members have been active in public life, in commerce, and in industry. The brothers Emile and Isaac Pereire were well-known financiers during the second empire. David Marx was chief rabbi from 1835 to 1864; he was followed by Simon Lévy and Isaac Lévy, the present incumbent. The following charitable societies are to be found to-day (1902): Société de Guémilhouth-Hassadim, Société de Bienfaisance, Société des Dames de l'Humanité, Société des Dames de la Largesse, and Ecole Consistoriale de Garçons. The community now (1902) numbers about three thousand individuals. Henri Gradis is president of the local consistory, and Baron Alphonse de Rothschild delegate to the central consistory in Paris.

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G. A. M. F.

BORDERS: Ornamental designs surrounding printed pages. The first ornaments for title-pages consisted of arabesque borders with white figures. They are found in books printed at Lisbon, 1489–92, the plates of which, together with Eliezer Toledano's types, were subsequently taken to Salonica, where they were used in the printing-establishment of Don Judah Gedaliah, who had previously worked in Lisbon. A border of flowers and animals, similar to the border used in many of the Naples prints, is found as early as the Ṭur Oraḥ Ḥayyim published at Leiria, 1495. The borders in some editions of the Soncino press are artistically executed, as are those produced by the Gersonides at Prague; those of the prayer-book, Prague, 1527, and of the Pentateuch, Prague, 1530, are remarkable for their beauty. On the top of the title-page of the Ṭur Oraḥ Ḥayyim, Prague, 1540, Moses is represented with the tablets of the Law; below are two lions, a crown over a city gate (the coat of arms of Prague), and to the right and left winged men with shields; in addition, a "David's shield" on the right side and a ewer on the left. The same design is found in the Prague editions of the seventeenth century.

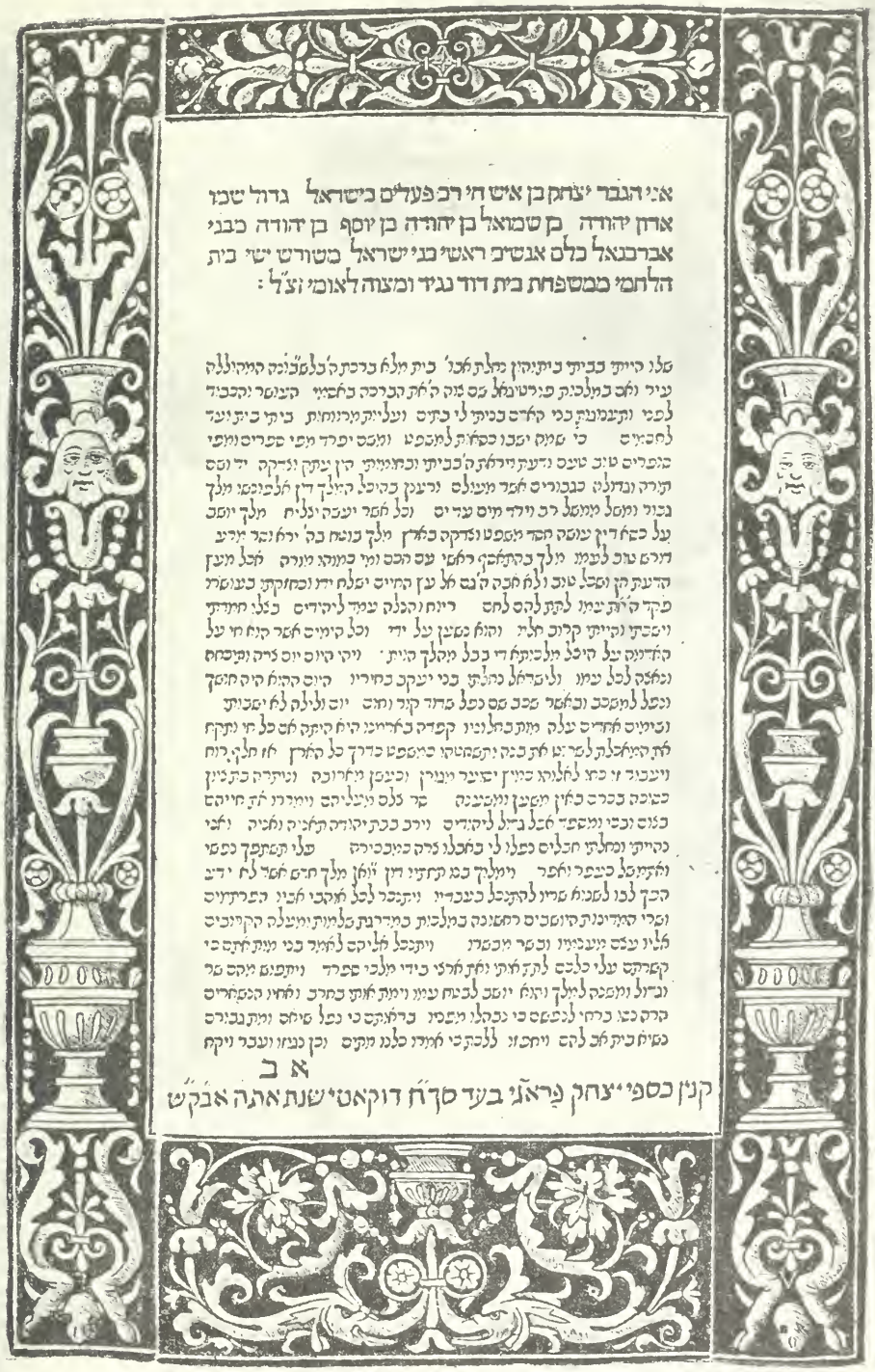
The style of printing current at Prague was taken as a model by the wandering printer Ḥayyim Schwarz in his editions made at Augsburg, 1533–43, and Heddernheim, 1546. Thus, the title-page of the Heddernheim Seliḥah is similar to the border of the Prague Haggadah of 1526; Adam and Eve suggest Dürer's female figures, but are not nearly so well modeled. The influence of this Haggadah may also be seen in some editions printed at Cracow by Halicz in 1534. The title-page of Isserlein's "Sha'are Dura" has a white arabesque border, and two angels with flute and drum at the top. Portals are most frequently used, being found on the first Bomberg editions at Venice, and occurring as late as the nineteenth century, sometimes with straight, sometimes with twisted, pillars. Hans Holbein, the younger, cut the title-border for Münster's Chaldean Lexicon, Basel, 1527, which resembles the border of the "Abḳat Rokel," Augsburg, 1540. The border to Boeschenstein's Hebrew grammar, Augsburg, 1514, was formerly erroneously ascribed to Dürer. The title-borders of the Midrash Tanḥuma (Verona, 1595) and of some of Foa's publications at Sabbionetta—for example, "Mirkebet ha-Mishneh"—deserve special mention among those produced in the sixteenth century. Some editions made at Amsterdam, Frankfort-on-the-Oder, and Prague during the seventeenth century have as an ornament on the title-page an eagle, on the wings of which Jacob's entry into Egypt and his meeting with Joseph are represented. The book "Bet Levi" and some others printed at Zolkiev in 1732 have a border surprisingly elaborate for that establishment. Sulzbach editions of the Maḥzor frequently have rich title-page ornaments. Moses and Aaron with two angels above them are seen in the editions of Zolkiev, 1764, and in many from Frankfort-on-the-Oder and Amsterdam.

Borders from non-Hebraic books were frequently borrowed for editions produced at Frankfort-on-the-Main in the eighteenth as well as in the nineteenth century and at the present time.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* ii. 25 *et seq.*, 28.

J. A. F.

BOREK: Town in the district of Koschmin, province of Posen, Germany. So long as the city was under the domination of the Church, Jews were not permitted to settle there; but they were granted this right by the Polish proprietor Von Nyeswasdowski when it came under his administration during the middle of the eighteenth century. In the



SONCINO BORDER.

(From the title-page of "Sefer Yehoshua," printed by Soncino. In the collection of Hon. Mayer Sulzberger.)

year 1793, when Prussia took possession of Borek, there were already 448 Jews there, who maintained a synagogue—which was replaced by a new one in 1857—as well as a cemetery. At the present time (1902) the Jewish population of Borek numbers only 150 souls, out of a total population of 2,000.

Borek is the birthplace of Elias Guttmacher, known by the name "Grätzer Raw."

D. M. L. B.

BORERIM: Name of electors of a congregation, and applied particularly to the five distinguished representatives of the community in the old "kahals" (governing boards) of the Jews in Poland and Lithuania. The borerim were chosen by nine sworn mandatories, who were elected by ballot from among the tax-paying members of the community. The function of the borerim was to elect and appoint the aldermen of the kahal.

Bibliography: S. Dubnov, *Istoricheskiya Soobshcheniya*, in *Voskhod*, 1897, iv. 93.

H. R.

BORGER or BURGER, SOLOMON BEN DAVID COHEN: Cabalist; lived at Zülz, Prussia, in the seventeenth century; corrector of the press in the printing-house of Shabbethai Bass at Dyhernfurth. He published (Amsterdam, 1688), with additions of his own, the cabalistic commentaries on the Pentateuch, "Pa'aneaḥ Raza" (The Revealer of the Secret), compiled in the thirteenth century by Isaac ha-Levi ben Judah.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1127; Fürst, *Bibl. Jud.* i. 137.

K. I. Br.

BORIS, MOSES: French colonel; born in the department of Meurthe in 1808; died in Paris June 13, 1884. At the age of twenty-six he entered the military school of Saint-Cyr, and upon his graduation was appointed tutor, gradually rising to the rank of captain. He so distinguished himself in the suppression of the Paris riots, June, 1848, that he was appointed chief of battalion. In the Crimean and Italian wars he took an active part, and was promoted to the rank of colonel in 1861. He later became officer of the Legion of Honor, and was placed on the retired list in 1868. Boris always took a lively interest in everything relating to Judaism.

Bibliography: *Archives Israélites*, July 24, 1884, p. 237.

S. M. K.

BORISOV: Town and district in the government of Minsk, Russia; situated on a peninsula on the left bank of the Beresina, about fifty miles from the capital. The Jewish population (1900) of the town was over 10,000 in a total of 18,348; of the district it was 14,802 in a total of 158,662.

The Jewish community of Borisov dates from the sixteenth century, and was at one time considered one of the important communities of Lithuania. The Jewish merchants of the city carried on a large trade with Riga in grain and lumber by way of the Düna river, and with South Russia by the Dnieper. In 1812, during the disastrous passage of the Beresina by the French army, the Jews showed their patriotism toward the Russian government by voluntarily building a bridge, which was of great service to the Russian army, and by erecting at their own expense a hospital for wounded and sick soldiers. For this they received the grateful acknowledgment of Emperor Alexander I. Since the construction of the Moscow-Brest railroad the business of Borisov has declined rapidly, and the Jewish community is becoming impoverished. The city contains nine houses of prayer, two for Mitnagdim and seven for Ḥasidim; two public and seven private Hebrew schools, a Talmud Torah, a free loan association, a hospital, a home for the poor, and an elementary trade-school.

Bibliography: *Entziklopedicheski Slovar*, s. v.; *Keneset ha-Gedolah*, i. 26-32, Warsaw, 1880; Bogdanovich, *Istoria Aleksandra I.* iii., *passim*, St. Petersburg, 1869; Mandelkern, *Dibre Jeme Russia*, iii. 33, Warsaw, 1875.

H. R. M. R.

BORISPOL: A village in the district of Pereyaslav, government of Poltawa. Its population of 10,000 embraces about 1,000 Jews. Of the latter, 157 are artisans. Instruction in the Talmud Torah is imparted to 114 Jewish children, the remainder attending five elementary schools. From 1648 to 1649 many Jewish families were killed in Borispol by the Cossacks under Chmielnicki.

Bibliography: Statistics gathered by the Jewish Colonization Association; *Regesty i Nadpisi*, etc., No. 924.

H. R. S. J.

BORKUM, KALMAN BEN PHINEAS SELIGMAN: Court Jew of Duke Peter Biron of Courland; born in the middle of the eighteenth century; died at Mitau in 1828, on the same day that his brother Simson died. Owing to the influence of the Borkum brothers, Jews were permitted to settle permanently in Mitau, to organize themselves into a community, and to engage in trade and handicrafts within the dukedom of Courland. In 1775 the Jews of Mitau were permitted to send their children to a gymnasium called the Academic High School. In 1784 Kalman Borkum erected, at his own expense, a synagogue and all the other buildings necessary for the Jewish community. See Courland; Mitau.

Bibliography: R. Wunderbar, *Gesch. der Juden in Liv- und Kurland*, p. 26, Mitau, 1853.

H. R.

BORN, GUSTAV JACOB: German histologist and medical author; born at Kempen, province of Posen, Prussia, April 22, 1851. He received his education first at the gymnasium of Görlitz, Prussian Silesia—where his father practised as a physician and held the position of *Kreisphysicus* (district physician)—and afterward at the universities of Breslau, Bonn, Strasburg, and Berlin, graduating as physician from Breslau in 1876. In the same year he was appointed assistant prosector and privat-docent at the University of Breslau, and in 1877 prosector. In 1886 he was elected assistant professor, and in 1898 professor of histology and comparative anatomy, at the same university, receiving the Prussian Order of the Red Eagle of the fourth class in the latter year.

Several technical inventions, as well as new methods in the field of microscopy and embryology, have made Born's name prominent. Well known among these is a method for reproducing and plastically

enlarging small anatomical and embryological objects, which was described in "Zeitschrift für Wissenschaftliche Mikroscopie," vol. v.

Born has written about fifty essays and works pertaining to his specialty, among which are: "Ueber das Extremitätenskelett der Amphibien und Reptilien"; "Ueber die Nasenhöhle und den Thränennasengang bei Allen Wirbelthieren von den Amphibien Aufwärts" (this series of articles is published in Gegenbauer's "Morphologisches Jahrbuch," vols. i.–vii.); "Beiträge zur Entwicklungsgeschichte des Säugethierherzens," in "Archiv für Mikroscopische Anatomie," vol. xxxii.; "Ueber die Derivate der Embryologischen Schlundbögen und Schlundspalten bei Säugethieren," *ib.* 1883; "Beiträge zur Bastardirung Zwischen den Einheimischen Ameisenarten," in Pflüger's "Archiv für die Gesammte Physiologie," 1883; "Biologische Untersuchungen," part 1: "Ueber den Einfluss der Schwere auf das Froschei," in "Archiv für Mikroscopische Anatomie," 1885; "Biologische Untersuchungen," part 2; "Weitere Beiträge zur Bastardirung Zwischen den Einheimischen Ameisen," *ib.* 1886; "Ueber Druckversuche an Froscheiern," in "Anatomischer Anzeiger," 1893, viii,. Nos. 18, 19. His most important work, however, is "Ueber Verwachsungs-Versuche mit Amphibienlarven," Leipsic, 1897.

S. F. T. H.

BÖRNE, KARL LUDWIG: German political and literary writer; born May 6, 1786, at Frankfort-on-the-Main; died in Paris Feb. 12, 1837. The family name was Baruch, and he received the name of Loeb, both of which he afterward changed. Both his grandfather and his father, Jacob Baruch, were engaged in business, and employed as fiscal and purchasing agents for the government. Loeb and his two brothers were taught at home by a private tutor, one Jacob Sachs. When Sachs had done what he could for young Börne, the latter came directly under the private tuition of Rector Mosche of the gymnasium.

Early Years.

At fourteen years of age Börne went to the newly established institute of Professor Hetzel in Giessen, with the idea of preparing for a medical course, and remained there about a year. His father arranged with Dr. Marcus Herz, the celebrated physician in Berlin, whose home was an intellectual center that attracted such men as Humboldt and Schlegel, to receive Börne as a resident pupil, and to guide him in his studies at the clinics. The youth of sixteen fell in love with Henriette Herz, then in her thirty-eighth year, in the fulness of her beauty and the ripeness of her intellectual power. When her husband, the doctor, died in 1803, Börne told her the story of his love; but, with the wisdom that was characteristic of her, she quieted his passion and soothed his anguish, and soon after he went to the University of Halle, where she secured for him a home in the household of Professor Reil, whose lectures he attended, as well as those of F. A. Wolf, Steffens, and notably Schleiermacher. The letters which Börne wrote from Halle to Henriette Herz, together with selections from his diary relating to his association with her, were published as "Briefe des Jungen Börne an Henriette Herz," 1861. The insight into the higher intellectual life of Berlin and Halle diverted him from his medical studies, and as the loss of its rights as a free city by Frankfort and its domination by the French had resulted in securing civil rights for the Jews, Börne announced (1807) his intention to follow a public career.

Therefore he entered upon a course of legal, political, financial, and administrative studies at the University of Heidelberg. The result of his labors was that he secured in 1811 a clerical position in the

Dr. Börne

police bureau in his native city, but not before he had gone once again to Giessen to secure his degree as doctor of philosophy (Aug. 8, 1809); his dissertation, "Ueber die Geometrische Vertheilung der Staatsgebiete," being published shortly afterward in Professor Crome's "Germanien" (vol. iii.). In Hart's periodical, "Der Cameral-Correspondent," there appeared in 1809 an article by Börne, entitled "Von dem Gelde."

During the period of his service in the ducal police bureau, he delivered a course of lectures in the Jewish lodge of Freemasons at Frankfort, under the title "Zur Aufgehenden Morgenröthe," and began his journalistic career, in its political phase, by contributing a series of short anonymous articles to the "Frankfurter Journal," in which he sought to arouse the Germans to a sense of the ignominy of submitting to the French invasion, and by this means helped in awakening the old Teutonic spirit. In 1815, after the downfall of Napoleon, there set in that long night of political reaction in Germany,

which continued until dawn began to break in 1848—that epochal year ushered in by "Young Germany" which was the fruit of the toils of Börne and Heine.

These thirty-three years were indeed years of political torpor and of domination of bureaucratic tyranny. Patriots like Moritz Arndt and Otto Jahn were indicted for high treason; those who had most capably labored for the reorganization of Prussia were no longer heeded or needed in the service of the state; university students were imprisoned en masse for the most trivial offenses; all of the writings of Heine were interdicted; scholars like the brothers Grimm, Gervinus, and Dahlmann were dismissed from their chairs in the university; and the censor was the most potent influence in literature.

"Young Germany."

When the Jews of Frankfort were relegated to the "Judengasse," the difficult problem was presented of what was to be done with Börne, the only Jewish official in the service. Every trick and device was resorted to in order to induce him to resign, but he refused; so at last but one course remained open, and he was dismissed. What Börne felt at this time can be well discerned from a perusal of the satirical sketch "Jews in the Free City of Frankfort" in "Fragmente und Aphorismen" ("Gesammelte Schriften," ed. 1840, vol. iii.). At the request of the Frankfort congregation he prepared a monograph entitled "Aktenmässige Darstellung des Bürgerrechts der Israeliten in Frankfurt," and two pamphlets, "Für die Juden" and "Die Juden und Ihre Gegner," the latter of which was written at the suggestion of his father, by whom, however, it was suppressed on account of its bitterness.

And yet on June 5, 1818, Loeb Baruch went to Rödelheim and was baptized by Pastor Bertuch as a convert to the Lutheran Church; assuming the name of "Karl Ludwig Börne." That he had become estranged from the ceremonial observance of Judaism was generally known, but nothing of his previous career, nor indeed anything in his life after baptism, would have led any one to believe that he had become a Christian.

His Baptism.

In 1818 he began the publication of the periodical "Die Wage," which at once elicited wide-spread attention and admiration. He contributed articles of the most diversified character on literature, art, society, the drama, and, of course, politics. His dramatic criticisms, however, created the greatest sensation. An echo of the consideration given to the magazine by the learned circles is recorded in a letter by Rachel, in which the writer can hardly find adequate terms in which to express her appreciation. She afterward became a contributor to "Die Waage." In 1819 Börne also assumed editorial charge of the "Zeitung der Freien Stadt Frankfurt." His experiences with the censor were, however, of such a constantly unpleasant nature that he gave up the struggle after four months of endurance. He took his revenge, however, on his antagonist by writing his "Denkwürdigkeiten der Frankfurter Censur."

It was about this period that there began the platonic relations of Börne with Madame Wohl, with whom he had become acquainted several years before, which continued until his death. She aided, encouraged, and inspired him in his work; nursed and tended him during the years preceding his death.

In 1840 Heine, in his post-mortem criticism "Ueber Ludwig Börne," referred insinuatingly to the relations that subsisted between the departed and Madame Wohl, who in the mean time had married one Solomon Strauss. The latter challenged the poet, and after the duel Heine sent a letter to Dr. Wertheim, which was published in the "Augsburger Allgemeine Zeitung," in which he retracted the insinuations and declared them to be based on erroneous and groundless assumptions. This letter is to be found as a prefatory note to the Börne monograph in Heine's works.

Relations with Jeanne Wohl.

Before leaving Frankfort for Paris in 1821, Börne wrote his celebrated "Monographie der Deutschen Postschnecke." This is one of the finest specimens of sustained humor in the German language, and with his "Esskünstler" indicates the high-water mark of his work in this direction. The letters which he wrote during this period (1819 to 1822) constitute the bulk of the publication "Nachgelassene Schriften," Mannheim, 1844–50.

It was at about this time that his father, solicitous as ever for his son's welfare, used his influence with the high officials in Vienna to secure for Börne the appointment as imperial councilor, a sinecure without conditions or obligations, but with reasonable emoluments. Börne, however, would not accept the position. It is probable that the unpleasantness occasioned by this refusal led to his trip to Paris, where he remained but a short time, leaving there in the summer of 1822 to go to Heidelberg. At the latter place occurred the first of the hemorrhages that marked the beginning of the disease that was so soon to cut short his career.

It was not until 1826 that he was actively at work again in Frankfort. He was now a regular contributor to Menzel's "Literatur-Blatt" and Berty's "Iris." To this time belongs his splendid eulogium upon Henriette Sontag, the great opera singer, and the magnificent memorial address on Jean Paul Richter, delivered by Börne in the Museum in Frankfort Dec. 2, 1825, and which is considered by many to be his masterpiece: it is certainly the ablest of his contributions to serious literary criticism.

His Peregrinations.

The winter of 1827 was spent in Berlin. In the following year Börne went to Hamburg, and while there arranged with Campe for the publication of a collected edition of his writings, which thereafter appeared in eight volumes (1829–34).

All this time, however, Börne was gradually getting worse in health. Trying one after another of the various resorts, he finally spent the summer of 1830 in Bad Soden, where there came to him the tidings from Paris of the Revolution of July. This fired his heart, and nothing would do but he must go to Paris himself to witness the realization of his dreams of liberty and republicanism.

Here, besides his articles in French contributed to the "Reformateur," edited by Raspail, and editing

a periodical of his own, "La Balance," he began the publication of his famous "Briefe aus Paris." Like almost everything that Börne wrote, these letters are still of vital interest, even though they are almost exclusively political. They are dominated, however, by the main object of preaching the doctrine of human liberty, the theory of human equality before the law, and the divine right of the republican form of government. In these letters, though they bristle with wit and teem with humorous touches, his powers of invective, of pathos, of persuasion, are at their very highest. He lays bare with unsparing skill the manifold stupidities and tyrannies of the governing classes in the German fatherland that is so dear to him, and revels in the delights of the freedom to be enjoyed in France. The ideal that he strives for is a united Germany, freed from the bonds and shackles of medieval kingships, princeships, and lordships, living in close bonds of amity with France; and he vindicates violent revolution to secure the rights of the people.

"Briefe aus Paris."

It is easy to understand, considering conditions in Germany even to-day, seventy years later, what a furor these letters created. Periodicals were filled with controversial writings, and pamphlets and works were issued in quick succession controverting or defending the ideas of Börne; the most important being those of Meyer and Wurms of Hamburg, and Willibald Alexis, the novelist of Berlin.

One of the bitterest of Börne's critics, however, was the historian Menzel, who appealed to the baser sentiments of his readers by denouncing Börne as unpatriotic, as being more of a Frenchman than a German, and as loving France better than Germany. To him Börne addressed the last work that he produced, the virulent controversial treatise "Menzel, der Franzosen-Fresser, Paris, 1836."

The long and severe illness of which he was the victim at last overcame him, and he died, as stated, on Feb. 12, 1837. He was buried at Père Lachaise, Wenedey and Raspail pronouncing the last words over his grave. The spot is marked by a statue executed by the sculptor David, which, besides the head of Börne, bears a relief representing France and Germany extending their hands to each other under the blessing of Freedom. The best portrait of him is that by Moritz Oppenheim. The house in which he was born bore, until it was demolished, a memorial tablet. In 1842 there appeared in Paris "Fragments Politiques et Littéraires" from Börne's writings, with a prefatory note by M. de Cormenin. As late as 1862 there was published at Hamburg a new complete edition of his works in twelve volumes.

Bibliography: Gutzkow, *Börne's Leben*, 1840; Heine, *Ueber Börne*, 1840; Riesser, *Börne und die Juden*, Altenburg, 1831; Holzmann, L. B. (1888); Joh. Proelsz, *Das Junge Deutschland*, 1892.

S. M. Co.

BORNSTEIN, ARTHUR: German author; born at Breslau March 23, 1867; studied at Breslau, Berlin, and Bern; and passed the state examination in Berlin in 1888. He adopted the profession of dental surgery, but devoted himself as well to literature. A volume of his short stories was published under the title "Klippen," at Berlin in 1894. In the following year appeared his drama, "Der Theaterarzt." He has since published a number of short stories, humorous sketches, learned articles, and poems. His "Vergnügte Geschichten" was published in 1900 (Hinrichs, "Bücher-Verzeichnis"). He is a member of the Deutsche Schriftsteller-Genossenschaft.

Bibliography: *Das Geistige Berlin.*

S. M. Co.

BORNSTEIN, PAUL: German author; born in Berlin April 8, 1868; educated in and graduated from the university in that city, receiving the degree of doctor of philosophy. He has since lived in the German capital. His first published work was the "Memoiren des Cagliostro," Berlin, 1892, which was one of the volumes of the "Memoiren-Bibliothek" (in 15 vols.). This was reprinted separately in 1894 under the title "Abenteuer des Geistes." In 1896 his novel, "Aus Dämmerung und Nacht," was published. In the same year he founded the "Monatsschrift für Neuere Litteratur und Kunst," which he edited and to which he contributed, besides a number of literary reviews and poems, the following essays: "Vom Weibe," "Boulevard-Hellenismus," "Ein Satirisches Capriccio," "Die Ehe im Modernen Roman," "Maurice Maeterlinck," "Yvette Guilbert." The first number of the "Monatsschrift" appeared in Oct., 1896; and with the issue for Sept., 1898, the publication was discontinued.

In 1899 appeared his critical work, "Die Dichter des Todes in der Modernen Litteratur," and his "Gesammelte Essays"; and in the following year his monograph on Maeterlinck was republished. He has also translated a number of works from the French; among others, from Jeanne Marni: "Pariser Droschken," "So Sind Nun die Kinder," "Grossstadtpflänzchen," and "Die Memoiren des Herzogs von Lauzun."

The most important work with which Bornstein is identified is the encyclopedic review of achievements in every sphere of activity and thought in Germany during the nineteenth century, the publication of which, under the title "Am Ende des Jahrhunderts," was begun in 1898; Bornstein, as editor, being aided by a large staff of young and enthusiastic scholars notable in their respective fields of learning and research. To date (1902) there have appeared twenty-three volumes, the third of which, entitled "Juden und Judentum im Neunzehnten Jahrhundert," is a substantial contribution to Jewish literature and history, by S. Bernfeld.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1901; Hinrichs, *Bücher-Verzeichnis.*

S. M. Co.

BORODAVKA, or BRODAVKA, ISAAC: Lithuanian farmer of taxes and distillery privileges; lived in the sixteenth century at Brest-Litovsk. He is first mentioned in a grant issued by King Sigismund August, Jan. 1, 1560, to David Shmerlevich of Brest-Litovsk, and his partners, Isaac Borodavka and Abraham Dlugach, entitling them, for the term of seven years, to collect the duties on goods and merchandise passing through Minsk, Wilna, Novgorod, Brest, and Grodno. For this they

were required to pay into the royal treasury 6,808 copes annually. During Easter of the following year Borodavka, among others, was granted the salt monopoly for seven years, and several weeks later, on Saint Margaret's day (June 27), the king signed an edict permitting Borodavka and Jacob Dlukgach to build breweries in Byelsk, Narva, and Kleschtscheli. They were to be sole brewers for these towns until Jan. 1, 1566, when the breweries built by them were to be delivered to the king. They were also to pay into the royal treasury 60 copes each year.

Borodavka and his partners were unpopular among their Polish competitors, who were covetous of the same "privileges"; and this enmity, fed and encouraged by race prejudice, was not slow in manifesting itself in acts injurious to the Jews. On Sept. 10, 1565, David Schmerlevich and Isaac Borodavka succeeded in wresting the lease holdings in Volhynia from the Christian farmers Borzobogaty by offering to the crown 600 copes a year in excess of the amount paid by the latter. One of the Borzobogatys and a certain Zagorovski appear as the principal witnesses in a claim preferred by Prince Yanush Andrushovich, bishop of Lutzk and Brest, against Schmerlevich and Borodavka for unlawfully collecting taxes from his subjects, the commoners of Torchin, Volhynia.

Decrees were repeatedly issued by the crown urging the subjects of the king to assist in every way the royal farmers of taxes and their "servants" in the collection of duties on goods and of royalties on distilleries. These decrees, or "universals," were invariably the reply of the crown to the complaints of Isaac Borodavka and other Jewish leaseholders that "goods were carried up and down the rivers Bug, Mukhavetz, Bobyer, and Narew," past the established custom-houses, and no duty paid. This mutual animosity led even to acts of violence. Abraham Dlukgach was mercilessly beaten and robbed by the "servants" of the widow of Ivan Bogovitonovich Kozirutski. David Schlomich, "servant" of Schmerlevich and Borodavka, was cruelly beaten and robbed by the "servants" of Peter Chekhoski, another farmer of taxes.

Very soon there were accusations of shedding innocent Christian blood. In Narva, Byelsk, and Rosokhi, "servants" of the tax-collectors were accused of murder. The most rigid investigation proved these accusations to be groundless; not, however, before one of the accused had paid for them with his life.

In the records for July 13, 1564, it is stated that the royal chamberlain, Andrei Rozhnovski, an eyewitness of the hanging of Bernat Abramovich at Byelsk, deposes that he had heard the doomed man solemnly declare (on the gallows), before the face of his God, that he had not killed any little girl at Narva, nor received any orders for assassination from his master, Isaac Borodavka; and that Yezoph, his comrade and companion in misfortune, then under arrest in the castle, was not guilty of the crime, but had made a confession of guilt to the authorities in the prison because he could not endure the torture of being burned with candles. He furthermore asserted that their accusers desired thus to revenge themselves upon Borodavka. Thereupon King Sigismund August, by special decree (1564), ordered that in the future all such accusations against the Jews should be laid before him for his personal examination, the accused in the mean time to be exempt from torture.

Two years later Nakhim, another "servant" of Isaac Borodavka, and the subcollector of taxes in Rosokhi, or Rososhi, was accused of the murder of a Christian child. A second decree of the king (1566), entered on the records, required that all Jews accused of murdering Christians or of defiling the Eucharist should be brought to him for trial, and the accused were to suffer the penalty of the crime, in the event of their failure to prove the accused guilty, according to the accepted practise of legal procedure. Ten years later (1576) King Stephen Báthori confirmed the Jews, his subjects ("who tarry in our dominions, the great dukedom of Lithuania"), in the rights and privileges granted them by Sigismund August.

Bibliography: *Russko-Yevreiski Arkhiv*, ii., Nos. 72, 92, 140, etc.; *Regesty*, Nos. 514, 523, etc.

H. R. M. Z.

BOROFSKY, SAMUEL HYMAN: Born at Wolkovyshki, government of Suvalki, Russian Poland, April, 1865. He was educated in the schools of his native place, and afterward in the Jews' Free School at Manchester, England, to which place he had been taken in 1874. In 1876 he was apprenticed to a cabinet-maker, and in 1879 removed to Boston, Mass., where his mother and the rest of his family had preceded him.

Borofsky has been a justice of the peace since Sept. 15, 1891, a notary public since April 10, 1894, and was a member of the Boston city council in 1898, and captain of the sixth company infantry, Massachusetts provisional militia, in 1898 and 1899. In 1900 he was elected a member of the Massachusetts house of representatives. He drafted and assisted in the enactment of what is known as the "Five-Cent Ice Bill," which compels ice-dealers, under penalty of $100 fine, to sell ice in five-cent pieces to all desiring such, thus conferring a great boon upon the poor in summer.

In 1901 Borofsky presented a bill to exempt persons observing the seventh day of the week as the Sabbath from any penalty for keeping shops open or for performing secular business and labor on the first day of the week. The bill was defeated in the house of representatives on April 12, but three days later it was reconsidered and passed. On being referred to the committee on judiciary of the senate it encountered great opposition, and on May 29 the Senate rejected it by a vote of 21 to 6 (see "Boston Herald," April 15, 1901; "Boston Globe," April 26, 1901; "Jewish Comment," May 10, 1901).

Borofsky in 1899 organized and successfully established The Helping Hand Temporary Home for Destitute Jewish Children. He is a contributor on social and Jewish questions to several Boston newspapers.

A.

BOROWSKI, ISIDOR: Soldier under Bolivar y Ponte, and, later, a Persian general; born at Warsaw, Poland, 1803; killed at the siege of Herat in

1837. This military adventurer in Persia and Afghanistan was a Polish Jew who was reared in the United States, and who sometimes claimed to be the illegitimate son of Prince Radziwill by a Jewish mother, and at other times professed to be simply a Polish nobleman. He served under Bolivar, then under Mehemet Ali in Egypt, where in 1829 he supported himself by giving lessons in mathematics and in English. In 1831 he was in Bushire, Persia; and was afterward recommended by Sir John Campbell, the British minister, to Prince Abbas Mirza, the son of Shah Fath Ali, as a useful and talented man. Borowski developed great military abilities in the service of that warlike prince, and took for him the strong town of Cochan in Khorassan. Later he took the castle of Sarakhs and made prisoner the leader of the Turkomans. After the death of Abbas in 1833, Borowski gave most essential assistance to Abbas' son, Mohamed Mirza, and enabled him to ascend the throne of his grandfather. The English were behind most of the military undertakings of the Persians in those days, and Borowski was looked upon as an English general, and even wore the uniform. But he forsook the interests of the British government and joined the Russian party in Persia, and was shot at the siege of Herat. His wife, a Georgian captive of war, received a pension from Mohamed Shah on account of her husband's distinguished services.

Bibliography: Jos. Wolff, *Narrative of a Mission to Bokhara*, pp. 138–140, New York, 1845; S. Orgelbrand, *Encyklopedya Powszechna*, ii., *s.v.*, Warsaw, 1898.

H. R. P. Wi.

BORROW. See Commerce and Trade.

BORROWER (שואל): One who receives, at his own request, the property of another, for free use, upon the agreement that it shall be returned to the owner (Ḳid. 47b). He is distinguished from the borrower of money, the "loweh" (לוה), in that the latter need not return the property which he has received, but may return it in kind.

The Biblical law concerning the liability of the borrower (Ex. xxii. 13, 14; R. V., 14, 15) holds such person to the strictest accountability for the property borrowed. Inasmuch as it is given him at his request for use without pay, the law requires of him not merely the ordinary care that must be given to property in the hands of a bailee, but it holds him absolutely responsible for its return to the owner; and if it is lost by him or stolen from him, or if it consist in cattle which die while in his possession, he is not permitted to offer any defense to the claim of the owner, but must make absolute restitution.

Biblical Law.

The Biblical law cites one exception to this general rule; namely, if the owner accompanies the property into the possession of the borrower, the latter is not obliged to make restitution. Thus the Mishnah says, "If one borrows a cow and borrows or hires the owner with her, or if he borrows or hires the owner, and then borrows the cow and the latter dies, he is not liable; but if he borrows the cow, afterward either borrowing or hiring the owner, and the cow dies, he is liable" (Mishnah B. M. viii.). In the former case the decision is based on the fact that the owner is with her at the time that she goes into the borrower's possession; in the latter case the owner is not with her at such time.

The Talmudic law established several other exceptions, based upon a proper interpretation of the Biblical text. Inasmuch as the property was borrowed to be used, the borrower ought not to be held responsible for any depreciation in value, or for any damages which result to the property, from the legitimate use for which it was borrowed. Rab therefore decided that the borrower of the cow was not responsible for what in modern law would be called "reasonable wear and tear," or, as the Talmudic phrase more tersely expresses it, מתה מחמת מלאכה, "if she died from work." "Not only if she is wasted in flesh through labor, is he not liable, but if she dies from the labor, he is not liable, for the borrower may say, 'I did not borrow her to seat her on a chair'" (B. M. 96b); and in a case where a man borrowed an ax which was broken while in use, Rab decided that if the borrower could prove that he did not put it to any extraordinary use, he was not liable (B. M. *ib.*).

Talmudic Exceptions.

Other exceptions whereby the borrower is released from making restitution are the following: If he borrows the article for a specific time, he is not liable for a casualty after the time has expired (B. M. 81a), although ordinarily he is responsible for the article until it has actually been returned to the owner (Mishnah B. M. viii. 3). If he borrows an article and at the same time the other borrows an article from him, his responsibility is changed to that of a bailee for hire (B. M. 81b). Finally, he may make a special agreement with the owner of the article, releasing himself from liability (Mishnah B. M. vii. 10). Unless a specific time has been fixed between the borrower and the owner, the borrower must return the article as soon as he has ceased to use it (Maimonides, "Yad," She'elah, i. 5; Ḥoshen Mishpaṭ, 341, 1); and he has no right to loan the borrowed article to another (*ib.* 342, 1).

The rights and liabilities of the borrower begin, first, when the object is actually taken into his possession by "drawing" it toward him, according to R. Eleazar: "As they decreed 'drawing' for purchaser, so also they decreed 'drawing' for bailees"; and, second, when he has begun to use it. R. Huna said, "If one borrows an ax and splits wood with it, he has acquired it, and, if he does not split, he does not acquire it" (B. M. 99a). The liability of the borrower is limited only to the value of the injured property (B. M. 94b); hence when a man borrowed an ax and through carelessness broke it, R. Kahana and R. Assi decided that he must return the pieces to the owner after they have been valued, paying an additional sum sufficient to cover the full value of the ax as he received it (B. M. 97a).

Beginning and Extent of Liability.

As the borrower is one of the four classes of bailees mentioned in Ex. xx. 7–15, the subject will be further elucidated by reference to articles Bailment, Hiring and Letting. For borrower of money see Loans and Interest. For borrower giving pledge see Pledge and Mortgage.

Bibliography: *Yad, She'elah*, ch. i.–iii.; *Hoshen Mishpat*, ch. ccexl.–ccexlvii.
E. C. D. W. A.

BOSHAL (BOSTAL), MOSES BEN SOLOMON DE: Turkish Talmudist and preacher of the seventeenth century. He wrote "Yismaḥ Mosheh" (Moses Rejoices), a homiletic commentary on the Pentateuch (Smyrna, 1675), which is now very rare.

Bibliography: Zunz, *G. V.* p. 445; Steinschneider, *Cat. Bodl.* No. 6440.
L. G. I. Ber.

BOSHETH ("shame," "disgrace"): Used concretely by the Prophets as "the shameful thing" to designate the Baalim and their images. (See Hosea ix. 10 and Jer. iii. 24, xi. 13, where the word is parallel with "the Baal" [compare Jer. iii. 24]). Later usage adopted the epithet to such an extent that "Bosheth" became a sort of euphemism for "Baal," as is learned from the proper names "Ish-bosheth" (with which Jastrow [see Bibliography] compares a Babylonian name, "Mati-bashti") and "Mephibosheth," the former being written "Esh-baal" in I Chron. viii. 33, ix. 39, and the latter occurring as "Meri-baal" in I Chron. viii. 34 and ix. 40. The manuscript of the Septuagint, known as 93 Holmes, has *εἰσβαάλ*, and the old Latin version has "Isbalem" for "Ish-bosheth." So also in II Sam. xi. 21, "Jerubbe[o]sheth" is given for "Jerubbaal."

The opinion now so prevalent that the name of the god Molech was changed from "Melek" in imitation of the vowels of "Bosheth" is not altogether acceptable. It is possible to regard "Molech" as the regularly formed Hebrew equivalent of "Mālik," the name of an Assyro-Babylonian god (Rawlinson, "Cuneiform Inscriptions of Western Asia," iii. 7, 18), which is also a common epithet ("Decider") of several divinities. From this point of view the word is really a survival of the oldest form of "Malk" ("Melek"), king. Another explanation of "Bosheth," proposed by Jastrow, makes the name the distortion of a deity who bore the name "Basht" or "Bashta."

Bibliography: Geiger, *Urschrift*, pp. 259–433; *idem*, in *Z. D. M. G.* xv. 728–732; Wellhausen, *Text der Bücher Samuelis*, 1871, pp. 30 *et seq.*, 153 *et seq.*; Stade, *Geschichte*, i. 260; E. Nestle, *Israelitische Eigennamen*, p. 120; Driver, *Text of Samuel*, pp. 186, 195, 279. The hypothesis as to the form "Molech" is given in W. R. Smith, *Religion of the Semites*, 2d ed., p. 372, note. Compare on the whole subject, Jastrow, *The Element Bosheth in Hebrew Proper Names*, in *Journal of the Soc. of Bibl. Lit.* xi. 30.
J. JR. J. F. McC.

BOSKO, AGRON MACHIMOVITSCH. See Lithuania.

BOSKOVITZ, WOLF: The first rabbi of the congregation of Budapest; died 1818. In 1787 the Jewish community at Pest was sufficiently large to rent a hall where divine services could be held, though all religious questions were at this time still submitted to Moses Münz in Buda. As Pest and Buda were not, however, at that time connected by a bridge, and as it became rather irksome, more particularly during the winter, to cross the river to Buda whenever the rabbi there had to be consulted, the announcement that Boskovitz, who was well known as a Talmudist, was to settle in Pest in 1793 as rabbi was eagerly welcomed by the Jewish community of that city. But as Moses Münz vigorously objected to the arrangement, Boskovitz was compelled to leave Budapest in 1796. He also left Hungary, but returned in 1809 to Bonyhád, acting as rabbi there until his death. Boskovitz, who enjoyed great popularity as a rabbi, was the author of the following works, all of which were published posthumously: "Seder Mishnah" (on Maimonides, Yad ha-Ḥazakah); "Ma'amar Esther" (sermons); and "Notes on the Talmud" (published in the Vienna edition of the Talmud, 1830). Compare also "Oẓar ha-Sifrut," part 2, iii. 22.

S. L. V.

BOSKOWITZ: Town in Moravia, about 21 miles to the north of Brünn. It has one of the oldest and most important communities in the province, though in numbers it had dwindled to 1,967 Jewish inhabitants in 1880. Even in early times there was at Boskowitz a systematically organized model school, many pupils of which became famous.

The most eminent person of Boskowitz was Samuel Levi Kolin, who wrote a commentary to the ritual codex "Magen Abraham," and is generally known by the name of his work, "Maḥẓit ha-Sheḳel." The cabalist R. Nathan Adler must also be mentioned: he was elected rabbi of Boskowitz in 1783. He was followed, later, by his pupil, Moses Sofer of Frankfort, who subsequently became rabbi at Presburg. Adler introduced the Sephardic ritual, abolished the piyyuṭim, and as a "Cohen" himself pronounced the "priestly benediction" ("birkat kohanim") daily during the service. He was arraigned before the government by a farmer of the excise on account of his undue severity in insisting upon the minutest details of ritual observance in slaughtering animals for food, and had to leave Boskowitz, where his ideals were not acceptable. The scholars trained along the lines of the "Maḥẓit ha-Sheḳel" were too practical to follow his religious extravagances, and they embarrassed him by their acumen. J. B. Bloch of Hamburg, the author of the "Binat Yissakar," was also rabbi in Boskowitz; he likewise came in conflict with them. During a halakic discourse he was once pressed so hard by the turbulent arguments of the laymen that he angrily resigned his office in the midst of his discourse.

Bloch was succeeded by Moses Präger-Karpeles, the great-grandfather of A. Schmiedl and of Gustav Karpeles. He resigned the rabbinate in Kremsier on account of a dispute with Raphael Kohn regarding the pronunciation of the priestly blessing on the Day of Atonement. L. R. Beneth criticizes in a responsum the novella of Moses Karpeles, "Torat Mosheh Emet" (The Law of Moses Is Truth). Karpeles was succeeded by Abraham Placzek, who was appointed provisional district rabbi by the government. Placzek enjoyed universal esteem on account of his kindness and peaceful disposition. He died Dec. 10, 1884. The present incumbent is Dr. S. Funk.

Boskowitz possesses several richly endowed foundations instituted by the family Löw Beer.

D. A. F.-G.

BOSKOWITZ, ḤAYYIM BEN JACOB: Palestinian author; lived about the middle of the eighteenth century. He wrote the "Toẓe'ot Ḥay-

yim" (Life's Issues), a commentary on the Pentateuch (Amsterdam, 1764, printed with the text), which deals chiefly with the moral precepts that may be drawn from the Bible stories.

Bibliography: Fuenn, *Keneset Yisrael*, p. 344; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 111.

G. I. Ber.

BOSLANSKI (or BASLANSKI), YOM-ṬOB LIPMAN HA-KOHEN (R. Lipele Mirer): Russian rabbi; born 1824; died in Mir, government of Grodno, Dec. 26, 1892. In his younger days he was rabbi in Khaslavich and other communities; but for the last eighteen years of his life he stood at the head of the Jewish community in Mir, and was recognized as one of the greatest rabbinical authorities in Russia. He visited St. Petersburg several times as representative of the Jews. He was one of the first "Ḥobebe Zion," and sided with the rabbis who permitted the colonists in Palestine to work in "shemiṭṭah" (fallow year) and who prohibited the use of citrons ("etrogim") from Corfu in Russia for the Sukkot festival. In 1889 Boslanski attempted to organize a society for the purchase of land and the foundation of a new colony in Palestine, and visited Paris to enlist the assistance of Baron Edmund Rothschild in the project.

Boslanski is the author of a collection of responsa entitled "Malbushe Yom-Ṭob," Wilna, 1881, with an appendix on the laws of contracts and of arbitration.

Bibliography: *Ha-Asif*, vi. 163; *Ahiasaf* for 5654, p. 297; *Likḳuṭe Shoshanim* (Straschun *Cat.*), p. 249, Berlin, 1889.

L. G. P. Wi.

BOSNIA: Province of the Balkan peninsula, on the frontier of Austria and of Montenegro. Formerly under Turkish rule, it came under the protection of Austria by the Treaty of Berlin, 1878.

According to some historians, the first Jews settled in Bosnia in 1575; Don Joseph Nasi and his aunt, Dona Gracia, using their influence with the sultan Suleiman the Magnificent to that effect. The inscriptions on some tombstones at Sarajevo, however, bear the Jewish date of 5311, or 1551 C.E.; hence Jews were living in Bosnia thirty-five years before the date mentioned above.

From a manuscript in the Mohammedan library at Sarajevo, written in Turkish, it is evident that thirty or forty Jews engaged in business at Bosna-Serai (the present Sarajevo) under the governor, Ḥadim-Ali-Bey, in the year 958 of the Hegira (1541 C.E.). These merchants entered the country without their families and lived in a sort of caravansary, the majority being natives of Salonica. During the great religious festivals they returned home. When their number increased, the governor, Ghazi-Hassan-Pasha, ordered them to settle definitely in that region or to leave the country. Fearing the fanaticism of the populace, they sought refuge at Ragusa and in Hungary, which latter was then a Turkish province. Thence they sent representatives to Bosnia, with letters to the governor, in order to collect their outstanding credits. In 1614, when the ex-grand vizier of Constantinople, Baltaji-Mehmed-Pasha, was appointed governor, he brought in his suite Naphtali Mandjor (Maggioro?), a rich Jewish banker of Constantinople. The latter successfully interceded for the return of the Jews. Thirty families returned immediately, but these lived scattered in various streets in Sarajevo.

After much trouble the Jews in 1645 obtained permission from the governor, Siavous Pasha (ex-grand vizier), to reside in a special quarter, about 2,000 square meters in extent; and thereupon they erected houses. In the center of this quarter, which was named after the governor, a well was dug. Each Jew received a deed of ownership. A small annual tax of a few aspers (one asper $=\frac{1}{12}$ of a cent) was imposed upon them, to be paid to a neighboring mosque—a custom that still prevails. At the same time Suleiman the Magnificent granted them by firman the permission to establish a cemetery on a hill named Verbania, the Jews being also required to pay for this privilege a tax for the benefit of another mosque of the city. In this way the Jews definitely established themselves in Bosnia; and in time they settled in other localities besides Sarajevo.

In 1901, in a total population of 1,357,000, there were in the province about 7,500 Jews. Of these, 4,000 lived at Sarajevo, 250 at Bosna-Brod, a similar number at Mostar (Herzegovina), and the remainder in small communities. The Jews of Bosnia, to which those of Herzegovina must be added, have an official representative at Sarajevo. They have also an official organ, "La Alborada," written in Judæo-Spanish and in rabbinic characters, published at Sarajevo since 1901 under the direction of a committee of editors. See Mostar, Sarajevo, Turkey.

Bibliography: Dezobry and Bachelet, *Dict. Français d'Histoire et de Géographie*; *La Alborada*, May, 1901, Nos. 16, 17, 18, 20.

D. M. Fr.

BOSOR: 1. A city of Gilead, which Judas Maccabeus conquered (I Macc. v. 26, 36). It may be identified with the modern "Buṣr el-Bariri" (Buhl, "Geographie des Alten Palästina," p. 253). 2. The Septuagint reading for Besor (I Sam. xxx. 9).

J. JR. G. B. L.

BOSORA. See Bozrah.

BOSPORUS, CIMMERIAN: Name of the ancients for the strait of Yenikale or of Theodosia; on the eastern coast of the Black Sea. The country on both sides of the Cimmerian Bosporus formed in ancient times the kingdom of Bosporus, the latter name being the reading of the Vulgate for Sepharad (ספרד). Jerome adopted it from his Jewish teacher, who considered it to be the place to which Hadrian had transported the captives from Jerusalem. But Jewish communities existed in Bosporus long before the destruction of the Temple. King Agrippa I., in a letter addressed to Caius Caligula, speaks of the Jews established in the Greek colonies of Pontus (Philo, "Legatio ad Cajum"). Among many Greek inscriptions unearthed in 1830 on the banks of the Bosporus, two are of especial interest for the history of the Jewish settlement in that Greek colony. One of these, found at Pantikapæum (the modern Kertch) and dated 377 of the Bosporian (81 of the common) era, is a declaration of the liberation by a Jewess named Creste of her slave Heraclius. The deed is said to have been drawn up in the synagogue of Pantikapæum. The second, unearthed in Gorgippia and dating from 338 of the Bosporian (41 of the common) era, is indeed a pagan

inscription; but the Biblical name of God used at the head of it shows the influence exercised by the Jews upon their fellow-citizens.

A quite recent discovery of Jewish Greek inscriptions was announced Jan. 12, 1901, to the Imperial Russian Geographical Society. A young explorer, A. L. Pogodin, discovered and deciphered new inscriptions in Kertch and other places in South Russia, from which it is clearly evident that Jews settled in the Bosporus as early as the fourth century B.C., and were an important section of the Greek colony. They had their cemeteries, synagogues, and other communal institutions. In trade as well as in social life they mingled freely with the Greeks, as is evidenced by the fact that the language of the inscriptions is Greek. Other inscriptions show that, in the first century B.C., the Jews founded in the Bosporus a colony of their own. In the inscriptions of the third century of the common era Jewish religious symbols and sepulchral inscriptions are found. In the same century the Jews even took part in religious persecutions ("Budushchnost," 1901, No. 3, p. 46).

There are no records describing the condition of the Jewish communities before the occupation of Kertch by Russia under Peter the Great in 1771. It may be supposed that they escaped many misfortunes that befell their coreligionists in other European countries where Christianity had established its dominion. At the beginning of the eighth century the Jewish communities in the Bosporus were greatly increased by the arrival of many Jews from the Byzantine empire, who sought refuge from the persecutions of Emperor Leo. Toward the middle of the same century the Jews became practically the rulers of the country by the conversion to Judaism of Bulan, the king of the Chazars. Concerning the history of the Jews of Bosporus from the time of its occupation by the Russians, see Chazars, Crimea, Inscriptions, and Kertch.

Bibliography: Jerome, *Opera*, vi. 143; Latyschew, *Inscriptiones Antiquæ Oræ Septentrionalis Ponti Eurini Græcæ et Latinæ*, 1890, ii., No. 52; Ashik, *Bosforskoe Tzarstvo*, i. 92-93; Harkavy, *Ob Yazykye Yevreyev*, etc., pp. 51-53; *idem*, in *Ha-Karmel*, iv., Nos. 31, 43; v., Nos. 2, 3, 9, 10; Schürer, *Die Juden im Bosporanischen Reiche*, in *Sitzungsberichte der Berliner Akademie*, 1897, pp. 200-225; idem, *Gesch.* 3d ed., iii. 18; Grätz, *Gesch. der Juden*, 3d ed., v. 188, 189.

H. R. I. Br.—H. R.

BOSTANAI or **BUSTANAI** (בוסתנאי): First exilarch under Arabian rule; flourished about the middle of the seventh century. The name is Aramaized from the Persian "bustan" or "bostan" (as proper name see Justi, "Iranisches Namenbuch," p. 74). Almost the only exilarch of whom anything more than the name is known, he is frequently made the subject of legends. He was the son of the exilarch Hananiah (compare Exilarch). Hai Gaon, in "Sha'are Zedek," p. 3*a*, seems to identify Bostanai with Haninai, and tells that he was given for wife a daughter of the Persian king Chosroes II. (died 628), by the calif Omar (died 644). (See Rapoport, in "Bikkure ha-'Ittim," x. 83; B. Goldberg, in "Ha-Maggid," xiii. 363). Abraham ibn Daud, however, in his "Sefer ha-Ḳabbalah" (Neubauer's "Medieval Jewish Chronicles," i. 64), says that it was the last Sassanid king, Yezdegerd (born 624; died 651-652; see Nöldeke, "Tabari," pp. 397 *et seq.*), who gave his daughter to Bostanai. But in that case it could have been only Calif Ali (656-661), and not Omar, who thus honored the exilarch (see "Ma'aseh Bet David"). It is known also that Ali gave a friendly reception to the contemporary Gaon Isaac (Sherira H.'s "Letter," ed. Neubauer, *ib.* p. 35; Abraham ibn Daud, *ib.* p. 62); and it is highly probable, therefore, that he honored the exilarch in certain ways as the official representative of the Jews. The office of the exilarch, with its duties and privileges, as it existed for some centuries under the Arabian rule, may be considered to begin with Bostanai.

The Dispute Among His Heirs.

The relation of Bostanai to the Persian princess (called "Dara" in "Ma'asch Bet David," or "Azdadwar" (Nöldeke, "Isdundad"), according to a recently discovered genizah fragment, had an unpleasant sequel. The exilarch lived with her without having married her, and according to the rabbinical law she should previously have received her "letter of freedom," for, being a prisoner of war, she had become an Arabian slave, and as such had been presented to Bostanai. After the death of Bostanai his sons insisted that the princess, as well as her son, was still a slave, and, as such, was their property. The judges were divided in opinion, but finally decided that the legitimate sons of the exilarch should grant letters of manumission to the princess and her son in order to testify to their emancipation. This decision was based on the ground that Bostanai had probably lived in legitimate marriage with this woman, and, although there were no proofs, had presumably first emancipated and then married her. Nevertheless, the descendants of the princess were not recognized as legitimate 300 years afterward (Hai Gaon, *l.c.*). The statement in the genizah specimen (see bibliography below) is doubtless dictated by enmity to the exilarch; Abraham ibn Daud's statement (*l.c.*) is contrariwise prejudiced in favor of the exilarch; but compare genizah fragment published by Schechter in "Jew. Quart. Rev." xiv. 242-246.

Legends.

The name "Bostanai" gave rise to the following legend: The last Persian king (Hormuzd), inimical to the Jews, decided to extinguish the royal house of David, no one being left of that house but a young woman whose husband had been killed shortly after his marriage, and who was about to give birth to a child. Then the king dreamed that he was in a beautiful garden ("bostan"), where he uprooted the trees and broke the branches, and, as he was lifting up his ax against a little root, an old man snatched the ax away from him and gave him a blow that almost killed him, saying: "Are you not satisfied with having destroyed the beautiful trees of my garden, that you now try to destroy also the last root? Truly, you deserve that your memory perish from the earth." The king thereupon promised to guard the last plant of the garden carefully. No one but an old Jewish sage was able to interpret the dream, and he said: "The garden represents the house of David, all of whose descendants you have destroyed except a woman with her unborn boy. The old man whom you saw was David, to whom you promised that you would take care that his

house should be renewed by this boy." The Jewish sage, who was the father of the young woman, brought her to the king, and she was assigned to rooms fitted up with princely splendor, where she gave birth to a boy, who received the name "Bostanai," from the garden ("bostan") which the king had seen in his dream.

Bostanai at the Court of the King.

The figure of the wasp in the escutcheon of the exilarch was made the subject of another legend. The king had taken delight in the clever boy, and, spending one day with him, saw, as he stood before him, a wasp sting him on the temple. The blood trickled down the boy's face, yet he made no motion to chase the insect away. The king, upon expressing astonishment at this, was told by the youth that in the house of David, of which he had come, they were taught, since they themselves had lost their throne, neither to laugh nor to lift up the hand before a king, but to stand in motionless respect (Sanh. 93b). The king, moved thereby, showered favors upon him, made him an exilarch, and gave him the power to appoint judges of the Jews and the heads of the three academies, Nehardea, Sura, and Pumbedita. In memory of this Bostanai introduced a wasp into the escutcheon of the exilarchate. The genizah fragment says that the incident with the wasp occurred in the presence of the calif Omar, before whom Bostanai as a youth of sixteen had brought a dispute with a sheikh, who filled his office during the exilarch's minority, and then refused to give it up. Bostanai was exilarch when Persia fell into the hands of the Arabians, and when Ali came to Babylon Bostanai went to meet him with a splendid retinue, whereby the calif was so greatly pleased that he asked for Bostanai's blessing. The calif, on learning that Bostanai was not married, gave him Dara, the daughter of the Persian king, as wife; and the exilarch was permitted to make her a Jewess and to marry her legitimately. She bore him many children, but their legitimacy was assailed after their father's death by the exilarch's other sons ("Ma'aseh Bostanai," several times printed under different titles; see "Benjacob," *s.v.*). This legend was made known only in the sixteenth century (compare Isaac Akrish), but the Seder 'Olam Zuṭṭa, composed in the beginning of the ninth century, drew upon the legends of the garden and the wasp (see Mar Zutra II.).

The name "Dara" for the Persian princess in Christian sources occurs also as that of Chosroes' daughter (Richter, "Arsaciden," p. 554, Leipsic, 1804). The legend glorifying Bostanai probably originated in Babylon, while the genizah fragment, branding all the descendants of Bostanai as illegitimate, being descendants of a slave and unworthy to fill high office, comes from Palestine. This latter view is of course erroneous, as may be gathered from Hai's remark, above mentioned, for the post-Bostanaite house of exilarchs was not descended from the princess. It is true, however, that the Bostanaites were hated by the scholars and the pious men, probably in part because Anan, founder of the Karaite sect, was a descendant of Bostanai (see Sherira's "Letter," ed. Neubauer, i. 33). Benjamin of Tudela says that he was shown the grave of Bostanai near Pumbedita.

Bibliography: Brüll's *Jahrb.* ii. 102–112; Grätz, *Gesch. der Juden*, 3d ed., pp. 113, 114, 347, 379–384; Halevi, *Dorot ha-Rishonim*, pp. 314, 315; Jost, *Gesch. der Israeliten*, v. 228, 316–319; Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrb.* x. 24–25, 174; Margoliouth, in *Jew. Quart. Rev.* xiv. 303–307, giving a genizah fragment concerning Bostanai; Lehmann, *Bostenai* (fiction), in his *Aus Vergangenheit und Gegenwart*, ii. 1; translated into Hebrew under the same title by S. J. F. (Fuenn, Wilna, 1881); Fürst, in *Orient. Lit.* xii. 51; Steinschneider, *Cat. Bodl.* col. 610, 1085, 1086.

G. L. G.

BOSTON: Capital and chief city of the state of Massachusetts in the United States.

Nothing definite is known of Jews in Boston prior to 1842. In that year there was established the first congregation, whose founder and first president was William Goldsmith. In 1843 this congregation purchased the first cemetery for Jews in East Boston. The second congregation, now known as the Temple Adath Israel, was organized in 1853.

The first election of any Jew to public office was in 1875 when Godfrey Morse was elected to the school committee of the city of Boston. Leopold Morse was elected a member of the United States House of Representatives in 1876. The first Jew in the common council was Isaac Rosnosky, elected in 1878, who was also the first Jew to be elected (1883) to the Massachusetts legislature. Godfrey Morse was elected president of the common council in 1883.

Bunker Hill Monument, the most notable memorial in Boston, owes its erection in part to the generosity of Judah Touro, who donated for the purpose the sum of $10,000, nearly one-fifth of the entire amount received from private sources ("Pub. Am. Jew. Hist. Soc.," No. 3, pp. 98–100).

The principal congregations are the two mentioned above and Beth Israel, Beth Jacob, and Mishkan Tefilah. The leading charitable associations are the United Hebrew Benevolent Association, founded 1864; the Hebrew Women's Sewing Society, founded 1869; the Leopold Morse Home for Infirm Hebrews and Orphanage, founded 1888; the Free Burial Association; and the Free Employment Bureau, which five societies constitute the Federation of Jewish Charities of Boston. There are also the Benoth Israel Sheltering Home, the B'nai Zion Educational Society, the Hebrew Industrial School, the Helping Hand Temporary Home for Destitute Jewish Children, the Talmud Torah Hebrew Free School, the Young Men's Hebrew Association, the Young Women's Hebrew Charitable Association, and the Louisa Alcott Home.

The principal social organizations are the Elysium Club, Harmony Club, Progress Club, Purim Association, and the Utopian Club.

The principal rabbis have been Revs. Nathan, Aaron Ginsberg, Falk Vidaver, Raphael Lasker, and Samuel Hirschberg of Congregation Ohabei Shalom; the Revs. Joseph Sachs, Joseph Shoninger, Solomon Schindler, and Charles Fleischer of Temple Adath Israel. Other notable rabbis are M. Z. Margolis and Hyman S. Shoher.

In the total population (500,000) there are about 40,000 Jews, mostly Russian, who have made their homes in Boston within the last ten years. There is a small percentage of German, Polish, English, and

Portuguese Jews. There are also many native-born American Jews in the city. Many of the Boston Jews are engaged in mercantile and manufacturing pursuits; there are several physicians, musicians, and lawyers; but the majority are carpenters, painters, builders, masons, plumbers, etc.

A. G. Mo.

BOTANY: The science that treats of plants. Like grammar and other sciences based on logical thought, scientific botany originated with the Greeks, and from them found its way to the Jews. Agriculture, gardening, and popular medicine naturally led to a knowledge of the plant world and of the most remarkable phenomena of plant life; and the natural impulse toward nomenclature led to naive classifications of the plant world. Biblical language is not poor in designations for plants (נטע, צמח) and their various parts. In illustration may be mentioned the different expressions, עקר, שרש, for "root"; אב, בר, גזע, דלית, זמורה, חוטר, יונק, סעפות, סרעף, פנסים, סלסלת, כור, נצר, נטישה, כפה, ענף, שבלת, שלחות, שריג, שתיל, קציר, צמרת, בארת, for "stem," "slip," "stalk," "shoot," and "twigs"; as well as טרק, עבות, עלה, עפאים, for "leaves" and "foliage"; ניץ, פרח, כמדר, נצה, for "bud," "blossom," and "blossom-stalk"; אשכול, בסר, שבלת, פנה, ענב, חרצן, זרע, נרה, נרגר, בכורה, for "fruit," "fruit-stalk," and "seed"; many of which designations were in reality only used by the farmer and gardener as technical terms. The Biblical classification of plants—with which life on earth begins (Delitzsch on Gen. i. 11)—is contained in the passage which tells of their creation: "And God said, Let the earth bring forth grass [דשא], the herb yielding seed [עשב], and the fruit-tree [עץ] yielding fruit . . . whose seed is in itself upon the earth: and it was so" (Gen. i. 11). The term דשא is explained as embracing, besides the grasses, the cryptogamous plants, in contrast to עשב; although the Bible never mentions the cryptogamia elsewhere (Keil on Gen. *l.c.*). But this is a forced use of the word somewhat similar to the limitation of fruit-bearing trees to fruit-trees by Jewish exegetes, according to whom the forest-trees, with "thorns and thistles," were created only after the fall of man and the cursing of the earth. They also claim, according to Gen. R. v. 9, that the earth had previously brought forth only fruits and wood bereft of any fruit-taste, in place of fruit-like wood (in Mishnaic diction עץ had come to mean "wood"; אילן was the word for "tree"). Herewith ended the classification of plants. Language had designated certain groups, like grain-plants (דגן, בר); and only when the study of the Law was taken up in post-Biblical times did it become necessary to establish some uniformity regarding correlated groups, although the method of classification was not a particularly happy one. Herein also Maimonides acted as a systematizer (L. Löw, "Graphische Requisiten," i. 93), deducing the following division from Talmudical writings ("Yad," Kil. i. 8, 9): "Plants are classified as: (1) אילנות ('trees'); (2) זרעונים ('vegetables'). The former consist of: אילני מאכל ('fruit-trees') and אילני כרק ('barren trees'). To vegetables belong: (*a*) תבואה ('grain'), comprising the five familiar species; (*b*) קטנית ('small grain') and all seeds that are eaten, with the exception of large grain, as, for instance, the leguminous plants, beans, peas, lentils, rice, sesame, poppy [Maimonides, פרנים]; (*c*) זרעוני גנה ('garden-plants') (Kil. ii. 2; Tosef. i. 74), the seeds of which are not edible, but which bear edible fruits; for example, the onion, garlic, leek, nutmeg, turnip, etc.; flax also belongs to this group. Some of these garden-seeds are grown in fields on a large scale, and are then called מיני זרעים ('seed species'), as, for example, flax and mustard; others, grown only in small beds, as turnips, radishes, beets, onions, coriander, celery, lettuce, are called ירקות ('herbs')."

Early Classification.

Maimonides' classification is repeated later on by others; for example, in "Kaftor wa-Ferah," ed. Berlin, lvi. 119b; Caleb Afendopolo, in "Adderet Eliyahu," Appendix, 14a. Afendopolo adds to the above, "fruits of the ground," as cucumbers, watermelons, the castor-oil plant, and those medicinal plants which are not used for foods.

Later Classifications.

For purposes of the ritual blessing there is but one classification; namely, fruit of the tree and fruit of the soil, in addition to which mushrooms and truffles form a group by themselves, as, according to Jewish belief, they are nourished by the air (Maimonides, "Yad," Ber. viii. and the ritual codices). As a curiosity of more modern times, the fact may be mentioned that Azulai speaks of fifty-five kinds of "fruits of the soil," for which reason, he says, the Hebrew benediction reads: האדמה ("of the earth"), the numerical value of the letters in this word being 55! ("Birke Yosef, Shiyyure Berakah, Oraḥ Ḥayyim," 203.) This classification was not easily arrived at, as is shown by Ber. 6, as in Tosef., Ber. vi. 8, 27, דשאים, זרעים, and ירקות ("grains," "grasses," and "herbs") are distinguished (Israel Lewy, "Fragmente der Mischna des Abba Saul," p. 10). For the classification תבואה, קטנית, אילנות, ירק, see Sifra 87b and parallels, and compare Rev. viii. 7, ix. 4, where χορτος = דשא, χλωρός = ירק, and δενδρον = אילן.

From the standpoint of the value of the soil's products, those used for maintaining life (for example, wine, oil, flour, fruit) are distinguished from others less important, as caraway-seeds and spices ('Ab. Zarah iv. 465, 25 *et seq.*; "Sheiltot," No. 32). Israel is compared with wheat, and not with nutmeg or pepper; for the world could well exist without the latter, but could not do so without the former (Pesik. R. 10 [ed. Friedmann, p. 35a] and parallel passages). Separate categories are formed of the seven plants characteristic of Palestine (see PALESTINE) and of those used for incense, medicine, and dyestuffs (כמנים).

Besides the plants of Palestine and Egypt the Bible only mentions spices and condiments, coming from southern Asia and its groups of islands. These found their way, partly by land, partly by sea, to the peoples of foreign countries, and were used especially in their sacrificial offerings (Gildemeister and Hoffmann, "Die Aetherischen Oele," pp. 4 *et seq.*, Berlin, 1899).

The entire plant world is called in the Mishnah צמחי אדמה (Sifre, Num. 84 [ed. Friedmann, p. 23a];

Post-Biblical Period.

Deut. 11 [ed. Friedmann, p. 67b]); Targum. צמיחים מיני צמחא דארעא. (Kil. ii. 5); the young nursery or vineyard is נטיעה (Sheb. i. 8; Tosef. i. 61); נטע is "to plant" (Tosef., Bek. vi. 541; Tosef., B. B. vii. 408; Yer. Meg. i. 70b.); קיצין נטיעות is "to fell plantations" (Ned. iii. 5; Tosef. ii. 277; B. K. viii. 6; Tosef. iii. 349; Tosef., Sanh. iv. 423; in an applied sense Tosef., Ḥag. ii. 234). The term נטיעה is opposed to נתיישה in Mek., Beshallaḥ, 10 (ed. Friedmann, p. 43b); opposed to זקנה in Tosef., Sheb. i. 61; זמורה לנטיעה is "grapes" (Tosef., Shab. viii. 121; Gen. R. xxxi. 14); but in the Targum נצבה is used also for "plant."

For the different parts of the plant the language of the Mishnah is so rich in synonyms as to make it impossible to reproduce them here. Some of the designations are for particular products, as יחור for "branch of a fig-tree"; גרופית for "branch of the olive and sycamore"; זמוריה for "branch of a vine" (Gen. R. xxxi. 14). All the different parts of the plant are enumerated by the Zohar, which proceeds to mention the seven parts—root, bark, pith, twig, leaf, blossom, and fruit—in order to draw parallels to the seven different ways of interpreting the Bible (iii. 202a).

The rich flora and the fertility of Palestine (see Palestine, Flora of) are lauded as highly by the Talmud and the Bible as in secular literature. "The vegetation of Palestine was always a very rich one; its fruits were the finest and most easily cultivated. But on two occasions its productivity reached the highest pitch: at the time when our fathers took possession of the country, and at the time of their going into exile" (Sifre, Deut. 37 [ed. Friedmann, p. 76b]; 316, 317 [ed. Friedmann, p. 135b]; Pesiḳ. R. 132a; Yalḳ., Yer. 328). Still greater shall be its fertility at the time of the Messiah: "On the day of sowing, the fruit will ripen as at Creation, yea, even the wood of the fruit-trees will become edible." Wonderful was also the harvest at the time of Queen Salome: the wheat-kernels grew to the size of kidneys; barley was as large as olives; peas were as large as golden dinars; and, accordingly, samples of them all were preserved for later generations, to show what would be the deteriorating consequences of sin! (Sifra, Beḥuḳḳotai, ed. Weiss, p. 110d, and parallel passages). "Unseemly, yea, even insolent, it is of the land which has been manured and cultivated by its owners, not to deny its harvest to the conquerors after the destruction of Jerusalem" (Yer. Ta'an. iv. 69b; Lam. R., Introduction, end).

The total number of plant-names found in the Bible (100) does not correspond with the excessively rich vegetation of Palestine. But this will not be a matter for surprise, considering that the legislative part of the Bible is, on account of the food restrictions contained therein, very copious in names of animals, and that there is little occasion to consider plants in such connection, these being only occasionally mentioned in poetical and prophetical writings. The literature of the Mishnah enriches the Biblical list of plant-names to the extent of about 180 good Hebrew words; so that it may be inferred that a very large proportion of the Hebrew botanical vocabulary has been preserved.

Halakah.

Halakic writers often had occasion to mention plants. The establishment of the ritual blessings for the various kinds of vegetable food and for the first-fruits of the season (שהחיינו); agrarian legislation on the rights of the poor to participate in the harvest; the rules for tithes, for the priest's portion, and for the "ḥallah" (offering of dough); the regulations concerning the mixture of heterogeneous plants; the rules for the Sabbatical year; the law forbidding the fruit during the first three years of the tree's growth; the establishment of the particular kinds of grain to be used for the making of unleavened bread; the salads to be used with the Passover roast; the components of the festal garland for Tabernacles; the covering of the Tabernacle itself; the use of botanical words in vows; the proper material on which to write letters of divorce; sacrifices from the plant world; the ingredients for incense; the kinds of hyssop to be used in the sacrifice of the Red Heifer; the laws of Levitical impurity in relation to plants—all these are far from exhaustive of the occasions where plants are concerned. Custom and usage demanded certain vegetable foods on certain days, and created new relations to the plant world, as life constantly raised new halakic botanical questions, of which rabbinical literature treats. The throwing of burs on the fast-day of the Ninth of Ab; the custom of plucking up grass after a funeral, believed to be a symbol of the resurrection ("Shibbole ha-Leḳeṭ," p. 373a; Responsa of MaBIT, i. 250; Lewysohn, "Meḳore Minhagim," p. 139); lotion-plants from which a kind of milk runs (Responsa of RaSHA, No. 248); the chewing of mastic on Passover (RaDBaZ, ed. Fürth, No. 582); beans which may be washed with soap (Responsa of YaBeZ, No. 156); oats for stuffing geese ("Zemaḥ Ẓedeḳ," p. 17); the feeding of silkworms with mulberry-leaves on Sabbath ("Yakin u-Boaz," ii. 18; "Bet Yosef" and Shulḥan 'Aruk, Oraḥ Ḥayyim, 324, 12, and other sources), are only a few topics taken at random from the later casuistic literature, in which reference to new plant products, such as sugar cane, lemons, coffee, tea, chocolate, Indian meal, eggplant, potatoes, tobacco, camphor, and spices, may be traced.

Foreign Plant-Names.

Europe received most of its cultivated plants from the Orient. Some plant-names, like that of the balsam, it returned to the East later; but the Orient also owes many new terms to the Greeks and Romans. The preponderating culture of the former, and the commerce and luxury of Roman life, led the Jews to adopt the names of many plants long before they were known in Palestine. Through the Greeks podded "grains" (pulse) came to the East: the words θέρμος, λόβια, φασίλος, πίσον, became familiar to the Jews and other Semites, while many fine sorts of fruit were known by the names which the Roman consumer gave them, as, for example, "plums of Damascus" (Δαμασκηνά), two sorts of dates (νικόλαος, καρυωτός), a celebrated brand of figs, called φιλάδελφος, the fine eating olive (κολυμβάς) etc. The names of the peach (περσικά), the quince (μεσπήλα), the kind of pear known as *Crustuminum pirum*, the cembra-nut (στρόβιλος), and the fruit of the *Cordia myxa* (Linnæus) indicate the influence of

the Greeks on the fruit trees and fruit-markets of Palestine. The cabbage, kale, and mustard (*λαψανη*) came from Europe; the turnip, carrot (*γογγυλιδια*), parsnip, leek (*κεφαλωτόν*), parsley, artichoke, and sugar-melon are known by Greek designations. The ash (*μελία*), of which three kinds are now found in Palestine, bears a Greek name; even for the indigenous cedar the word *κέδρος* maintains itself; while the wood of the native box-tree is also designated by the Greek word *πύξινον*.

Passages indicating where various plants were especially cultivated abound in the Mishnaic and Talmudic literature; but these belong rather to a description of the agriculture of Palestine than to botany. R. Simon b. Gamaliel, however, shows an accurate knowledge of the special habitats of plants when he says: "Of mountains, the ash is characteristic; of ravines ["ghor"], the date-palms; of watercourses ["wadis"], the reeds; and of lowlands ["shefelah"], the sycamore" (see Tosef., Sheb. vii.; Yer. ix. 38d; Pes. 13a; Bacher, "Ag. Tan." ii. 327; and "Kaftor wa-Perah," p. 107a; Vogelstein, "Landwirtschaft in Palästina," i. 7; Kaplan, "Erez Ḳedumim," p. 34).

In other passages also R. Simon b. Gamaliel shows an interest in botanical questions (Frankel, "Darke ha-Mishnah," p. 184); and the interpretation of the Biblical צרי as the resin of the balsam-dropping trees ("kaṭof") is said to have originated with him. He determines the length of time between the leafing of the fig-tree and the ripening of its fruit (Tosef., Sheb. xiv. 67; Yer. *ib.* 35d); describes minutely a certain kind of onion (Tosef., Ma'as. R. iii. 85; Yer. *ib.* 52a); declares that rice is not grain (Tosef., Ḥal. ii. 98); allows only the fruit of the palms of Jericho to be offered in the Temple as first-fruits (Tosef., Bik. i. 100); and maintains that there is nothing square in nature, in opposition to which statement it is pointed out that mint, like all labiate flowers, has a four-edged stem (Löw, "Aramäische Pflanzennamen," p. 260). He mentions also (Tosef., Ṭebul Yom, i. 684) a peculiar kind of bean (*nigella*), the leek, and senna (שנונית?).

Ritual Mention of Plants.

R. Johanan ben Nuri, a contemporary of R. Akiba, mentions an otherwise unknown inferior and probably only wild grain, the קרמית; and the "ḳurram" or "ḳurreim," still found in Palestine, makes it probable that this was the *Hordeum bulbosum* (Linnæus) (Post, "Flora of Syria," etc., p. 902: "found in grassy places"). According to Johanan, this קרמית makes a dough which is subject to the law of Ḥallah, and may be leavened; but with this view other teachers disagree, each claiming that his opinion is founded on experience (Tosef., Ḥal. i. 97; Yer. *ib.* i. 57a; Tosef., Pes. i. 157; *ib.* Yer. 29a). Rice, too, he tried, though unsuccessfully, to classify as a grain; and this difference of opinion leads to the inference that Indian rice—which was unknown to the Bible, and appeared only after Alexander the Great—was not naturalized in Palestine much before his time (Pes. 35a, 114b; Ber. 37a; see also Rice). Saffron-seed cakes (חלות חריץ), usually taken as delicacies before the meal, Johanan would not class as food; consequently they were not to be bought with money from the second tithe, which was reserved for food. His opposition to Akiba extended to still other kinds of spices (Tosef., Ma'as. Sh. i. 87).

Nor was the appreciation of the beauty of nature entirely lacking in the time of the Mishnah teachers; for the latter, although engrossed in study, and probably immersed in the explanation of details of sacrificial rites, were so astounded at the wonders of nature—as, for instance, trees, in all their majesty—that they would exclaim: "How magnificent this tree is!" Such direct appreciation of nature had probably become so foreign to that period and its manner of feeling that it was condemned as an interruption of the study of the Law (Ab. iii. 7).

Artistic Appreciation.

On the other hand, on reviewing the splendors of creation, the Jew is to praise not creation but the Creator; at sight of beautiful human beings or trees he is to extol God, who permits these creatures to exist in the world (Tosef., Ber. vii. 15; Talmud Bab. *ib.* 58b), and who created them (Yer. ix. 13b).

By R. Judah b. Ezekiel of Pumbedita this thought was condensed into the command: "He who walks abroad in Nisan and sees the blossoming trees shall repeat the blessing: 'Praised be He who allows nothing to be wanting in His world: who created beautiful beings and trees, to delight men'" (Ber. 43b and parallels; Ṭur and Shulḥan 'Aruk, Oraḥ Ḥayyim, 226). Closer casuistic details are given by Azulai, who, with a perfect absence of all feeling for nature, adds that this blessing should be pronounced with especially impressive reverence for the benefit of those souls which may be wandering through trees and plants, and that God's mercy should be begged for them ("Moreh be-Eẓba'," Nos. 198, 199; Palaggi, "Mo'ed le-Ḳol Ḥai," i. 6-9).

The same command is extended to flowers ("Leḳaḥ Ṭob," in "Paḥad Yiẓḥaḳ," 1, 58a). Instead of choosing the early blooming almond-tree as the occasion for saying this blessing, one is commanded to wait until other trees are in bloom. The question as to whether this blessing may be pronounced as early as Adar and as late as Iyyar is the subject of casuistic debate (Alkalai, "Zekor le-Abraham," Oraḥ Ḥayyim, 21a; Responsa of Joel Ẓebi Roth Huszt, "Bet ha-Yoẓer" on Oraḥ Ḥayyim, No. 13).

Haggadah.

The miserable condition of the roads of the Holy Land, when pilgrims discontinued their annual journey to Jerusalem, was shown in the briers that overgrew the paths (Lam. R., Introduction, 26; [ed. Buber, p. 30]; Yalḳ., Isa. 302; "Leḳaḥ Ṭob" on Lam. i. 4); and it was a pathetic sight to behold weeds growing in forsaken synagogues (Tosef., Meg. iii. 225; Talmud Yer. and Bab. *l.c.*).

The Biblical idea that just as man extols God for the wonder of His creation, so, too, creation itself praises its Maker, is not lost even in later times. Thus the month of Shebaṭ is said to boast that during its duration "the trees grow higher, open their mouths, and with their leaves praise the living God" (Targ. Yer. Ex. xii. 31). This same poetical thought is reflected also in the "Pereḳ Shirah," where it is applied to the individual phenomena and parts of the creation: "The trees rejoice over Israel's

redemption" (Isa. xliv. 23), applied haggadically in Mek., Beshallaḥ, ed. Friedmann, p. 40b. King Og was rude enough to designate Abraham and Sarah as beautiful trees growing by the waterside but bearing no fruit; therefore he was punished by being conquered by the great nation descended from them (Targ. Yer. on Num. xxi. 34). By fruits are meant the Patriarchs; by blossoms, the tribes of Israel (Lam. R., Introduction, 2 [ed. Buber, p. 3]). David, like Moses, a faithful shepherd, reserved the young and tender pasture for the lambs of his flock; the older growth was given to the older sheep, the roots to the fully grown animals, thereby showing his fitness to be a shepherd of Israel (Midr. Teh. on lxxviii. 21 [ed. Buber, p. 357]). God and the Torah are compared to plants; thus the Torah is likened to the fig, the vine, flax, and wheat, while Israel (Ex. R. xxxvi. 1) is compared to all the nobler trees (the vine, fig, walnut, myrtle, olive, apple, palm, willow, and cedar).

There was a dispute as to which of the trees thus compared with Israel furnished the wood for Haman's gallows (Abba Gorion and "Leḳaḥ Ṭob," on Esth. vii. 10 [ed. Buber, pp. 41, 48]). Just as the entire Song of Solomon is symbolical of God and Israel, so, too, are the individual plants mentioned in it, such as meadow-saffrons and lilies. Israel and the peoples of Canaan suggest a vineyard wherein both cedars and briers grow: the former are uprooted, while the latter remain to protect the vineyard (Yalḳ., Judges xli. 8a).

The significance attributed in Ber. 56–57 to various plants (citron, fig, barley, pomegranate, pumpkin, olive, palm, date, reeds, and vines) in interpreting dreams is made to rest on Biblical verses or on a play upon words. Solomon Almoli's collection in his dream-book, "Pitron Ḥalomot," rests partly on Talmudic passages, partly on foreign folk-lore and his own imagination. Thus to dream of spinach is said to signify happiness, riches, and honor; of ginger, honor and renown (see Steinschneider, "Cat. Bodl." No. 6896, 3).

Figurative Uses of Plant-Names.

In a figurative sense the names of certain plants, or, more specifically, fruit-trees, are used to designate similar objects (לוז של שדרה, תפוח, עדשה, טלופחא); see Löw, *l.c.* p. 375; Steinschneider, "Hebr. Uebers." pp. 319, 395; Gen. R. xxviii. 3; "Monatsschrift," xxxviii. 25; Tan., Ḥayye Sarah, ed. Buber, pp. 7, 51.

Metaphors and comparisons from the plant world appear in Talmudic literature continually, and many pass into the most diverse languages and literatures. In man—as the microcosm—the hair is said to represent the woods, while the bones correspond to the trees (Ab. R. N. xxxi., שער = both "hair" and "foliage"; see also Peah ii. 3; Theocritus, "Idyls," i. 131). According to Naḥmanides ("Terumah," 71b), "the holy language always compares all forms with man. That which is at the top is called the head; that below, the feet." Nevertheless, the words "roots," "branches," "stems," and "fruit" are frequently used metaphorically. The human body is likened to the earth; the bones, to the mountains; the hair, to plants (Dieterici, "Die Anthropologie der Araber," 1871, p. 15). "The roots are the soul, the stem is the body," is a Mishnaic saying (Tosef., Sanh. xiii. 434). On the other hand, Arabic philosophy is reflected in Ibn Ezra's dictum on Ps. i. 3 (see "Monatsschrift," xliii. 239), that the most perfectly formed soul is that fruit of the body which is picked at the time of maturity.

The words עקר ("root") and ענף ("branch"), as designating fundamental law and deduced ordinances, are found in Shekira (Neubauer, "Chronique Samaritaine," i. 19), but earlier also in the Mishnaic usage of עקר, meaning the chief matter, as opposed to טפל, that of secondary nature (Sifre, Num. 89 [ed. Weiss, p. 24b]); עיקרו של דבר opposed to סברא דמלתא (Yer. Ber. ix. 13c). "Man is an inverted tree, and a tree is an inverted man," said Aristotle ("De Part. An." iv. 10), and after him all writers of the Middle Ages—Jews, Mohammedans, and Christians. Judah Muskato ("Nefuẓot Yehudah," sermon 15) and Samuel Yafe Ashkenazi ("Yefeh Mareh" on Ber. i. 4), both of the sixteenth century, were familiar with this comparison; but so also was Gershom b. Solomon (see below). The simile is worked out in detail in "Aggadat 'Olam Ḳaṭon" (Jellinek, "B. H." v. 58; see also "Monatsschrift," xiii. 227). "At the time of the resurrection the bones will be drawn from the earth; the hair from trees; the power of life from fire, as was the case at the time of the original Creation" ("Bundehesh," in Spiegel, "Die Tradit. Literatur der Parsen," p. 116). Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭon," p. 22) and Clément Mullet (Introduction to his translation of Ibn Awwâm, p. 22) also say: "Assyrian agriculture sees in man an inverted tree, while, on the other hand, the tree is an inverted man." Of Mohammedans, Kazwini may be mentioned; of Christians, the following passage: "Physicists say man is an inverted tree" (Migne, "Patrologiæ Cursus Completus," Latin series, p. 185, col. 107; Guerricus Abbas, "Sermo," ii.).

Types.

Steinschneider was the first to collect the Hebrew typology of botany (Kobak, "Jeschurun," German ed., viii. 65). To this belong such statements as that mustard-seed grains (חרדל, גרגר) represent the smallest of things in contrast to the largest (כדור העליון, "Zunz Jubelschrift," p. 107), or to ostriches' eggs (Steinschneider, "Hebr. Uebers." p. 16, note 107; *idem*, in "Jeschurun," *l.c.*), or to the ocean ("Monatsschrift," 1879, p. 354, note). Steinschneider understands sesame-seed as representing something very small. Similar usage to represent "nothing," figuratively, is found in many other languages (Hoefer, "Germania," 1873, xviii. 19). Comparisons of cedars and reeds, and instances of the use of the latter as illustrations of weakness, are also found (see Reed).

Expressions to the effect that the soul is the tree, and wisdom its fruit; that wisdom is the tree, and deeds are its fruit; that intelligence without morality is a tree without fruit (Gabirol), and similar quotations ("Naḥal Ḳedumim," p. 34; see Steinschneider, "Hebr. Uebers." p. 882), all come from the Arabic (concerning the "fruit of wisdom" see Steinschneider, in "Zunz Jubelschrift," p. 1, note, and *idem*, "Hebr. Uebers." p. 156).

Of the scientific expressions of the Arabic period of civilization mention may be made of גולם אלוני for "cone" ("Hebr. Bibl." vii. 90 *et seq.*), צורה

אצטרובלית. Judah Tibbon (Steinschneider, "Hebr. Uebers." p. 445, note, where also *al ṣanubri* = בטנים = אצטרובילן; see Barzillai, "Yeẓirah," pp. 222, 347).

The haggadic pictures drawn from the plant world are chiefly types taken from the Bible, such as cedar and reeds, cedar and hyssops, etc. (see the articles under these respective captions).

Man Compared to Trees.

The tree as an emblem of human life is a favorite metaphor in the Bible, and is frequently so used in later literature (L. Löw, "Gesammelte Schriften," i. 67). The upright man is compared in the Bible to the palm and to trees in general. The just man is likened to a tree in a clean place with a branch overhanging an unclean spot; the wicked man, to the reverse (Ab. R. N. xxxix. 119). "Plant" (צמח) is a Biblical word for the Messiah (Heilprin, "'Erke ha-Kinnuyim," *s.v.*); salvation is a quickening anew of all that is green (Cant. R. on ii. 2; Targ. Yer. on Isa. vi. 13); the plant springing from the seed, a picture of resurrection (Num. R. xviii.). The seed is confided to the earth naked; but the latter returns it to man clothed in fruit (Sanh. 90b; Eccl. R. v.; Pirḳe R. El. xxxiii.).

Of fables, the following may be mentioned: "The Trees and the Iron" (Gen. R. v., end; Sachs, "Stimmen vom Jordan und Euphrat," ii. 111), and "Hadrian and the Old Man Planting Trees" (Lev. R. xxv. 5).

Scientific Botany.

The beginnings of scientific botany, preserved in the Jewish literature of the Middle Ages, consist chiefly of echoes of Aristotle, with now and then information derived from Theophrastus; all of them transmitted through Arabic channels, and especially either directly or indirectly from Averroes (concerning Dioscorides, on whom Asaf relies, see Steinschneider, "Hebr. Uebers." pp. 239, 650). Any one familiar with the fragments of Aristotelian botany contained in Meyer ("Gesch. der Botanik," i. 94 *et seq.*) will in exceptional cases only find anything new in Jewish botanical treatises. The questions of the relationship between animals and plants, of the life of the plant, its soul, its own heat, its nourishment and propagation, occupied the thought of the entire Middle Ages, and are answered in an Aristotelian style. True, in general botany the Arabs did not greatly surpass Aristotle; but in speaking of the Arabian and late Greco-Roman literature, Meyer (*l.c.* iii. 326) rightly says: "The sum of special knowledge concerning plants considerably decreased among the Greeks and Romans, but increased among the Arabians. The Arabs sought in nature itself the plants commended by the ancients, and expended much energy on the criticism of synonyms." In this, Jewish literature made the Arabic its model (see Plants); but the literature of synonymy belongs rather to Jewish pharmacology than to botany. In 1197 Pseudo-Galen's "De Plantis" was translated into Hebrew by an anonymous writer from Orange (Steinschneider, "Hebr. Uebers." pp. 142, 972). The book of Pseudo-Aristoteles, "De Plantis," demonstrated by Meyer to have been written by Nicolaus Damascenus, was translated into Hebrew (Steinschneider, *ib.* p. 141). In 1311 Kalonymus ben Kalonymus translated a book on plants containing undoubtedly the entire text of Pseudo-Aristoteles and the commentary of Averroes, with probably the supercommentary by Levi b. Gerson (Steinschneider, *ib.* p. 142; Renan-Neubauer, "Les Ecrivains Juifs Français," p. 83).

Early Books on Botany.

According to Steinschneider (*ib.* p. 836), a book on herbs in the Vatican consists of an alphabetical list of remedies. A so-called "Book on Plants" is also mentioned by this scholar (*ib.* pp. 359, 743). Macer Floridus' book on botany (about 1161) was also translated into Hebrew (*ib.* p. 809).

The article on botany in the encyclopedia "Sha'ar ha-Shamayim," by Gershom b. Solomon of Arles (Gross, in "Monatsschrift," xxviii. 126; *idem*, "Gallia Judaica," p. 82; Renan-Neubauer, "Les Rabbins Français," p. 589; Steinschneider, "Hebr. Uebers." p. 9), is probably taken from Averroes' commentary on the Pseudo-Aristotelian book. It treats of the soul of the plant; passes on to consider its nourishment, growth, blossoming, and fructification; and then takes up the influence upon it of the sun's heat, of exposure, and of climate. The hot spices—pepper, calamus, and ginger—grow only under the "second" climate, that is, where it is hot and dry; the sugar-cane under the "fourth," the moderate climate. In France the tropical fruits—figs, olives, and pomegranates—will not grow toward the limits of the "sixth" climate: only the grape endures, for the coldness of this zone can not overcome this plant's natural heat. In England even the grapevine does not survive the "seventh" climate. The herbs, too, are not everywhere the same, each having its particular locality or habitat. Plants are heavy, light, or medium. The lightest and weakest are those of the pulse family, which, therefore, ripen earliest, just as weaker woman matures before stronger man. Barley ripens later, and wheat later still.

Medieval Conceptions.

According to Aristotle, the plant's development keeps pace with the course of the sun, and reaches its highest point when the sun is in Cancer. Averroes distinguishes between perfect and imperfect plants. Some of the imperfect ones are controlled by one or other of the elements; thus, aquatic plants by water, and sponges by the earth. He says also that most plants live longer than animals, for they are more nearly allied to the minerals, and their composition does not contain the great antagonisms found in the animal world. According to gardeners the moon, according to "modern" teachers the stars, exercise a great influence over growing plants. Plants consist of the four elements, but principally of air, as is evident from the small quantity of ashes remaining after they are burned. According to Averroes, however, the earthy constituents outweigh the water in some plants which sink in water, such as ebony. Then follow the division of fruits (based upon the edibility of their interiors or exteriors), a passage on evergreen trees, and one on the colors of plants.

Gershom also contends that plants are green either because standing water assumes that color or because water and black earth combine to form green. Like man, plants, except the upright palm, stand inverted. Therefore, the palm dies if its head, its pin-

nacle, be cut off. Only palm-trees show a distinction in sex, but there are other fruit-trees that bear no fruit unless other trees of their kind are in their vicinity. Some botanical notes to be found in Gershom are: a short description of the balsam-tree ("Sha'ar ha-Shamayim," p. 20b); of the sunflower (*solsega*); the pumpkin is said to cry out as it grows in the moonlight; the growth of cucumbers should be furthered by blowing the shofar at the time of the setting of the fruit (Duran, "Magen Abot," 36a).

Uses of Plants.

Gershom also says that from one tree come cinnamon (the rind), mace (the blossom), and nutmeg (the fruit); cloves also are said to be buds of the same tree.

Only two original botanical remarks are found in Gershom: First, that seedless fruit-trees and grapes may be cultivated, just as "in our city" (Arles) there is a tree called שרביים ("sorbier"), the fruit of which has no seeds. Gershom alludes to either a definite tree in Arles or to the so-called beam-tree (*Sorbus torminalis*). Secondly, he says: "Not far from us there grows a tree the fruit of which is as large as half a bean and as hard when ripe as a stone, so that it can not be softened by cooking. This fruit seems to mark the transition from the plant kingdom to the mineral kingdom, as do corals, mushrooms, and truffles." Mention, of course, is made of the Barnacle-Goose. The work closes with a description of the various savors of plants and of their admixture.

Simon b. Ẓemaḥ Duran (1444) wrote an exhaustive treatise on the relations between plants and animals ("Magen Abot," 35d, Leghorn). In spite of the poetical passages in the Holy Scriptures speaking of the rejoicing, exultation, or sadness of plants, they have no feeling—possessing, according to Aristotle, only a self-nourishing power. Earth, water, sun, and air contribute to their growth. Differences in plants are due to the varying combinations of the four elements, to heat and cold, to dampness and dryness. They grow (1) from seeds; (2) from the decay of other materials (Anatoli, "Malmad," 5a), as the saprophytes; (3) from water; (4) from slips; (5) or parasitically, *i.e.*, on other plants. In addition to the fable that birds grow on trees, Duran states that in India a woman grows on a tree, falls with a loud cry when she is ripe, and dies. Duran also compares the parts of plants to the organs of animal bodies; classifies them as trees, bushes, herbs, and grasses, as wild and cultivated trees, and as fruit- and forest-trees; and treats of their varying longevity, of sex (the artificial fertilization of palm- and fig-trees, sometimes, however, effected by the wind), of the value of plants as means of nourishment and as remedies, poisons, and odors, and of various plant-juices and their different tastes. The only specifically Jewish reference is the statement that, according to Jewish scholars, there are 1,290 kinds of plants, since every herb has its own particular star, and there are 1,290 stars, not 1,022 as the astronomers maintain (Abravanel on Gen. xv. 5). In the commentary on the "Sefer Yeẓirah" the number of the varieties of plants was estimated at 2,100, corresponding to the numerical value of ארץ: א = 1,000; ר = 200; ץ = 900. The statement introduced by Maimonides ("Moreh Nebukim," ii. 10), "There is no herb on earth without a constellation in heaven that governs it, fosters it, and calls to it, 'Grow on,'" comes from R. Simon b. Pazzi (see Gen. R. x. 6; Bacher, "Ag. Pal. Amor." ii. 473; Löw, *l.c.* p. 6). It is found also in the Midrash Konen; but there an angel is substituted for the constellation (Jellinek, "B. H." ii. 27; "Sefer Raziel," ed. Schwarz; "Tikwat Enosh" on Job xxxviii. 31). Chwolson ("Ssabier," ii. 467) also states: "Every plant has its demon." Such opinions resulted in statements that the number of plant varieties equals that of the stars (so Gerson b. Solomon, and Duran with more detail).

Duran's Botanical Work.

Number of Species.

Naḥmanides relies on Simon's statement to establish a better foundation for the Biblical prohibition against mixing heterogeneous plants (commentary on Gen. i. p. 4c; on Lev. xix. p. 100b; see Löw, *l.c.* p. 6). R. Simon's idea was far too welcome to the spirit of the Cabala not to be continued further. Thus, to mention two extremes: the Zohar reproduces it repeatedly, sometimes in combination with the prohibition of mixed seeds (ii. 15b, 171b; iii. 86a); and Azulai interprets it as follows: "Everything in the world is dependent upon things of a higher scale: even a little blade of grass is related to higher leaves, developed roots, stems, seeds, blossoms, and petals, to height, breadth, length, form; in fact, to everything of higher significance. Even its connection with its angel, and the connection of this angel with his own sefirah, and of this sefirah with the Infinite [*En Sof*], illustrate the fact. So that he who partakes of anything without a benediction, wantonly tears it from its ultimate connection with the Deity" ("Midbar Ḳedemot," letter ב, No. 20; compare letter ע, No. 13). The thought has also penetrated into non-Jewish circles. Thus Paracelsus says: "Every star in heaven is a spiritual growth to which some herb on earth corresponds, and by its attractive power, the star draws on the herb on earth corresponding to it; so that every herb is an earthly star, just as every star is a spiritualized herb" (Friedreich, "Die Symbolik und Mythologie der Natur," p. 193, Würzburg, 1859; Meyer, "Gesch. der Botanik," iv. 430). An Oxford manuscript mentions herbs corresponding to single planets (Steinschneider, in "Monatsschrift," pp. 42, 364).

The Vegetative Soul.

Aristotle's idea of the vegetative soul (הנפש הצומחת) governs almost the entire Arabian and Jewish philosophy (Dieterici, "Die Anthropologie der Araber," 1871, pp. 8, 58, 146 *et seq.*). It is met with in Isaac b. Solomon Israeli (middle of the tenth century; Steinschneider, "Hebr. Uebers." p. 388); in the "Book of Definitions" (Steinschneider, "Zunz Jubelschrift," p. 137); in Baṭalyusi, whose influence on Jewish philosophy is pointed out by Kaufmann ("Al-Baṭalyusi," p. 10 and gate iv. 51); and in Gabirol (S. Horovitz, "Die Psychologie ibn Gabirol's," p. 115, Breslau, 1900), who states in his allegorical exegesis: "Adam signifies the reasoning or human soul; Eve, the living or animal soul; the snake, the desiring or vegetative soul, the lowest grade in animated nature." The seed of Eve is to crush the head of the serpent,

while the latter is to smite the heel of the former, illustrating the close and unbroken interconnection between the natural and psychical worlds. Where the animal soul ceases, the plant soul begins: the serpent, typifying the plant soul, gets its nourishment from the dust (Kaufmann, "Studien über Salomon ibn Gabirol," p. 70, Budapest, 1899). Abraham ibn Daud's teachings (Steinschneider, "Hebr. Uebers." p. 369) on plant and animal souls have been concisely presented by Rosin ("Die Ethik des Maimonides," p. 48, note, Breslau, 1876), and exhaustively treated by Guttmann ("Monatsschrift," xxvii. 164). "In plants, as in sleeping bodies," says Ibn Daud, "there is life" ("Emunah Ramah," p. 15). "According to Aristotle, the coral shows the transition from plants to animals" (*ib.* p. 31). He makes special mention of opium and the aloe. Similarly Ibn Ezra speaks of the plant's soul as its nourishing principle for growth and propagation (Rosin, in "Monatsschrift," xlii. 448). Ibn Ezra devotes considerable care to elaborating Gabirol's allegory mentioned above (see Rosin and Kaufmann, *l.c.*). Maimonides characterizes the nutrient function of the soul as corresponding to the plant soul, but does not mention the latter in the first of the "Eight Chapters" (Scheyer, "Das Psychologische System des Maimuni," p. 10; Rosin, "Die Ethik des Maimonides," p. 47). Mose de Leon (thirteenth century) knew of the plant soul (Jellinek, "Mose de Leon," p. 18, note), as did Baḥya ben Asher ibn Ḥalawa, who says: "The soul of reason is immortal, but the animal soul is not, and the plant soul is even farther removed from immortality. The latter is the lowest; therefore Holy Scripture says that earth brought forth the plants, while of animals it says that God created them" (commentary on Gen. i. 12; Bernstein, "Die Schrifterklärung des Baḥya," 1891, p. 63; Arama, "Akedat Yiẓḥaḳ," iii. 1, 29b). In comparing man and trees, Aaron b. Joseph, the Karaite, says: "All this on account of the plant soul" ("Mibḥar," 18a). See also Shem-Ṭob ibn Falaquera of the thirteenth century (Venetianer, "A Fokozatok Koenyve," p. 58, Szegedin, 1890; *idem*, "Das Buch der Grade von Shem-Ṭob ben Josef ibn Falaquera," Berlin, 1894); Ḥayyim Vital of the seventeenth century ("Sha'are Ḳedushah," i. 2); Steinschneider, in "Z. D. M. G." xxvii. 557, note; and *idem*, "Hebr. Uebers." p. 903, note.

General References.

Among general references to plants may be mentioned those by Baḥya ben Joseph ibn Pakuda: "Plants created for the perfection and use of man are a testimony of divine wisdom. The love of God caused man to come forth from an original nothing composed of the elements; then to become plant-material, then sustenance which is converted into seed and blood, and finally into life and a living man" ("Hobot ha-Lebabot," ii. 4 [ed. Baumgarten, p. 7]; *ib.* ii. 5 [ed. Baumgarten, p. 8a]). Jeshua b. Judah, the Karaite, of Jerusalem (middle of eleventh century), has the following: "The Jews said that if it had not been written in the Holy Scriptures: 'And God said: Behold, I have given you every herb that bears seed, as food,' they would not have been allowed to use herbs and plants for food." Jeshua, however, thinks this opinion untenable, since "plants feel no pain" (Schreiner, "Studien über Jeshua b. Jehuda"). Finally, Judah ha-Levi remarks:

> "Since minerals originated solely through commixture, they do not need the God-granted form necessary to plants and animals, to which a soul has been assigned. The finer the commixture is made, the nobler is its form, revealing more and more of divine wisdom, until it becomes a plant, which possesses a certain degree of feeling and perception. Forthwith it penetrates into the earth, and, nourished by good, damp soil and sweet water, and avoiding their opposites, it grows, and remains standing after having brought forth its kind and produced seed. This seed devotes itself to a similar activity, in accordance with its wonderful intuitive wisdom, called by the philosophers Nature itself—meaning the powers that care for the preservation of the species; for a body that is a composite of various substances can not be preserved indefinitely in its individuality. Nothing possessing only the powers of growth, reproduction, and nourishment has any motion. According to philosophers, these powers are directed by Nature; but in reality, whether ascribed to Nature or soul, force or angel, these successive stages are directed by God. If the commixture is still more refined, and capable of divine wisdom, it will be fit to adopt a higher form than one possessing mere natural power. That is to say, it will be able to obtain nourishment from a distance; in other words, it will possess organic limbs, moving according to its own volition. It will command its members more than plants are able to do, which latter can not protect themselves from harm or seek what is useful, and are played with by the wind. Thus, the animal possesses limbs by which he is transported. The form granted him in addition to the natural life is called a soul" ("Cuzari," v. 10 [ed. Hirschfeld p. 246]).

Knowledge of Botany.

On the necessity of a knowledge of botany, Judah ha-Levi (*ib.* ii. 64 [ed. Cassel, p. 169; ed. Hirschfeld, p. 94]) says: "When a member of the Sanhedrin died, another of equal birth could succeed him, for the sciences were familiar among the people." This was necessarily so, since one needed a knowledge of all the sciences for the complete observance of the Law; of the physical ones, for instance, for the agricultural laws, as in distinguishing mixed seeds, in avoiding the products of the Sabbatical year and of new orchards, and in separating various plants from one another, so that each might be kept with its original species, and that one class might not be confused with another. It is extremely difficult to determine whether Greek barley (χόνδρος; see Löw, *l.c.* pp. 104, 164; B. Bahlul, 878; according to Ibn Awwâm, a variety of spelt) is a form of barley, or spelt a variety of wheat, or cauliflower (Löw, *l.c.* p. 214) a variety of cabbage. To do so one must know the qualities and the measure of the spread of the roots in the earth, as well as what does and does not remain over for the next year, in order that one may know how much room and interval of time are to be left between one crop and another.

In a list of foods Meïr Aldabi of Toledo mentions sixty-five plants, only one of which, פלפסין ("egg-plant"), has a grammatical interest. None of these lists has more than a slight value. For years they were ascribed to Galen and Avicenna.

Neither Todros nor Cavaillon wrote on botany (Steinschneider, "Jüdische Literatur," p. 446 [p. 305 of Hebrew edition]; *idem*, "Hebr. Uebers." p. 783; Gross, "Gallia Judaica," p. 539). In his medical work, "Ma'asch Ṭobiyah," printed in 1697, Tobia Cohen of Metz (Zunz, "G. S." i. 193) also touches on cures, and in one appendix treats of forty plants as foods and remedies; while in another he gives a

glossary of simple remedies written in several languages. In the first he mentions the following trees and plants: apple, birch, pear, box, citron, cypress, date, oak, ivy, ash, fig, pine, oak-apple, elder, linden, laurel, mulberry, pomegranate, walnut, olive, poplar, brook-willow, peach, plum, rose, rosemary, elm, sandalwood, tamarisk, fir, willow, vine, וואטילר, תאלן ("juniper"), plane, פיינטן בוים (*Pino salvaticum*, pine-tree).

Tobia Cohen also deserves mention among Jewish botanists because he illustrated a variety of the orchid in his work (p. 143a).

Later Developments.

The superficiality of the barren period between Mendelssohn's death and the appearance of Rapoport is shown in the chapter on botany, said to be written, according to some German text-book on natural history, by Baruch Lindau for his encyclopedia "Reshit Limmudim," Berlin, 1788. He gives a short article on botany in forty pages, and, owing to his lack of Jewish learning, makes mistakes in the Hebrew nomenclature of plants.

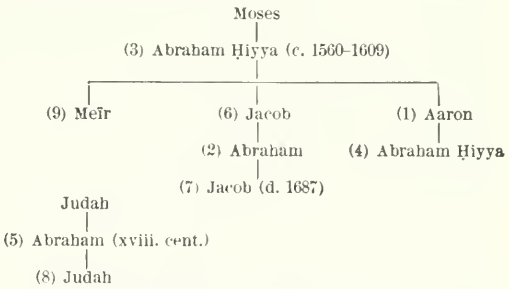
Phineas Elijah b. Meïr of Wilna (Steinschneider, "Cat. Bodl." No. 6753; Zunz, "G. S." i. 196) was more intimately acquainted with the Jewish knowledge of the Middle Ages. He derives his natural philosophy from Ḥayyim Vital, and describes the three powers of the plant soul; viz., those that nourish, those that promote growth, and those that propagate. He knows that modern botany regards all plants as growing out of the seed, though in many cases this is microscopic in size. He also mentions that plants have male and female organs of reproduction that are sometimes united in the same individual, and sometimes divided between two, in which latter case the wind carries the pollen to the female part, though bees also, in collecting the pollen on their feet, assist in the fertilization of the blossoms they afterward visit.

The microscope discloses the wonders of God in nature, and one sees—as Phinеas repeatedly asserts—the whole plant pictured in the seed. Not only is the next generation represented, but, according to some modern botanists, all the later generations lie folded up in the seed from the time of its creation. This, however, has not been proved, and is only a hypothesis. It may be, he says, that each generation produces only the seed of the next. Phineas adopts the latter view, since experience shows that the unripe seed is not capable of propagation, though, in view of the minute wonders disclosed by the microscope, the former can not be called impossible. As he learns from botany that there are 20,000 known plants, while Jewish tradition counts only 2,100, he considers these latter as so many plant *families*, and subdivides these into many classes. Then follow some remarks on plants turning toward the sun. Among the plants mentioned are the sunflowers (זונע בלום) and quite correctly the Talmudic אראני (should be אר) or "mallow." Of the brant-goose he treats earlier in speaking of moving plants, such as the אל תגע בי ("touch-me-not" or "Impatiens"). But the most striking botanical reference is the following (xi. 4f, 63a): "In 1744 it was discovered that when flying insects touch the plant באליפעם ("polyps"), growing in Europe in pools among reeds and rushes, it folds its leaves together, seizes the insect, and, crushing it into dust, feeds on it." Phineas adds: "How great are the wonders of our God!" For further information on botany, see Folk-Lore, Measures, Names, Plants.

E. C. I. Lö.

BOTAREL (BOTERELLO, BOTRIL, BOTRELLI), MOSES. See Moses Botarel.

BOTON: Spanish family, which immigrated to Saionica, Turkey, in 1492, and which has produced many eminent rabbis and Talmudists. Jews bearing the name are still to be found in Constantinople, Salonica, Safed, and other cities of the East. The following genealogical chart gives the more important members of the family, the figures in parentheses corresponding to the numbers of the biographical notices in the text:



1. Aaron de Boton: Talmudic scholar; rabbi at Gallipoli, European Turkey, in the latter part of the sixteenth century and at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

2. Abraham de Boton: Rabbi at Salonica in the seventeenth century; son of Jacob (No. 6) and grandson of Abraham Ḥiyya (No. 3).

3. Abraham Ḥiyya de Boton: Talmudist and rabbi; born about 1560; died between 1603 and 1609. The name "Ḥiyya" was given him during a dangerous sickness (Ḥiyya = "life"; "may he live!"). He was a pupil of Samuel de Medina, and later dwelt for the most part at Salonica as rabbi and leader of a Talmudic academy. For a time he was rabbi at Polia (Michael, "Or ha-Ḥayyim," p. 95); in 1601 he lived in Palestine (Conforte, "Ḳore ha-Dorot," pp. 47b, 51a); and in 1603 was at Constantinople (Michael, *ib.*).

Even during his lifetime Boton was distinguished as a Talmudist of wide learning and acumen, though he himself did not have a work printed. His chief work is "Leḥem Mishneh" (Double Bread; also Dispute of the Mishnah), Venice, 1609; it bears also the title "Mishneh Torah." It is a commentary on Maimonides' Yad ha-Ḥazaḳah, or Mishneh Torah, especially on those passages which apparently contradict the Talmud. He not only refers to such passages as had been previously noticed, but discovers a large number of others. At the same time Boton endeavors to establish harmony between the seeming discrepancies by every possible method of interpretation. "Leḥem Mishneh" also contains many remarks on "Maggid Mishneh," Don Vidal de Tolosa's commentary on the Yad ha-Ḥazaḳah. The work is now widely spread, and is incorporated with most

editions of the Yad ha-Ḥazaḳah that have appeared in the last two centuries. Conforte relates (*ib.* p. 45a) that his teacher Mordecai Kalai told him and other pupils that the "Leḥem Mishneh" was the joint work of Kalai and Boton, who were fellow-students; and Kalai is even reported to have said that most of the observations in "Leḥem Mishneh" were his own. This aspersion loses force through the fact that though Kalai lived in the same city, he never made this claim against Boton publicly.

Another work of Boton's was "Leḥem Rab" (Great Meal, or Great Dispute), responsa, published by his grandson Abraham (No. 4), Smyrna, 1660.

Bibliography: Conforte, *Kore ha-Dorot*, pp. 37b, 43a, 43b, 44a, 45a, 48a, 50b, 51a; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 7; Michael, *Or ha-Ḥayyim*, No. 182; Benjacob, *Ozar ha-Sefarim*, p. 260; idem, *Leḥem Mishneh*, Amsterdam, 1703. The novellæ on *Baba Ḳamma* in Abraham Akra's *Meḥarere Nemerim* must be the work of another and earlier Abraham de Boton.

4. Abraham Ḥiyya de Boton: Eminent rabbi; born about 1625 at Gallipoli, province of Adrianople; died about 1700 at Jerusalem; son of Aaron (No. 1) and grandson of Abraham Ḥiyya (No. 3). He at one time lived at Smyrna, where he was a member of Joseph Eskapa's college of rabbis, and in which city he published (1660) his grandfather's "Leḥem Rab." Toward the end of his life he settled in Jerusalem, accepting the post of rabbi in the divorce court.

Bibliography: Michael, *Or ha-Ḥayyim*, No. 40.

5. Abraham ben Judah de Boton: Talmudist of the eighteenth century. He wrote "Maḥazeh Abraham" (The Vision of Abraham), Salonica, 1796, comprising responsa and Talmudic discussions. The work contains some additions by his son Judah (No. 8).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 79.

6. Jacob de Boton: Rabbi at Salonica in the latter part of the sixteenth century or at the beginning of the seventeenth; son of Abraham Ḥiyya (No. 3).

7. Jacob de Boton: Talmudist, and rabbi at Salonica, where his father, Abraham (No. 2), and grandfather, Jacob (No. 6), had held the same position; died there 1687.

Jacob was the author of "'Edut be-Ya'akob" (Witness in Jacob), responsa, published in Salonica, 1720, with a supplement entitled "Likḳuṭim" (Fragments), containing Talmudic collectanea and fragments of his lost work on the "Sefer ha-'Ittur" of Isaac ben Abba Mari.

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 86; Steinschneider, *Cat. Bodl.* No. 5513.

8. Judah de Boton: Talmudist of the second half of the eighteenth century. He wrote some Talmudic essays as an appendix to "Maḥazeh Abraham" (Salonica, 1796), a work of his father, Abraham (No. 5).

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 78.

9. Meïr de Boton: Talmudist of the seventeenth century; son of Abraham Ḥiyya (No. 3). Meïr was rabbi at Gallipoli, and wrote a number of works, of which only his responsa were published (Smyrna, 1660), together with some novellæ on the Talmud. Other responsa by Meïr were included in the works of his contemporaries.

Bibliography: Conforte, *Kore ha-Dorot*, pp. 43a, 44b, 48b, 51b; Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 118; Steinschneider, *Cat. Bodl.* No. 6295; Benjacob, *Ozar ha-Sefarim*, p. 559.

L. G. I. Ber.—A. P.

BOTTLE: The Authorized Version (partly after the example of the Vulgate, which uses "lagena," I Sam. x. 3; "laguncula," Lam. iv. 2) introduced the incorrect translation "bottle" for various words that in reality signify "skins for holding liquids" ("ḥemet," Gen. xxi. 14 *et seq.*, for water; "nod," Judges iv. 19, for milk; I Sam. xvi. 20, Josh. ix. 4, 13, for wine; Ps. lvi. 8 [Hebr. 9], for water; "ob," Job xxxii. 19, for wine; "nebel," I Sam. i. 24, x. 3, etc., for wine). The R. V. corrects this only sporadically; compare I Sam. x. 3, margin; Ps. cxix. 83; while in Jer. xiii. 12 the marginal reading substitutes "jar."

Mode of Filling Jars From Water-Bottles.
(From a photograph by Bonfils.)

The various words in all these passages have reference to the skin, usually of a goat, sometimes of a sheep, in exceptional cases of an ox. The animal is skinned without making a hole in the body; the four holes where the lower legs have been cut off are closed by being sewn together, while the hole caused by the cutting of the head is bound together and serves as an aperture. The hairy side is frequently the inside, though in other cases it is left outside. To keep the skin tight it is greased or smeared with pitch. (On the habit of smoking it (Ps. cxix. 83) see Wine.) The mending, patching, and tying up, necessary with bursting skins, are referred to in Josh. ix. 4, 13: "bottles old, and rent, and bound up." The easy bursting ascribed to new skins with wine (Job xxxii. 19) is, evidently, due to an error of the text (compare the N. T. saying, Matt. ix. 17 *et seq.*). The further reading is: "like skins filled with new wine, it is about to burst" (see Budde's commentary, *ad loc.*).

The skin is the most practical vessel for wandering nomads, who were probably the first to use it. However, it was in very general use among the classical nations. Its employment still survives to some extent in Spain and Greece, while the custom in the Mohammedan world has in nowise diminished.

It is questionable whether the translation of the Authorized Version is correct in the case of the "bottle [margin for "vessel"] of potters" (Isa. xxx. 14). The expression "nebel" (rendered "[earthen] pitcher," Lam. iv. 2) seems to refer in this passage to

a large earthen jar holding perhaps as much as an ordinary skin. From the present knowledge of the vessels for storing wine among the various ancient nations the form of a bottle is certainly excluded. In Jer. xix. 1 (compare 10), "a potter's earthen bottle," the word "baḳbuḳ" (Syriac, *baghug*, perhaps from a root signifying "to gurgle") seems to mean a vessel with a narrow neck. In I Kings xiv. 3 (A. V., "cruse," margin "bottle") it is used for honey. The Septuagint renders this word, however, by *βίκος* (a broad jar with handles and narrow neck) and by *σταμνός* (jar). On the other hand, the Greek and

Goatskin Water-Bottles, Now in Use in Palestine.
(From a photograph by the Palestine Exploration Fund.)

Latin words for bottle (*λάγηνος*, *lagena*, etc.) seem to be of Semitic origin. Moreover, the bottle-form, for which glass is specially suitable, was never much used in antiquity, least of all in the Orient. The specimens of Egyptian and Phenician glass bottles that have been found seem, on account of the costliness of glass (compare Job xxviii. 17; "crystal," A. V., parallel with "gold"), all to have been intended for perfumes. No Biblical mention of them is known.

Bibliography: Nowack, *Hebr. Archäologie*, pp. 145, 282; Benzinger, *Arch.* p. 94.

J. JR. W. M. M.

BOULÉ (בולי, plural בוליות and בולאות; Greek, *βουλή* = "council"): Court of justice, or Sanhedrin; also the seat of the senate (Josephus, "B. J." v. 4, § 2; hence also בוליוטום, *βουλευτής* = "senator"; Giṭ. 37a; Sem. viii., "the boulés or senates of Judea"). According to Yer. Ned. iii. 2; Shab. iii. 8; Pesiḳ. R. xli.; Ab. R. N. xx. (ed. Schechter, p. 72), there were twenty-four boulés in the south of Judea, which passed out of existence on account of the general disregard of the sanctity of the oath. Compare Sanhedrin and Prosbul.

Bibliography: Brüll's *Jahrb.* i. 41; Levy, *Neuhebr. Wörterb.*; Jastrow, *Dict.* s.v. בולא, בולי, and בולבוטום; Schürer, *Gesch.*, 3d ed., ii. 211; Büchler, *Das Synedrion in Jerusalem*, p. 18 (compare pp. 57, 232 *et seq.*), Vienna, 1902.

T. K.

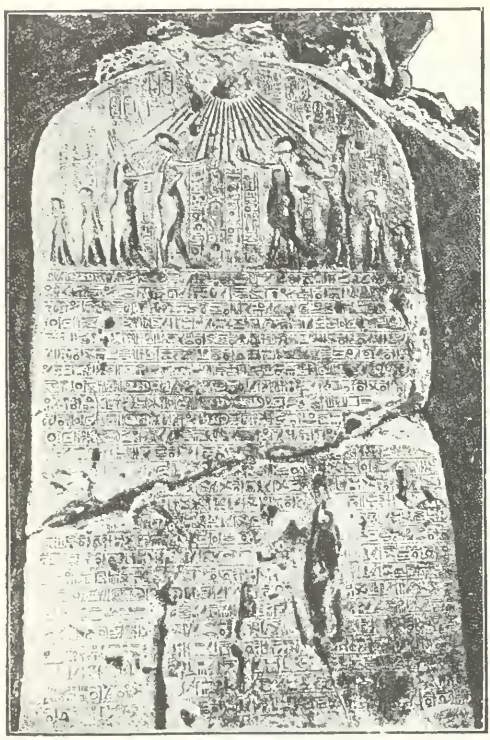
BOUNDARIES: Limits of a tract of land. When the Hebrew tribes gave up their nomadic life and settled in Palestine in agricultural communities, the most important matter was the fixing of definite boundary-lines to separate the lands of the different tribes and of the families within the tribes. The importance of this is sufficiently shown in the Book of Joshua (xv.–xxi.), where a careful record is made of the boundaries of the tribes and their families (B. B. 56a).

The Biblical law does not enter upon the details of the law concerning boundaries, contenting itself with expressing in general terms its disapproval of the crime of removing the boundary-marks. Of the important branch of the law dealing with the details of boundary-lines, party lines and walls,

fences, and the like, the Bible apparently knows nothing. These form an important part of Talmudic law.

The Biblical law solemnly prohibited any tampering with the landmarks: "Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it" (Deut. xix. 14); and this law became proverbial (Prov. xxii. 28, xxiii. 10).

Biblical Law.



Boundary-Stone at [illegible] Babylonia.
(From Steindorff, "Blutezeit des Pharaonenreiches.")

During the time of the Kings the primitive notions concerning the sacredness of the boundary-mark disappeared. The princes were among the first to set at naught the ancient law (Hosea v. 10; Job xxiv. 2). The rabbinical authorities, however, reestablished and enforced it. They appointed surveyors familiar with the boundaries of each estate, to take care that no landmark be removed ("Bar Maḥwanita," B. B. 68; "Meshoḥa'ah," B. M. 107b). The law was likewise inculcated by moral injunction. Sifre (Deut. 188) after quoting the text, Deut. xix. 10, says: "Has the Bible not already said, 'Thou shalt not rob' (Lev. xix. 13)? Why does it now say, 'Thou shalt not remove'? It is to teach that he who uproots the boundary-mark of his neighbor is guilty of two crimes, robbery and removal of the landmark." In a similar strain Maimonides ("Yad," Genebah, vii. 11) and the Ḥoshen Mishpaṭ (376, 1) say: "He who removes his neighbor's landmark, and thus appropriates a portion of his neighbor's property, be it even a finger's breadth, if he does it with violence is a robber, and if he does it secretly is a thief." Solomon ben Adret decided that a trespasser building on the land of his neighbor may have his house razed because the owner of the ground is not obliged to part with it or "to take money for his inheritance," but may insist upon repossession of his ground (Beër Hagolah to Ḥoshen Mishpaṭ, *ib.*).

Removal Equal to Theft.

The greatest care was, therefore, taken to insure accuracy of measurement in fixing the boundary-lines, especially when a field was about to be sold. The form of conveyance of the field of Makpelah (Gen. xxiii. 17) shows great care in the formal terms, and refers to the "gebul," the boundary-lines of the estate. In Talmudic times, as stated above, official surveyors were appointed. In measuring two fields the surveyor was not permitted to measure the one in summer and the other in winter, because the measuring-line shrinks in summer (B. M. 61b; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 18). In measuring the lines of land to be divided among brothers or tenants in common, the law enjoins great care, because in measuring lands the space of a finger's breadth is as valuable as if it were sown with crocus (B. M. 107b; Ḥoshen Mishpaṭ, *l.c.* 16). The lines and angles of the field had to be described, and in the deed the names of the owners of the adjoining land were given (Ḥoshen Mishpaṭ, 219, 1–5, based on B. B. 62a *et seq.*).

When a division of dwelling grounds held by tenants in common was made, a dividing-wall had to be built of such material as the local custom prescribed. Each of the parties had to contribute one-half of the strip on which the wall was built (B. B. i. 1). When the owners of two adjoining fields desired to build a dividing-fence, they built it on the party line, and each erected a sign on his side to indicate his ownership up to that point (*ib.* 2). If only one of them

Boundary-Stone of Gezer, Discovered by M. Clermont-Ganneau.
With the inscription תחם גזר ("Limit of Gezer.")

wished to build the fence, he had to build it entirely on his own ground (*ib.*). The owners of fields were not compelled by law to build boundary-fences except where local custom so prescribed, but the owners of gardens were compelled to do so (*ib.*; Ḥoshen Mishpaṭ, 158, 1). The prescribed height of such fences was ten handbreadths, or four ells (Ḥoshen Mishpaṭ, *l.c.* 3; "Yad," Shekenim, ii. 16),

Dividing-Walls or -Fences.

Babylonian Boundary Stone, dated 1120 B. C.
(From J. de Morgan, "Recherches Archéologiques.")

and the width was determined by the local custom (Ḥoshen Mishpaṭ, 157, 4). Such a fence might not have any opening in it; it must be a dead wall (*ib.*).

Where the boundary-fence was built to separate the lands of tenants in common, which laws had been partitioned, both parties shared the expense; and if the wall or fence fell, the materials were divided between them (*ib.* 3, 5).

The law of party walls in cities was quite well developed, its principles being substantially those prevailing in modern law. A party wall between two houses might be used by both owners: each might dig on his side, and put joists into the wall; but he must take care not to overload it. The weight of the material laid upon it was determined by local regulations (B. B. 6a; Ḥoshen Mishpaṭ, 153, 14, and gloss). If the wall was owned by one of the adjoining owners, the other had not the right to use it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 15); but if he did use it, he might acquire a legal right by prescription (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 16).

If the wall was owned by one of the adjoiners, and in building it he had made holes in it on his neighbor's side, this did not give his neighbor the right to use them without the owner's consent. They might have been made as a matter of convenience simply; so that, if the neighbor was permitted to use the wall, he need not cut into it, and thus weaken it (B. B. *l.c.*; Ḥoshen Mishpaṭ, *l.c.* 19). See Easements, Neighbors.

Bibliography: The subject is developed in detail in *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 147, 148.

J. SR. D. W. A.

BOURGAS: City of eastern Rumelia (southern Bulgaria) and port on the Black Sea; six hours distant from Constantinople. The Jews of Bourgas came originally from Yambol and Carnabat, the first family settling in 1879. There are a synagogue, a Talmud Torah, and a school for girls, with about 80 pupils, under the management of the Alliance Israélite Universelle. The Presente family of Bourgas is the richest in Bulgaria. In 1901, in a total population of 5,000, there were 550 Jews, mostly Greek.

Bibliography: *Bulletin* of the Alliance Israélite Universelle, 1886, 1892.

D. M. Fr.

BOURGES: Capital of the department of Cher, France. From the beginning of the Middle Ages Jews dwelt in Bourges. It is recorded that in 568, and again in 624, attempts were made to convert them to Christianity ("Gallia Christiana," ii. 13, folio ed., 1716; "Vita Sulpicii," ii., ch. 3). After an interval of more than five centuries, during which little or no trace has been left of their presence in the city, it is chronicled that the French king, Philip Augustus, delivered over to Grand Master Matthew the house of the Jew Isaac Uradis at Bourges (Leopold Delisle, "Cat. des Actes de Philippe-Auguste," No. 121; "Hebr. Bibl." xx. 14). A short time afterward (1204), in a list of the Jews authorized to reside at Châtelet, near Paris, occurs the name of Benedictus Bituricensis, a native of Bourges, as his name implies (Delisle, *ib.* No. 890). Toward the end of the same century the Jews of Bourges had become somewhat numerous, judging from the many entries against their names on the royal tax-list (Lazard, in "Rev. Et. Juives," xv. [not xiv. as given by Gross, *s.v.*] 240, 246, 248, 258), and were in a prosperous condition.

A decree of Philip V. ("the Fair"), issued to the magistrates of the province Jan. 24, 1310, regulated the procedure for the recovery of debts due to Jews within the bailiwick of Bourges (Siméon Luce, "Cat. des Documents du Trésor de Chartres," in

"Rev. Et. Juives," ii. 62) as follows. (1) Suit by a Jew for the recovery of a debt outstanding twenty years or more was prohibited, unless it was established that before the expulsion of the Jews legal steps had been taken for enforcing payment; (2) any record of payment was taken as proof of discharge of the debt; (3) the simple oath of a debtor attested by a single witness, was a sufficient answer before the court from a debtor to his creditor in all cases wherein the debtor was of good repute and the debt did not exceed ten pounds; (4) no Christian debtors of Jews were to be imprisoned if they were willing to mortgage their property for a sum equivalent to their debts; and lastly (5) magistrates were to deal leniently with debtors of Jews appealing from adverse decisions, and were to receive their appeals. We have no record of learned Jews at Bourges. Mention is made of a certain Tosafist (glossarist of the Talmud) (R. H. 24b), Elia b. Solomon of גורנוץ, which word may possibly be a mistake for בורגוש, according to the reading of the "Ḳore ha-Dorot," folio 15b.

G. M. S.

BOVO BUCH. See Baba Buch.

BOW. See Weapons.

BOWL. See Drinking-Vessels.

BOX-TREE (Hebrew, תאישור): Judging by Isa. lx. 13, the box-tree (A. V. "box") is a tree of the Lebanon, promised for the rebuilding of the Temple, together with the "fir-tree and pine." In Isa. xli. 19 there is a prophecy that the fir-tree, the pine, and the box-tree (R. V., margin, "cypress") would flourish in what was then the desert. In Ezek. xxvii. 6 the Revised Version, adopting a better division of the consonants, translates "boxwood from the isles of Kittim" as parallel to fir, cedar, and oak, used for ship-building. In Ezek. xxxi. 3 Ewald emends "the Assyrian" (אשור) to read "a box-tree" (תאישור) ("Behold a box-tree was in Lebanon"). Compare Cornill's Ezekiel, *ad loc.*

The tree in question is called "te'ashshur," a word occurring only in Hebrew. That Aquila and Theodotion simply transliterate the word throws a suspicion on the tradition; likewise that the Septuagint ("cedar," Isa. lx.) evidently makes a poor guess. Symmachus, as well as the Vulgate, wavers between the renderings "box-tree" (Isa. xli.) and "pine" (Isa. lx.). Peshiṭta (*shurbinta*) and Saadia understand that the *sharbin*-tree of modern Arabic is meant. This seems to be the *shurmenu* of the Assyrians, which, according to a geographical list (Delitzsch, "Wo Lag das Paradies?" p. 101), was the characteristic tree of the Lebanon. At present the sharbin of the Lebanon (called a cypress by some, a kind of juniper by others) is a pine-tree, extending its branches widely at a small angle with the stem, and bearing very small fruit-cones (Seetzen, "Reisen," i. 167). I. Löw ("Aramäische Pflanzennamen," pp. 387–388) distinguishes this *Juniperus oxycedrus* or *Phœnicea* from Syriac *sharwaina*, *Cupressus sempervirens* (Targumic *shurbina*, Syriac *shurbinta*, a differentiation which is followed at present by few writers). Hoffmann ("Ueber Einige Phönikische Inschriften," p. 21) tries to assimilate the Hebrew "te'ashshur" with the word "shurbin" by a series of emendations. But for the testimony in form of the traditional view furnished by the Hexaplar, this identification would be acceptable. The identification with the box-tree, on the other hand, is supported by Theodotion and the Targumic *eshkero'a*, which, after the Syriac *eshkar'a*, is the *Buxus sempervirens* (Löw, *ib.* p. 63); not the *Buxus longifolia*, which, besides being too low, is a shrub, and does not occur in Phenicia. The fact that it came from Kittim (Cyprus) does not help toward the solution of the difficulties involved. Possibly both branches of the tradition rest only on the graphic similarity; but with the scanty material at disposal no decision between the two explanations is possible. See Cypress.

J. JR. W. M. M.

BOZECCHI or **BUZECCHI** (בוציקי): Prominent Italian family, the members of which when settling at Rome called themselves after their native place, Buzecchio, in the province Forli. Traces of the family may be found as far back as the thirteenth century. A synagogue built by members of a family of this name existed as early as 1240. By the end of the fourteenth century the name had disappeared and had become incorporated with that of Anaw, of which family the Bozecchis were an offshoot. Four members of this family deserve mention:

1. Benjamin ben Judah: Exegete, grammarian, and philosopher; born at Rome about 1295; died there about 1335. He was the disciple of Joab ben Benjamin ben Solomon. Although his activity lay in the fields of exegesis and grammar, the poet Immanuel of Rome represents him as an accomplished scientist and philosopher. He was the author of the following works: (1) a commentary on Chronicles and Proverbs, still extant in manuscript (Codex de Rossi, 308[1], 691, 728[3]; Paris, 214[3]; Oxford, 221[2], 364[1], 714[3]), in which he endeavors to avoid all haggadic explanations, condemning them and adhering to the literal interpretation based upon grammar and lexicography (he frequently quotes Ibn Gannaḥ, Ibn Ezra, and Ḳimḥi, who served him as models); (2) a supplement to Isaiah Trani's unfinished commentary on Kings (Codex Angel 1); (3) glosses to the greater part of the Bible (compare Berliner, in "Hebr. Bibl." xiv. 69); (4) "Mebo," an introduction to a Hebrew grammar which, published with Ḳimḥi's "Mohalak," Pesaro, 1560, enjoyed great success, and was often reprinted.

2. Judah ben Benjamin: Physician, probably son of the former; lived at Rome in the fourteenth century. He was the friend of Immanuel, who praises him in his "Maḥberot" (xxii. 94).

3. Menahem: Probably an uncle of Benjamin; mentioned by the latter in the glosses to Isa. xxxiii

4. Shabbethai ben Menahem: Praised, together with his father, by Immanuel (*l.c.* xxviii.).

Bibliography: Steinschneider, *Hebr. Bibl.* xviii. 106 *et seq.*; Zunz, *Analekten*, iv. 193 *et seq.*; Berliner, *Peleṭat Sofe-rim*, pp. 11 *et seq.*; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, pp. 183 *et seq.*; Bacher, in *Rev. Et. Juives*, x. 123 *et seq.*; Berger, in Berliner's *Magazin*, 1889, pp. 207 *et seq.*; Vogelstein and Rieger, *Gesch der Juden in Rom*, i. 386–388.

G. I. Br.

BOZRAH (LXX., Βοσορρα and Βοσορ, translated "wall"; Vulgate, "Bosra").—**Biblical Data: 1.** According to Isa. xxxiv. 6, lxiii. 1; Amos i. 12; Jer. xlix. 13, 22, one of the principal cities, or perhaps the capital, of Edom. Gen. xxxvi. 33 (= I Chron. i. 44) states that the Edomite king Jobab, son of Zerah, came from Bozrah; and in accordance with Gen. xxxvi. 42, "Mibẓar" is perhaps to be read "from Bozrah." In Micah ii. 12 "the sheep of Bozrah" has been understood as a proverbial expression for a great multitude; but the term admits of other and more plausible interpretations. Most modern translators understand "Bozrah" here as "sheepfold," while the Septuagint ("in [their] crowd") and the Vulgate ("in the fold") interpret the word as a common noun with a preposition prefixed. Eusebius ("Onomasticon") locates Bozrah "in the mountains of Idumæa." Most probably, therefore, it is the modern village Buṣêra (Buṣeirch), on the road between Ṭufile (ancient Tophel?) and Shôbek, with fifty houses and some insignificant ruins (Baedeker-Socin, "Palestine and Syria," 2d ed., p. 151).

2. Jer. xlviii. 24 mentions another Bozrah, by the side of Kerioth in Moab, from which it would appear that the place usually known as Bezer is meant.

Care must be taken not to confound with these, as has often been done, the great city **Bosra** (Greek Βοστρα) in the Ḥaurân, the capital of that region during Roman supremacy (when it was called "Bosra Nova Trajana"), and even under Arab dominion. This place now shows considerable Roman ruins. It is mentioned (I Macc. v. 26, 28) as "Bosora," a strong and great city of Gilead, captured by Judas Maccabeus, evidently with the help of the Nabatæans *ib.* v. 25), who at a later period possessed the place.

Bibliography: Buhl, *Edomiter*, 37; idem, *Geographie des Alten Palästina*, pp. 231 *et seq.*; Benzinger, in Pauly-Wissowa, *Real-Encyclopädie der Classischen Altertumswissenschaft*, v. 789.

J. JR. W. M. M.

——**In Rabbinical Literature:** According to some scholars, there was only one Bozrah; and the contradiction in the statements that the city belonged both to Edom and to Moab is explained as follows: The Moabite Bozrah was the birthplace of the Edomitish king (Gen. xxxvi. 33) when Edom no longer produced men fit to be rulers. For this reason also, the Prophets included Bozrah in their prophecies against Edom because that city furnished kings to Edom (Gen. R. lxxxiii. 3). Other scholars, however, among them the Syrian Aphraates ("Homilies," ed. Wright, p. 212), distinguish two cities by the name of "Bozrah," the birthplace of King Jobab thus being Edomitish (Num. R. xiv. 8). Bozrah is Job's legendary birthplace or residence (compare Job in Rabbinical Literature).

Bibliography: Ginzberg, *Die Haggada bei den Kirchenvätern*, 1900, pp. 124, 125.

L. G.

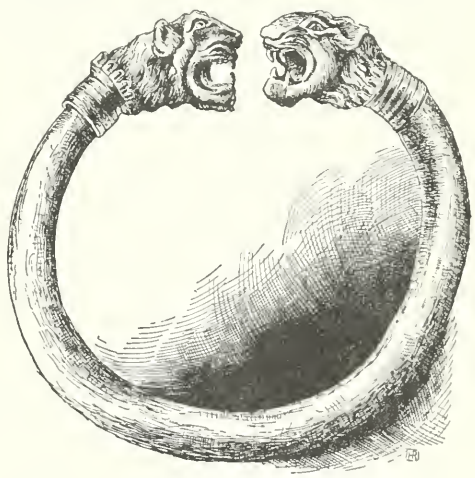
BOZZOLO, ḤAYYIM OBADIAH BEN JACOB OBADIAH DI: Talmudist and cabalist; lived at Salonica in the middle of the sixteenth century; probably a native of Bozzolo in Italy, wherefore Conforte ("Ḳore ha-Dorot," ed. Cassel, p. 39a) calls him "Di Bozzolo," while Nepi-Ghirondi ("Toledot Gedole Yisrael," ח No. 15) has the name in the corrupt form of דוכס ("Dukes" or "Rukes"), from דיבוסל.

Bozzolo was a prolific writer. Many of his halakic decisions are scattered throughout the later responsa. A more extensive work in two volumes, entitled "Be'er Mayim Ḥayyim" (Well of Living Water), the first having the separate title "Eẓ Ḥayyim," the second "Meḳor Ḥayyim," contains cabalistic explanations of the ritual laws (Salonica, 1546).

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 618; Steinschneider, *Cat. Bodl.* col. 832; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 177.

K. I. Br.

BRACELETS: Ornaments in the form of rings for the arm, worn by the Hebrews, as well as by all ancient peoples. Besides serving as ornaments they were also worn, like earrings and amulets, as a protection against demons (W. R. Smith, "Religion of the Semites," 2d ed., p. 453), and intended to protect the upper arm and the wrist, on which they were usually worn, from wounds. The women commonly adorned themselves thus; but Num. xxxi. 50 and



Gold Bracelet from Cyprus.
(From the Cesnola collection in the Metropolitan Museum of Art, New York.)

II Sam. i. 10 show that men, especially men of rank, also wore such ornaments. An illustration printed in Layard's "Nineveh and its Remains" (p. 125, ed. 1849) shows that both arms were decorated, as is occasionally the custom with the Arabians to-day (Niebuhr, "Travels in Arabia and the Surrounding Countries," 1778, p. 164). The styles probably varied; and the bracelets may often have been coiled, like a snake (Wilkinson, "Ancient Egyptians," ii. 342; Riehm, "Handwörterbuch," i. 115). Three words for "bracelet" occur in the Bible: (1) "eẓ'adah" (Num. xxxi. 50; II Sam. i. 10), for which Wellhausen proposes to read "haẓẓe'adah"; but compare Nestle, "Marginalien," p. 15, who defends the Masoretic text (in II Kings xi. 12 probably "haẓẓe'adot" must be read instead of "ha'edut"); (2) "ṣamid" (Gen. xxiv. 22, xxx. 47; Num. xxxi. 50; Ezek. xvi. 11, xxiii. 42; compare "ṣamadu"—to join, to tie together—which seems to denote the bracelet worn

around the wrist; while "ez'adah" or "ze'adah" was worn on the upper arm; compare Gen. xxiv. 30, 47; Num. xxxi. 50); (3) "sherah" (Isa. iii. 19; compare Targum, "shere yadayya," which does not mean "necklaces" but "bracelet," like the Arabic "siwar"). "Sher" in the Mishnah denotes not only the bracelet worn by men and women, but also the chain around the neck of a horse. To these may perhaps be added "rumaz" (Ex. xxxv. 22; Num. xxxi. 50); compare Arabic "kumzat" = little ball, and often meaning little golden balls strung together, which, according to Diodorus Siculus, the Arabs were in the habit of wearing around the wrist. Others take it to mean a kind of necklace, which Diodorus also mentions.

J. JR. W. N.

BRAFMANN, JACOB: Jewish convert to Christianity; born in Russia; died in the last quarter of the nineteenth century. After having tried many professions, among them photography, tuition, and commerce, he embraced Christianity. Supplied with his certificate of baptism, which entitled him to an official position, he was appointed professor of Hebrew in the seminary at Minsk, and at the same time was charged by the Holy Synod to devise means of spreading Christianity among the Jews.

In 1866 Brafmann made his first appearance as a publicist, and at once exhibited the characteristics which made him notorious among the Russian anti-Semites. "In the last years," he says in the "Wilenski Vyestnik" (1866, No. 149), "there is among the Jews of Minsk a great religious movement favorable to Christianity." This remarkable statement at once brought forth many polemics in the Russian press. Anticipating a conversion en masse of the Jews of Minsk, the press investigated the reasons for such an unexpected triumph of Christianity among the Jews. Brafmann, encouraged by this brilliant début, thereupon undertook a systematic campaign of slander against his former coreligionists. He published a series of articles entitled "Yevreiskiya Bratstva v Gorodakh Zapadnoi Rossii," in which he endeavored to convince the reader that there existed in every town of western Russia a Jewish confraternity having for its object the acquisition and exploitation of power over the non-Jews, and possessing unlimited means to carry out this object ("Wilenski Vyestnik," 1867, Nos. 135, 137; reprinted in book form, Wilna, 1869). This series was soon followed by a work entitled "Kniga Ḳahala" (Wilna, 1869). It is divided into four parts: (1) The transactions of the ḳahal of Minsk ("ḳahal," derived from the Hebrew קהל = "community," assumed in Russian the significance of "board of the community"). The documents, which Brafmann claimed to have found in the archives of the board of education of Wilna, extended from 1794 to 1803. (2) Annotations on the transactions, in which the author interpreted them arbitrarily, asserting that all the illegalities contained therein are in constant vogue among the ḳahals, and are in consonance with the very principles of the Jewish religion. (3) Exploitation de jure. (4) Exploitation de facto.

As its author expected, the "Kniga Ḳahala" created a great sensation; and the Russian press devoted many columns to it. But impartial critics dissected the book and discovered that the "transactions" were simple forgeries. Among many proofs of their falsity the most interesting is that given by Shereshevski, who pointed out that a third of the transactions were dated on Saturdays or feast-days, when writing is prohibited.

Bibliography: Shereshevski, *O Knigye Ḳahala*, St. Petersburg, 1872; Brashin, *Kniga Kahala*, Wilna, 1870; *Vyestnik Yevropi*, 1872, pp. 11 *et seq.*; Orschanski, *Yevrei v Rossii*, pp. 346–368; Seiberling, *Gegen Brafmann's Buch des Ḳahal*, Vienna, 1881; *Ha-Shaḥar*, iv. 621, xi. 242.

H. R. I. Br.

BRAGADINI: Family of printers at Venice. After the decline of the Bomberg printing-press a fierce rivalry grew up at Venice among the patrician families who wished to profit by printing Hebrew books. Among these, two distinguished themselves by the bitterness of their struggles, the Bragadini and the Giustiniani. The first of the Bragadini to engage in the trade was **Aloisio I.** Among the consequences of their rivalries were the denunciation of the Talmud and the confiscation of many Hebrew books in 1553. As Giustiniani ceased to print in 1552, Bragadini remained master of the field; even in the beginning of the eighteenth century, Hebrew books could be printed at Venice only under the name and authority of the Venetian nobleman Bragadini ("Stamperia Bragadina"), who received payment in return for his patronage. The first Hebrew book issued by Bragadini was Maimonides' "Mishneh Torah" (Venice, 1550), with notes by Meïr Katzenellenbogen of Padua. When Giustiniani also issued an edition of this work in 1550–51, Katzenellenbogen, who at that time was associated with Bragadini, appealed for protection to Moses Isserles of Cracow, who decided in favor of Bragadini's edition. Aloisio Bragadini continued to print until 1575, his last work being the "Mishneh Torah," published in 1574–75. The first work of his son **Juan** was Abarbanel's Pentateuch commentary, 1579; in 1614 he issued an edition of the Bible. **Pietro Bragadini** printed an edition of the Mishnah in 1614 and another work as late as 1649. The presses were idle from 1631 until 1638, but after 1639 his brothers were associated with Pietro. The following members of the Bragadini family were also printers at Venice: **Lorenzio,** 1615–30, 1639–50; **Aloisio II.,** 1624–30, 1639–50; **Vicenzio I.,** 1639–49; **Nicolaus,** 1639–50; **Giacomo,** 1639–50; **Girolamo,** 1639–67; **Vicenzio II.,** 1697–98, and his brother **Aloisio III.,** who worked alone as late as 1710. The Christian printers in whose establishments work was done for the Bragadini, or the "Stamperia Bragadina" itself printed, were: Gara, Zanetti, Cajon, Pradoto, Vedelago, Doriguzzi, Ambrosini, Bona, and Paoli.

Bibliography: Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii. part 28, pp. 59 *et seq.*; Steinschneider, *Cat. Bodl.* Nos. 9351–9363; Perles, *Beiträge zur Gesch. der Hebräischen und Aramäischen Studien*, pp. 225–231, Munich, 1884.

J. A. F.

BRAGANÇA: City of Portugal, in the province of Tras os-Montes. In 1250 nineteen of the Jews living there were accused of usury. They increased to such an extent that a few years before their expulsion they paid 30,000 reis in taxes. Many of the

Jews that were expelled from Spain went to Bragança, which afterward became the home of a large number of Maranos. Manuel de Pina, Jacob de Castro Sarmento, and others were born here.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, Index, *s.v.*

G. M. K.

BRAGIN: Village of Russia, in the government of Minsk, having a population (1898) of 4,520, including 2,248 Jews, of whom 256 were artisans and 31 laborers. The Jews maintain three charitable institutions and a Talmud Torah with 45 pupils. During the rebellion of Chmielnicki (1648–49) the Cossacks massacred many Jews of this locality.

Bibliography: *Regesty i Nadpisi*, i. 421.

H. R. S. J.

BRAHAM, JOHN (the theatrical name of **John Abraham**): English singer; born in London 1774; died there Feb. 17, 1856. His parents dying in his childhood, he became a chorister at the Duke's Place Synagogue, till one of his former companions in the choir, named Leoni, adopted him. Under him Braham studied and made such progress that on April 21, 1787, he made his début at Covent Garden Theater. Two years later Leoni became bankrupt, and Braham was thrown on his own resources until he met Abraham Goldsmid, a man of wealth who became his patron. Next he went to Bath, where he sang under Rauzzini till 1796, when he was engaged by Storace at Drury Lane Theater to sing in his new opera, "Mahmoud" (April 30, 1796). Here Braham was so successful that he was at once engaged for the Royal Italian Opera House, as well as for the annual oratorios and at the Festival of the Three Choirs at Gloucester.

John Braham.

In 1797 Braham determined to go to Italy to study singing. On arriving at Paris he and Nancy Storace gave a series of successful concerts under the patronage of Josephine Beauharnais, which delayed their arrival in Italy till the following year. There they sang at all the chief cities, including Florence, Milan, Genoa (where Braham studied under Isola, and sang with Marchesi), Leghorn, and Venice, whence they proceeded to Triest, Vienna, and Hamburg.

In 1801 Braham reappeared at Covent Garden, and from this point his career was an unbroken succession of triumphs. On Feb. 9, 1802, was produced "The Cabinet," the libretto of which was written by Thomas Dibdin, and the music by Braham. Then came "The Siege of Belgrade" (March 15) and "Family Quarrels" (Dec. 18, 1802), the work of Dibdin, with the music of Braham, Moorhead, and Reeve, in both of which Braham appeared. On Dec. 13, 1803, he sang in "The English Fleet," the entire music of which was Braham's own composition; in this opera he introduced the duet "All's Well," which has become one of his best-known works. He wrote also the score of "The Paragraph," and on Dec. 10, 1804, sang in "Thirty Thousand," in the production of which he collaborated with Reeve and Davy. On March 27, 1806, he appeared at the King's Theater as *Sesto*, in Mozart's opera "Clemenza di Tito," the first performance of any of Mozart's operas in England.

Braham seceded to Drury Lane in 1805, and produced there most of his operas. Among these were "False Alarms," on the score of which he was assisted by King (Jan. 3, 1807); "Kais," jointly with Reeve (Feb. 11, 1808); "The Devil's Bridge" (Oct. 10, 1812); "Narensky," with the assistance of Reeve (Jan. 11, 1814); "Zuma," in conjunction with Bishop. Of other operas may be mentioned "The Americans," by Braham and King, produced at the Lyceum April 27, 1811, and in which occurred his famous song, "The Death of Nelson"; "Isidore de Merida" (1827), and "The Taming of the Shrew," both in conjunction with T. B. Cooke as librettist, in the following year.

In 1810 he joined Mrs. Billington in a tour of the provinces, and on his return the next year he appeared at the Lyceum. For two years Braham was engaged with Reeve in composing; and in 1816 he reappeared in Italian opera at the King's Theater in Mozart's "Clemenza di Tito," singing his old part, *Sesto*. This opera was followed by "Cosi fan Tutte," by the same composer, in which Braham sang *Guglielmo*. In the same year he married Miss Bolton of Ardwick, in Lancashire.

Braham published, in concert with I. Nathan, "A Selection of Hebrew Melodies, Ancient and Modern," in 1815, for which Lord Byron wrote his famous "Hebrew Melodies."

When Weber's "Freischütz" was first produced in England (at the Lyceum July 20, 1824), Braham created the part of *Max*; and in the same composer's "Oberon," presented at Covent Garden Theater April 12, 1826, he interpreted the part of *Sir Huon*, and was especially strong in the scena "O 'tis a glorious sight to see!" written expressly for him.

Braham was also actively engaged at concerts, oratorios, and provincial festivals, and for more than a generation was regarded as the national singer. His voice was of extraordinary power, sweetness, and compass (19 notes in natural tone, with a falsetto ranging from D to A in alto). Though he could sing in faultless style and taste, rarely did he resist the opportunity for sensational effects.

Braham amassed a large fortune during his forty years of professional life; but he subsequently lost it by disastrous speculation. In 1831 he bought the Colosseum in Regent's Park, London, and four years later he built the St. James's Theater. Both ventures proved ruinous; and in 1839 Braham found himself compelled to return to the stage and concert-room. In 1840 he went to America on a tour which proved unsuccessful. For several years Braham continued to sing at concerts and provincial festivals, and he did not retire until March, 1852.

Bibliography: *Dict. National Biography*, s.v.; Grove, *Dict. of Music and Musicians*, s.v.; *Daily Chronicle*, July 7, 1887, London; *Anglo-Jewish Historical Exhibition Catalogue*, 1887, p. 57; Hervey, *Celebrated Musicians*, s.v.; *Transactions of Jew. Hist. Soc. of Eng.*

J. G. L.—F. H. V

BRAHE, TYCHO. See Gans, David.

BRAHM, OTTO (Abrahamsohn): German dramatic critic and manager; born in Hamburg Feb. 5, 1856. He studied philosophy, German philology, and the history of art, at Berlin, Heidelberg, and Strasburg, and was a pupil of Wilhelm Scherer, the historian of literature. Among his writings are "Das Deutsche Ritterdrama des Achtzehnten Jahrhunderts" (1880), and biographies of Gottfried Keller (1883), H. von Kleist (1884, 3d ed., 1892), Ibsen (1887), and Schiller (1888–92). Interested in the modern so-called "naturalistic" school, he, in conjunction with several others, established Die Freie Bühne, a society designed to promote the production of the works of Ibsen and his associates.

In connection with this society, Brahm published a periodical also entitled "Die Freie Bühne," in which he defended the views of the modern naturalistic school. Upon the retirement of L'Arronge from the directorship of the Deutsches Theater it was leased to Brahm, who, with a very good cast, began to produce the works of Ibsen, Gerhard Hauptmann, Sudermann, Halbe, and Hirschfeld. Gerhard Hauptmann's "Die Weber" was performed more than one hundred times at this theater.

Bibliography: Meyers, *Konversations-Lexikon*.

S. J. So.

BRAILA. See Rumania.

BRAILOV: Town in the district of Vinitza, government of Podolia. The population at the census of 1897 was 8,972, including 3,924 Jews. Of the latter a few are engaged in agriculture, the pursuit of which was nearly closed to them by the laws of 1882. Three hundred and eighty-nine Jews are engaged in manufacturing peasants' shoes, which are sold at the markets of the Kherson and Bessarabian governments. The economic condition of these Jews is getting worse every year, as may be seen by the increasing number of families asking for charity at Passover (120 families in 1898). Fifty children attend the Talmud-Torah.

Bibliography: Statistics gathered by the St. Petersburg branch of the Jewish Colonization Association.

S. S. J.

BRAININ, RUBEN: Hebrew publicist and biographer; born in Russia in the last half of the nineteenth century; is now (1902) living in Berlin. At different times Brainin contributed to "Ha-Meliz," "Ha-Ẓefirah," "Ha-Maggid," and "Ha-Shiloaḥ." In 1895 he issued a periodical under the title "Mi-Mizraḥ u-Mi-Ma'arab" (From East and West), of which only four numbers appeared.

Brainin is the author of several pamphlets, the most important of which are his sketch of Perez Smolenskin's life and works, Warsaw, 1896; and a translation of M. Lazarus' essay on Jeremiah, Warsaw, 1897. He has also written about one hundred biographical sketches of modern Jewish scholars and writers.

To "Aḥiasaf" Brainin has contributed the following articles: "Ilane Sraḳ" (Barren Trees) (i. 32); "Bar Ḥalafta" (ii. 71); "Dappim Meḳuṭṭa'im" (Loose Leaves) (v. 120). He has also contributed to the same periodical the following biographical sketches: M. Lazarus (iv. 214); M. Güdemann (iv. 219); Theodore Herzl (v. 222); Israel Zangwill (v. 233); and Max Nordau (v. 247).

Bibliography: Lippe, *Bibliographisches Lexicon*, s.v.; M. Schwab, *Répertoire*, part i., s.v.

H. R. I. G. D.

BRAININ, SIMON: Russian physician; born at Riga, Livonia, July 15, 1854. He graduated from the gymnasium of his birthplace; studied medicine at the universities of Dorpat and Berlin; held the position of physician of the Jewish community of Riga; and was one of the directors of the community, the last independent Jewish "kahal" in Russia, until this institution was abolished by the government. He was a member of the committee of the government to investigate the rights of the Jews of the city of Riga, 1885; delegate from the government of Poltava to the rabbinical conference at St. Petersburg, 1892; and a member of the Society for the Promotion of Culture Among the Jews of Russia. In 1895 he emigrated to New York, where he is now (1902) a practising physician, and member of the county medical and German medical societies, of the Harlem Medical Association, and of the New York Historical Society. Brainin is the author of: "Oraḥ la-Ḥayyim," a work on popular medicine, in Hebrew, Wilna, 1883; "Der Aerztliche Führer," Riga, 1885; "Ueber Kefyr," Vienna, 1886; and many articles in various periodicals. H. R.

BRAMBLE: A prickly shrub. The word serves as a translation for two Hebrew terms and a Greek one, all of which, however, should receive other renderings.

(1) "Aṭad" (אטד = the Assyrian "eṭidu") figures in the parable of Jotham. It is the last tree to which the other trees came in quest of a king for themselves (Judges ix. 14, 15). In Ps. lviii. 10 "aṭad" is translated "thorns" (compare Gen. l. 11, "goren ha-aṭad"). The plant is one of the rhamnus group.

(2) "Ḥoaḥ" (חוח) is only once translated "bramble"; elsewhere it is rendered "thorns."

(3) *Βάτος*, out of twelve times that it occurs, is once translated "bramble" (Luke vi. 44). See Thorns and Thistles.

E. C. G. B. L.

BRAMSON, LEO: Russian jurist and writer; born at Kovno April 17, 1869; graduated from the Moscow University as a "candidatus juris." He is a member of the St. Petersburg Pedagogical Society, secretary of the Jewish Colonization Association (St. Petersburg branch), initiator and member of the school committee of the Society for the Promotion of Culture Among the Jews of Russia, of the St. Petersburg Jewish industrial schools, member of the Educational Census, 1895–1900, and of the Imperial Free Economic Society. He was also the delegate of the Society for the Promotion of Culture Among the Jews to the Pan-Russian Exhibition of 1896, and one of the directors of the reorganized Jewish industrial schools of St. Petersburg.

He wrote: "O Razvitii Russkoi Industrii," Moscow, 1896; "V Yuzhnykh Yevreiskikh Koloniakh,"

St. Petersburg, 1894; "K Istorii Pervonachalnavo Obrazovaniya Russkikh Yevreyev," St. Petersburg, 1896; as well as many articles in "Voskhod" (1891–1900) on education and Jewish colonization. He was one of the editors of the "Sistematicheski Ukazatel Russkoi Literatury o Yevreyakh, 1708–1889," St. Petersburg, 1892. H. R.

BRANDAM, FERNANDO ALVAREZ: Marano and physician at Lisbon in the seventeenth century; contemporary of Manuel Fernandez de Villa-Real, who characterizes him as "insigne y illustre ingenio." At the instance of his friend Isaac Fernando Cardoso, he wrote his "Tratado em Defensa del Color Azul," still extant in manuscript, which shows wide scholarship.

Bibliography: Barbosa Machado, *Bibliotecа Lusitania*, ii. 17.

J. M. K.

BRANDEIS, BARUCH JUDAH (HA-LEVI): Bohemian rabbi and author; lived in the second half of the eighteenth and the beginning of the nineteenth century at Prague, where he was assistant rabbi (dayyan). He was the son of Bezaleel Brandeis, rabbi in Jung-Bunzlau, whose work, "Ẓedah-Baruk," he published. Brandeis wrote "Leshon Ḥakamim," Prague, 1815, in two parts, a work intended as a reference-book on regulations governing the reading of the Torah, ḳaddish, burial of the dead, and mourning observances. The book, however, is incomplete and fragmentary, and is written in a heavy, ambiguous style.

Bibliography: Fürst, *Bibl. Jud.* p. 129; Steinschneider, *Cat. Bodl.* col. 799.

L. G. I. Ber.

BRANDEIS, BEZALEEL BEN MOSES (HA-LEVI): Bohemian rabbi and author; died about 1750 at Jung-Bunzlau, where he was district rabbi and director of a Talmudic academy. His father, who was styled "Ḥarif" by his contemporaries, was rabbi at Mayence, Germany. Bezaleel wrote a collection of festival sermons and homiletic explanations on the Pentateuch, a work published at Prague in 1786 by his son, Baruch Judah Brandeis, and entitled "Ẓedah-Baruk."

Bibliography: Steinschneider, *Cat. Bodl.* No. 4590; Benjacob, *Ozar ha-Sefarim*, p. 506; Fürst, *Bibl. Jud.* i. 129; Baruch Judah Brandeis, *Leshon Ḥakamim*, Preface.

L. G. I. Ber.

BRANDEIS, FREDERICK: Musician; born at Vienna July 5, 1832; died at New York May 14, 1899. He studied at the University of Vienna, and received instruction in the piano from Fischhof, Czerny, and Pyrkert, and in composition from Rufinatscha. During the Revolution of 1848 Frederick's father, Emanuel Brandeis (afterward a prominent teacher in New York; died 1873), lost his fortune and emigrated to America. There the son was at once thrown upon his own resources. His talents, however, secured for him the recognition of artists; and he soon received engagements as a pianist, in which capacity he made several tours throughout the country, notably one with William Vincent Wallace, the famous violinist, in 1849.

In about the year 1850 Brandeis settled for a short time in Cleveland, Ohio, but a few years later removed to New York, where he devoted himself assiduously to composition. There, also, he formed the friendship of Julius Schuberth, the well-known publisher, who gave him great encouragement, and sent some of his earlier efforts to Schumann and Spohr, both of whom expressed themselves in highly laudatory terms in regard to the young composer. About this time he played a sonata of his own composition at one of the chamber concerts given by Theodore Thomas. In 1860 he received the appointment of organist at the Church of St. John the Evangelist, and, upon the destruction of that church by fire in 1872, a similar position was offered to him at St. James's Roman Catholic Church, which he held until 1886, from which time until his death he was identified with the Church of St. Peter and St. Paul. Brandeis was also organist of the synagogue Shaaray Tefila (West 44th St.) from 1879 to 1892, and composed six hymns for the synagogal service. He was a member of the Manuscript Society from its inception; and several of his productions were performed under its auspices, among which the song, "Fly Not Thus, My Brow of Snow" (words by Heine), received the prize offered by the society for the best composition.

Brandeis produced 104 works in all, of which the following are generally considered the most popular: song, "My Love Is Like the Red, Red Rose" (words by Burns), a beautiful composition which immediately became popular upon its publication in the early fifties; trio for violin, piano, and cello; funeral march, "Humpty Dumpty," for orchestra (also arranged for piano); "Danse Héroïque," for orchestra; polonaise for piano, op. 52; gavot for piano, op. 53; "The Ring," op. 58, ballad for soli, chorus, and orchestra; the quartets "Sunken Cloister" and "Echoes," op. 64; song, "Wunsch," op. 36; "Observe When Mother Earth Is Dry," drinking-song from "Anacreon."

The religious music composed by Brandeis includes the above-mentioned "Six Hymn-Anthems," op. 85 (quartet or chorus); "Vespers," op. 92, for soli, chorus, and organ; and "Tantum Ergo," op. 63. Among his other works may be mentioned: "Prelude to Maria Stuart," for orchestra (performed by the Manuscript Society); suite for string orchestra; "Sechs Klavierstücke"; and "The Bards," duet for tenor and bass, with orchestral accompaniment. In conjunction with F. de Sola Mendes as librettist, he was writing an oratorio, "Moses in Egypt," when he died.

Bibliography: Riemann, *Musik-Lexikon*, 1900.

S. J. So.

BRANDEIS, MOSES (surnamed Ḥarif = "The Keen Talmudist"): German rabbi and Talmudic teacher; born about 1685; died June 24, 1761, in Mayence. As his surname indicates, he was famous in his time as a Talmudic dialectician, but he left no writings. His father, Jacob Brandeis, was rabbi in Zorek, Russia Minor (perhaps Zaryechye in the province of Poltava; see Walden, "Shem ha-Gedolim he-Ḥadash," i. 61). Moses studied at the yeshibah of Abraham Broda in Prague, and then directed a yeshibah in Fürth, Bavaria, which was supported

by his father-in-law, Gabriel ha-Levi, a rich philanthropist of that place. At the same time he performed the functions of a rabbi at Schnittach, a small place near Fürth. In 1717 he went to Jung-Bunzlau, Bohemia, as chief rabbi, and in 1733 became rabbi of Mayence. Moses was also a cabalist, observing strictly the rules of life laid down by Isaac Luria.

His sons were: Bezaleel Brandeis; Gabriel Brandeis, rabbi in Prague; and Jacob Brandeis, rabbi in Düsseldorf.

Bibliography: Kaufmann, in *Monatsschrift*, xxxvii. 385 *et seq.*; Baruch Judah Brandeis, *Leshon Hakamim*, Preface.

L. G. I. Ber.

BRANDENBURG: Province of Prussia. In documents of the thirteenth century Jews are mentioned as living in the mark of Brandenburg and carrying on commerce there. In Belitz they were accused of having desecrated the host in 1243; and a similar charge caused a persecution at Pritzwalk in 1287. In 1294 the magistrate of Frankfort-on-the-Oder issued an agreement between the butchers and Jews of that city. So many Jews were living at Stendal by 1297 that a special Jews' regulation was issued. The Jews of Spandau are first mentioned in 1307, in a regulation regarding slaughtering issued by the margrave Herrmann; and Jews are similarly mentioned at Brandenburg and Eberswalde in 1315. In 1320 the margravine Agnes transferred to Berlin and Cologne her rights over the Jews in those cities, and in the same year the dukes of Pomerania did the same in regard to Prenzlau. The Jews' tax was regulated at Neu-Ruppin in 1323.

The Jews of the mark were highly favored, and their number was greatly increased under the rule of the Bavarian margraves, especially under Ludwig (1323–51). The latter gave letters of protection to the Jews at Havelberg, Arneburg, Pritzwalk, Seehausen, Werben, and Kyritz in 1334, to those at Salzwedel in 1344, and to those at Perleberg in 1345. In 1346 he granted to the butchers of Strausberg certain privileges in regard to slaughtering among the Jews. In 1348 the margrave enfeoffed a citizen of Luckau with the Jews of Guben, and pledged the Jews of Luckau with him for 150 marks silver. In 1349 the Jews of Berlin, Stendal, Angermünde, and Spandau were severely persecuted by the Flagellants, among whose victims were the rabbis Joseph and Solomon, sons of Rabbi Jacob. The Jews were driven from Königsberg in 1351. Margrave Ludwig pledged the Jews of Müncheberg with the city in 1353; in 1356 he permitted the city of Mittelwalde to receive four Jews; Margrave Otto allowed the city of Rathenow to keep two in 1371. A Jews' street is mentioned at Stendal as early as 1369; Jobst of Moravia presented the site of the former Jews' school at Salzwedel to the Georgeshospital of that city in 1401.

Early Settlements.

The privileges that Margrave Ludwig had granted were confirmed in 1420 by Friedrich I., the first prince of the house of Hohenzollern, at Brandenburg. Conditions changed under his successors. In 1446 all the Jews of the mark were suddenly imprisoned at the command of the elector Friedrich II., and their property was confiscated. In 1509 thirty-eight Jews of Spandau, Brandenburg, and Stendal were accused of having bought a host from a thief of Bernau, and were burned at Berlin; the remainder were expelled from the country. The elector Joachim II. again admitted several Jews in consideration of 400 marks, and 3,000 marks silver paid annually to the mints at Berlin and Stendal respectively for protection. He especially favored the Jew Lippold; but his successor had Lippold executed on the pretense of having poisoned the elector, and again expelled the Jews. In 1671 fifty Jewish families, who were among the emigrants from Wiener-Neustadt, were granted permission to reside in the mark for a space of twenty years by the great elector Friedrich Wilhelm. They were exempted from the poll-tax on the payment of 400 thalers in 1684. In 1685 they numbered eighty-six families; there were 116 families in 1690; and in 1692 they had increased to 177. In 1714 King Friedrich I. issued new regulations for his protected Jews, who by that time had obtained permanent residence.

Under the Hohenzollerns.

In the beginning of the eighteenth century (1703) they were much harassed on the accusation of having reviled the founder of the Christian religion in their prayers. The General Regulations for the Jews ("General Juden-Reglement") of the year 1750 contained a clause to the effect that every protected Jew should take the oath of allegiance. In 1765 the question of increasing the payment for protection was considered. Toward the end of the Seven Years' war, and later, a number of influential and wealthy Jews were granted, free of charges, the same rights as Christian merchants, on account of their services to the state. Frederick the Great used the Jews arbitrarily for his purposes. In 1779 the Jews living in the mark numbered 5,782, of whom 3,409 came from Berlin. In 1899 they numbered 18,394. See also Berlin; Prenzlau; Prussia.

Bibliography: Bresslau, in Steinschneider, *Hebr. Bibl.* xii. 11; Landsberg, *ib.* xxi. 22; idem, in *Monatsschrift*, xxxi. 34; König, *Annalen der Juden in den Preussischen Staaten, Besonders in der Mark Brandenburg*, Berlin, 1790; Salfeld, *Martyrologium*, p. 287; Auerbach, *Das Judenthum und Seine Bekenner*, pp. 185 *et seq.*; Kaufmann, in Berliner's *Magazin*, xviii. 48 *et seq.*

G. A. F.

BRANDES, CARL EDUARD COHEN (generally known as **EDUARD BRANDES**): Danish author and politician; born at Copenhagen, Oct 21, 1847; brother of George Brandes. At the age of eighteen he entered the university of his native city, and at first diligently followed courses in Oriental and comparative philology, devoting himself especially to the study of Persian and Sanskrit. His taste for dramatic art, however, soon got the better of his philological pursuits, and upon graduation from the university he gave himself over entirely to writing, beginning his new career by the translation of two dramas from the Sanskrit. Gradually he developed an intense interest in politics, and while he continued to devote himself with undiminished enthusiasm to dramatic art and criticism, he plunged into an active political life, which resulted in his election in 1880 to the Folkething by the Democrats of Rudkjöbing. About this time

appeared his volume of character-sketches and studies on Danish dramatic art, "Dansk Skuespilkünst," Copenhagen, 1880, followed by a series on foreign dramatic art, "Fremmed Skuespilkünst," *ib.* 1881.

Brandes wrote a number of excellent plays, the chief merit of which lies in the psychological analysis and clever delineation of the characters involved. The following were the most successful of his productions that were performed on the Danish stage: "Lägemidler," 1880; "Gnygende Grund," 1882; "Et Besög," 1882 (a second edition of this play was published in 1884, and was later translated into German by Hoffory, Berlin, 1889); "En Forlovelse," 1884; "Et Brud," 1885; "Kjärlighed," 1887; "Overmagt," 1888; "Under Loven," 1891; "Asgerd" and "Mohammed," 1895; "Primadonna," 1901; besides his dramatization, in 1883, of the Norwegian novel "Garman and Worse" by A. L. Kjelland.

Brandes is also the author of a novel, "En Politiker," 1889, and of a political review, "Fra '85 till '91," 1891, both of them reflecting the same ultraradical opinions that he as a member of the extreme left (opposition) was accustomed to express in the Chamber of Deputies. His openly professed atheism gave rise to a much-discussed incident. Upon the election of Brandes to the Folkething the president of the Chamber deemed it proper to address the new member through the channels of a newspaper, asking him if his religious views stood in the way of his taking the customary oath. Brandes, while indignantly protesting against this intrusion upon the privacy of his personal views, expressed a willingness to comply with the custom. Until December, 1883, he published, in collaboration with Hörup and Berg, the "Morgenbladet," the organ of the democratic party. He was also connected with the publication of the "Nineteenth Century," a review of which his brother Georg was the editor-in-chief from 1874 till 1875. Since Feb. 1902 he has been sole editor of the daily "Politiken."

BIBLIOGRAPHY: G. Vapereau: *Dictionnaire Universel des Contemporains*, Paris, 1893; A. de Gubernatis, *Dictionnaire International des Ecrivains du Jour*, Florence, 1888; C. F. Bricka, *Dansk Biografisk Lexikon*, Copenhagen.

S. A. S. C.

BRANDES, ERNST IMMANUEL COHEN: Danish economist; born at Copenhagen Feb. 1, 1844; died there Aug. 6, 1892. He was a brother of the critic Georg Brandes and of the author Eduard Brandes. His avocation was that of banker, but he retired soon from that pursuit and devoted himself to journalistic work. Articles on banking were written by him in "Politiken," "Tilskueren," and, during the last years of his life, in "Börstidningen," of which last he was the editor. In 1885 he published an extensive work on social questions, entitled, "Samfundsspörgsmaal," published in two parts, of which the first part treats of Malthus' "Essay on Population," and the second of the theory of value and other economic and social questions. This latter part especially is characterized not only by its clear and elegant style, but also by views differing from the current economic ideas and bearing the impress of the author's individuality.

BIBLIOGRAPHY: Salmonsen, *Store Illustrede Konversationsleksikon.*

S. A. M.

BRANDES, GEORG MORRIS COHEN: Danish author and critic; born in Copenhagen, Denmark, Feb. 4, 1842. He graduated in 1859, and for a short time studied law, but soon determined to devote his life to literature and philosophy. Brandes gained the university gold medal for his essay "The Idea of Fate Among the Ancients," in 1863; and the next year he took the degree of "candidatus magisterii." He spent the years 1866-67 in Paris, and was in Germany during 1868. From 1865 onward he had been in the midst of the conflict that raged around the burning questions of the day raised by Sören Kierkegaard and the Neo-Hegelians. Brandes entered into a three-cornered controversy between Bishop Martensen representing orthodoxy as against Rasmus Nielsen with his attempted harmonization of science and faith, and Bröchner on the side of science and philosophy. Brandes sided with Bröchner, whom he called his master, and expressed himself in a pamphlet entitled "The Dualism in Modern Philosophy" (1866). The authorship is Brandes', but the ideas in it are not his own only, but also those of a group of younger men, who had chosen him as their spokesman. The pamphlet reveals Brandes as a declared advocate of free thought and as a radical opponent of the current thoughts of the day; it maintains the impossibility of squaring orthodoxy with science and philosophy, and shows the trend of Brandes' future work.

Georg Brandes.

The Martensen-Nielsen-Bröchner Controversy.

In esthetics he did not attain self-consciousness so quickly. For many years he could not liberate himself from the ruling esthetic ideas of the day—those of F. W. Hegel and P. A. Heiberg, H. Hertz, and Hostrup. Here it was French poetry and criticism that brought him freedom and clearness of thought. His practical philosophy, which was utilitarian and naturalistic, came from John Stuart Mill, whom he knew personally and greatly admired, and from positivism. His method of literary criticism he got from Hippolyte Taine; but its color is a reflex from Musset, Merimée, and St. Beuve.

Studies, controversies, and natural growth brought Brandes maturity; and in 1870 he took his Ph.D. degree, his thesis being "The French Esthetics of Our Day—An Essay on Taine." He left Denmark immediately after and spent 1870-71 abroad, visiting Taine, Mill, and Renan. When he returned in the fall of 1871 he was a mature thinker, a realist, and a literary revolutionist, entirely free from theological ethics, metaphysics, and romantic notions in esthetics. But Brandes was and is more than a radical. That he is a reformer in the best sense is

proved by his constant demand for truth, by the evolution of his genius, and by his strong personality. His history has proved the need of just such a person in the Danish community and in the north in general.

In the autumn of 1871 he began his famous series of lectures, "Main Currents in Nineteenth-Century Literature." Brandes talks much about foreign literature, but aims always at the Danish; charging it justly as being childish, insignificant, and disconnected with universal literature. As reasons for the decay, he points frequently to the political degradation of the country, and shows how it has stood still outside the main currents of civilization and has failed in originality. The charge of lack of originality is not quite correct. Brandes fails altogether to recognize the value of the revival of the Old Norse, as that, for instance, was brought about by Öhlenschläger and Grundtvig. He ridicules the prevailing German and Thorvaldsen ideas of antiquity, the northern family life and sex prudery, the state church, and he defines all things as mere products of climate, time, and race. But he also shows how completely modern life has broken with orthodoxy and romanticism. He fights for "free thought in research, and full sway of the human in art."

His "Main Currents."

Altogether, the lectures were a bold presentation of French radical realism in all its strength and weakness. They aroused an enormous opposition from among the orthodox and reactionary, but gave Brandes a large following, especially of younger students and academic citizens, who understood the necessity of turning their thoughts into the universal currents. Brandes defended himself brilliantly in special pamphlets and in "Nyt Dansk Maanedskrift," which he edited together with Vilhelm Möller, and later in "Det Nittende Aarhundrede," which he, together with his brother Eduard, edited from 1874 to 1877. Brandes represents the introduction of the scientific method into the study of literature, and the exclusion of the then current so-called moral and esthetic standards represented by the Church, narrow-minded lawgivers, social conventionality, and political trammels. Though the lectures suffered considerably from loose statements, false views, and misrepresentations of historic facts, and though Brandes was not always true to his own genius, they nevertheless made him the father of modern Danish literary and art criticism, and carried his influence throughout the entire north.

In 1877 Brandes published a literary characteristic of "Sören Kierkegaard" and a masterly psychological treatise on "Danish Poets." In the same year he left Denmark and settled in Berlin. For the time being he had become tired of polemics, and was chagrined because the university had refused him the chair in esthetics, left vacant by the death of Hauch. His farewell was an ovation and a triumph. In Berlin Brandes was considered "a German of the Germans," and he put himself in perfect rapport with German "Kultur." He contributed to the magazines, wrote several monographs, such as "Lassalle" (1877) and "Disraeli" (1880), and edited a German edition of his "Main Currents."

Considered "a German of the Germans."

In 1882 he returned to Denmark on the invitation of friends who had provided funds for a professorship for him. Conditions proved favorable, and he saw the seed he had sown in literature, art, and politics bearing good fruit. In fact, Danish politics had assumed a character in perfect harmony with his teachings, which result must be ascribed largely to his own influence and to that of his brother Eduard. But Brandes himself was a different person. He was as fiery and many-sided as before, but he paid more attention to the personality of his subjects than formerly, and tried less to represent them as results of the natural environment. The new views appear in lectures delivered at the university and published under the title "Young Germany" (1890); in books like "Modern Representative Men" (1883); "Ludvig Holberg" (1884); "Impressions of Russia" (1888); "Impressions of Poland" (1888); and several collections of essays of the same period. In all these studies can be seen how the influence of Mill and Taine has vanished, and how Brandes' independent study of Lassalle, Renan, Goncourt, Nietzsche, and others has transformed him and created in his mind an appreciation of personality previously entirely lacking. In opposition to the views of the day, he proclaims himself an aristocrat, and he reveals a wider and sounder view of esthetics. The natural result of these changed views was a conflict with several of his former adherents and friends. Thus, in 1885 he became involved, on the question of marriage, in a polemical fight with the author of "A View of Life Founded on Love," a pupil of Mill and Spencer. In 1887 he was engaged in a similar conflict with Björnson; and in 1889 he disputed with Höffding about Nietzsche.

Proclaims Himself an Aristocrat.

Brandes has written a large work on Shakespeare, which is translated into many languages, and is still (1902) a contributor to the magazines, and his subjects are most varied. In all his articles he presents new and genial views. He is more careful than in younger days, when he often gave his enemies opportunity to attack him on account of second-hand information and defective memory.

The best estimate of Brandes can be formed from the numerous congratulations that came to him on his sixtieth birthday (Feb. 4, 1902), in which he was characterized as "a genial polemic," an "insurrectionist par excellence," and one who had "given us freedom to build upon, fresh courage to breathe, and a light to lighten for us."

By the will of the late Consul Albert Berendsen a fund was bequeathed for a prize essay on "The Significance of Georg Brandes in Danish Society and Spiritual Life." By royal "patent conferring rank" of May 7, 1902, Brandes was made professor, a title which gives him precedence and is a victory for him of unusual importance.

S. C. H. B.

BRANDES, LUDVIG ISRAEL: Danish physician; born in Copenhagen Oct. 26, 1821; died

there Sept. 17, 1894. In 1839 he entered the University of Copenhagen, and was graduated in medicine in 1845. After having spent some time in foreign countries, he studied for two years at the hospitals of Copenhagen, chiefly at the Almindelig Hospital, and in 1848 became assistant surgeon during the insurrection in Sleswick-Holstein. The same year he took the degree of licentiate, and in 1850 that of M.D. at the University of Copenhagen. Subsequently he became assistant physician at the Almindelig Hospital, and later at the Frederiks Hospital, and for some years practised medicine in Copenhagen, being also district physician. In 1863 he was appointed chief physician in the first division of the Almindelig Hospital, and in 1869 received the title of professor.

Brandes showed the greatest energy in philanthropic work. He was especially instrumental in founding, in 1859, the Kjöbenhavns Sygehjem, a home for incurables and the aged of both sexes in Copenhagen, and was its medical director for a number of years. He also founded a society for seamstresses, which, in addition to giving relief, provided for the intellectual improvement of its members. He was for five years trustee of the Jewish congregation of Copenhagen.

From 1873 Brandes endeavored, by means of classes and lectures, to improve nursing both in the hospitals and privately. Whereas formerly only women in the lower ranks of life had been employed as hospital nurses, Brandes induced those of the upper classes to take up the work. His paper on the use and abuse of alcoholic beverages, published in 1877, has made the restriction of their abuse a leading question.

The most important of Brandes' scientific works is his handbook on internal diseases, "Haandbog i Sygdomsloren," 4 vols., Copenhagen, 1859–66.

Bibliography: Bricka, *Dansk Biografisk Lexikon*, s.v.

S. A. M.

BRANDÈS, MARTHE (Marthe-Joséphine Brunschwig): French actress; born in Paris Jan. 31, 1862. She first studied design, sculpture, and music, and, finally, the drama. Successful in private theatricals, she entered the Paris Conservatoire and studied under Gustave Worms. In 1882–83 she won prizes; and Alexandre Dumas *fils* was so struck by her histrionic talent that he engaged her for the Théâtre du Vaudeville. From the first (1884), through her interpretation of *Diane de Lys*, Brandès became a favorite actress with the Parisian public. As *Georgette* in Sardou's play, in the "Renée" of M. W. Busnach (1887), and in Moreau's "Gerfant," she obtained distinguished successes as a comédienne.

Brandès' first appearance at the Comédie Française (Sept. 27, 1887) was in the part of *Francine de Riverolles* in Dumas the younger's "Francillon." She excelled also in classical parts, such as in "Andromaque" and "Iphigénie en Aulide," and especially in "Princesse Georges" (Feb. 27, 1888), Fr. Coppée's "Passant," and Dumas the elder's "Henri III. et sa Cour" (Jan. 5, 1889).

Returning to the Vaudeville in 1890, Brandès recreated many parts, and gained splendid triumphs in "Liliane" (Feb. 24, 1891), in Jules Lemaître's "Révoltée" (April, 1891), as *Hélène Rousseau* in Ibsen's "Hedda Gabler," and in Paul Hervieu's "Les Paroles Restent." On Nov. 17, 1892, she went back to the Théâtre Français.

Henceforth Miss Brandès became the interpreter par excellence of the plays of Dumas the younger and Paul Hervieu. She excelled in the portrayal of the modern woman of the world, self-willed and nervous. De Curel's "L'Amour Brode" and Parodi's "Reine Juana" (1893) won for her an individual position as an actress. Her great successes were in Pailleron's "Cabotins" (1894) and Hervieu's "Les Tenailles" (Sept. 28, 1895). She was elected a "sociétaire" in 1896, despite some slight opposition. Her powers as an actress were further developed in these years. She played in Meilhac's "Grosse Fortune," Lavedan's "Catherine" (1898), and in most of the stock plays of the Comédie (*e.g.*, Hugo's "Ruy Blas" and "Hernani," Molière's "Tartuffe," Emile Augier's "L'Aventurière," and Beaumarchais's "Le Mariage de Figaro").

S. E. A.

BRANDES, MORDECAI BEN ELIEZER: German Talmudist; lived at Frankfort-on-the-Main in the middle of the eighteenth century. Engaged by the Jewish community as "porsher" (פרש, one who extracts from a slaughtered beast those sinews that are proscribed as food), he published on this subject a valuable work (Frankfort-on-the-Main, 1750); and was also the author of the works: "Zikron Ma'aseh" (A Memento of the Affair), reconciliatory advice to dissenting parties in the congregation of Frankfort-on-the-Main (*ib.* 1753); and "Zikron Teru'ah" (Memorial of the Trumpet), directions in regard to blowing the shofar.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 157; Roest, *Cat. Rosenthal. Bibl.* i. 238.

K. I. Br.

BRANDON, BENJAMIN RAPHAEL DIAS: Dutch Talmudist and Hebrew author; died about 1750 at Amsterdam, where he was cantor. He wrote: "Orot ha-Miẓwot" (Lights of the Precepts), on the purpose of the Biblical and the Talmudic precepts (Amsterdam, 1753); and "'Emek Binyamin" (Valley of Benjamin), on halakic problems suggested by his friends in Amsterdam (*ib.* 1753). In very sharp contrast to the pure and simple language of his works is their content. For instance, the use of wine at "ḳiddush" and "habdalah" is to Brandon a proof that, as wine is a product of much skilled labor, so the world is not an original essence, but the work of a master ("Orot ha-Miẓwot," 9b). Brandon wrote also "Keter Torah" (Crown of the Torah), a poem on the marriage of the Hebrew poet David Franco-Mendez of Amsterdam.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4547; Fürst, *Bibl. Jud.* i. 129.

L. G. I. Ber.

BRANDON, JACOB EMILE ÉDOUARD: French genre painter; born at Paris July 3, 1831. A pupil of Picot, Montfort, and Corot, he entered the Ecole des Beaux Arts in that city April 5, 1849. Upon his graduation from that institution he at once assiduously devoted himself to the practise of his art.

Among the principal works exhibited by Brandon in the Salon have been: "La Canonisation de Sainte Brigitte" (1861); "La Jettatura di Borgo San Spirito" (1861); "La Dernière Messe de Sainte Brigitte" (1863); "La Charité de Sainte Brigitte" (1863), a design in encaustic for the oratory of the Church of St. Bridget at Rome; "Le Dimanche de la Plèbe Romaine au Transtévère" (1865; medal), a water-color; "Le Baiser de la Mère de Moïse" (1866); "Le Sermon du Daian Cardozo à la Synagogue d'Amsterdam, le 22 Juil. 1866" (1867; medal); "Les Fils de M. Octave Feuillet," portraits (1869); "La Leçon de Talmud" (1869); "Le Sabbat" (1870).

Brandon, who did not exhibit so frequently after 1870, is represented at the Museum of Lille by the pictures "The Improviser" and "A Scene in the Campagna." These, in common with his other genre pictures, are characterized by great fidelity to nature, and a powerful, vivid, though somewhat heavy coloring.

Bibliography: Bellier de la Chavignerie, *Dictionnaire Général des Artistes de l'Ecole Française*; Seubert, *Allgemeines Künstler Lexikon*; *La Grande Encyclopédie*.

S. J. So.

BRANDON, JULES BENJAMIN: French officer and scion of an ancient Sephardic family that went to France from Spain after the exodus of 1492; born Sept. 24, 1833, at Paris; died May 22, 1871. After studying at the Collège St. Barbe, he went to the Ecole Polytechnique in 1853, and entered the artillery. He married, in Aug., 1866, the eldest daughter of Colonel Salvador, nephew of the Jewish historian Joseph Salvador. At the outbreak of the Franco-Prussian war (1870) Brandon, who was then instructor (with the rank of captain) at the Ecole Polytechnique, immediately requested to be transferred to active service. He joined the army, was made a prisoner at Sedan, and was sent to Germany, his wife following him. As soon as the armistice was signed, and he received news of the events of the eighteenth of March and of the proclamation of the Commune, Brandon was one of the first to avail himself of the permission granted to the officers to return to France. He hastened to offer his services to the leaders of the army of Versailles. Though the troops at that time were disorganized, he rapidly reformed his battery; but on entering Paris, May 22, 1871, he was killed by a stray ball fired from a window. General Berkheim placed the name of Brandon, as one of the best and bravest officers of the second army corps, at the head of the list of captains to be read at daily roll-call, in order that this tribute should be "a title of glory that will be preserved in his family."

S. M. Bl.

BRANDSTÄDTER, MORDECAI DAVID: Galician novelist; born Feb. 14, 1844, in Brzesko, Galicia. He received a good Talmudical education, and after his marriage (at the early age of fourteen) settled in the home of his wife's parents in Tarnow, pursuing his rabbinical studies for about six years longer. During that time he also became acquainted with Neo-Hebraic and German literature. At the age of twenty he established himself in business in Tarnow, and is now (1902) one of the most prominent manufacturers in the district.

Brandstädter's first attempt at literature was the translation into Hebrew of L. Philippson's pamphlet, "Haben die Juden Wirklich Jesum Gekreuzigt?" (Berlin, 1865), which was published in the Hebrew periodical "Ha-Ibri" in Brody. But his real literary activity began at the time he visited Vienna in 1869 and there made the acquaintance of P. Smolenskin, who had just started his monthly, "Ha-Shaḥar." Smolenskin recognized Brandstädter's talent and encouraged him to write novels. The first sketch from his pen, "Eliyahu ha-Nabi" (The Prophet Elijah), appeared in No. 1 of "Ha-Shaḥar," and was soon after translated into Polish and published in the "Israelita" of Warsaw. "Mordecai Kisovitz" (the story of the life of a Galician Jew) appeared in the second issue of the same paper, and was later translated into Russian and English. "Reshit Madon" (The Beginning of a Quarrel), describing the life of the quasi-enlightened Jews of Galicia, appeared the same year, and "Ha-Niflaot me-'Ir Zidutschub" (The Wonders of the City of Zidutschub) came out in No. 3 of the same periodical. About half a dozen more short stories were subsequently published in "Ha-Shaḥar" and "Ha-Meliẓ." Some of them went through several editions in book form, and several were translated into German and other languages. His collected novels, "Kol Sippure," in two volumes, containing ten short stories in prose and three in verse, were published in Cracow, 1890–91. He has also written several short stories since that time.

Brandstädter displays remarkable skill in telling simple humorous stories, and in mercilessly exposing the weaknesses of the fanatical Ḥasidim, on the one hand, and of the conceited progressive aristocracy, on the other.

Bibliography: Jos. Klausner, *Novo-Yevreiskaya Literatura xix. Vycka*, p. 49, Warsaw, 1900; *Sefer Zikkaron* (Book of Memorial), p. 10, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.*, p. 38.

S. P. Wi.

BRANN, MARCUS: German historian; born in Rawitsch July 9, 1849; son of Rabbi Solomon Brann. He studied at the University of Breslau, attending at the same time the rabbinical seminary of that city, and was graduated from the university in 1873 and from the seminary in 1875. Subsequently he acted as rabbi and teacher in various places until 1891, when, on the death of Professor Graetz, he was called to the chair of history and Biblical exegesis in the Breslau Jewish theological seminary.

Brann has written: "De Herodis Magni Filiis, Patrem in Imperio Secutis" (part i., Breslau, 1873) —his doctoral dissertation, of which the second part appeared in German under the title, "Die Söhne des Herodes" (1873); "Geschichte der Gesellschaft der Brüder [Ḥebrah Ḳaddishah] in Breslau," 1880; "Geschichte der Juden und Ihrer Literatur," a text-book of Jewish history (vol. i. 1893, 2d ed. 1896; vol. ii. 1894, 2d ed. 1899); "Geschichte des Rabbinats in Schneidemühl," 1894; "Ein Kurzer Gang Durch die Jüdische Geschichte," 1895; "Ein Kurzer Gang Durch die Geschichte der Jüdischen Literatur," 1896; "Lehrbuch der Jüdischen Geschichte" (vol. i. 1900;

vol. ii. 1901; vol. iii, 1902); "Geschichte der Juden in Schlesien," 3 parts, 1895-1901.

Since 1890 Brann has edited a Jewish almanac, "Jahrbuch zur Belehrung und Unterhaltung," and from 1892 until the death of David Kaufmann was joint editor with him of the "Monatsschrift für Geschichte und Wissenschaft des Judenthums," which had been discontinued for several years; since 1899 he is sole editor. In 1900 Brann edited, with F. Rosenthal, a memorial volume in honor of his colleague, "Gedenkbuch zur Erinnerung an David Kaufmann," Breslau, 1900.

S. D.

BRANN, SOLOMON: German rabbi; born in Rawitsch, Nov. 3, 1814. He attended for several years the yeshibah in Lissa, and continued his studies in the Berlin University. In 1839 he was elected a member of the rabbinical board of his native city, where he was a pioneer of German preaching. Since 1853 he has been rabbi at Schneidemühl. Brann has contributed largely to scientific German periodicals, such as "Orient," "Monatsschrift," and "Jüdisches Literaturblatt." His notes on the Talmud Yerushalmi are to be found in the Krotoschin edition of 1866.

S. D.

BRASCH, MORITZ: German philosopher and litterateur; born at Zempelburg, West Prussia, Aug. 18, 1843; died at Leipzig Sept. 14, 1895. He was educated at the universities of Berlin, Greifswald, and Jena, settling at the first-mentioned place on the completion of his studies. Finally he went to Leipsic, where he became (1874–79) the chief editor of Brockhaus' "Konversations-Lexikon."

Brasch ranked high among the modern philosophical essayists of Germany. He published the following works: "Benedictus von Spinoza's System der Philosophie," 1870; "Lichtstrahlen aus Mendelssohn's Schriften nach der Ethica Dargestellt," 1875; "Die Klassiker der Philosophie," 3 vols. 1883–86; "Gesammelte Essays und Charakterköpfe zur Neuern Philosophie und Litteratur," 2 vols. 1885–86; "Philosophie der Gegenwart" (vol. iv. of "Klassiker der Philosophie"), 1887; "Welt- und Lebensanschauung Friedrich Uberwegs," 1888; "Philosophie und Politik: Studien über Lassalle und Johann Jacoby," 1890; "Gesch. der Leipziger Universität von ihrem Ursprung bis zur Gegenwart," 1890; "Lehrbuch der Gesch. der Philosophie," 2d ed. 1893; "Wesen und Ziele der Ethischen Bewegung," 1894; "Leipziger Philosophen im 19. Jahrhundert—Porträts und Studien," 1894; "Die Facultätenfrage und die Stellung der Philosophie," 1895. He edited: Moses Mendelssohn's "Werke zur Metaphysik, Religionsphilosophie und Aesthetik," 2 vols. 1880, 2d ed. 1881; Uberweg's "Schiller als Philosoph und Historiker," 1885; Schopenhauer's works, 2 vols., 1891; Aristotle's "Politeia" (German transl. with introduction and notes), 1894.

BIBLIOGRAPHY: *Leipziger Illustrirte Zeitung*, Aug. 16, 1890; Kobut, *Berühmte Israelitische Männer und Frauen*, part 14, p. 212; De Gubernatis, *Diz. Biog.*

S. E. Ms.

BRASLAW, NAḤMAN. See NAḤMAN B. SIMḤAH OF BRASLAW.

BRASS: A composition of copper and zinc. The application of the word in the Bible is uncertain, as instruments of copper and bronze were often used where brass is mentioned. Copper, bronze, and other metals were known to the Egyptians before the Exodus. In the Old Testament brass is referred to both actually and symbolically. In Ex. xxxviii. 2–8 the altar of burnt offering is overlaid with brass. All the vessels of the altar are made of brass. In Num. xxi. 9 Moses makes a serpent of brass. In I Sam. xvii. 5 Goliath is clad in an armor of brass. In II Sam. viii. 8 King David takes "exceeding much brass" from Betah and Berothai. In I Kings vii. 7 is the reference to Hiram, king of Tyre, "a worker in brass." In II Kings xxv. 13, 14; Jer. lii. 17, brazen vessels and pillars are carried away by the Chaldeans; and in I Chron. xv. 19 the singers, Heman, Asaph, and Ethan, are appointed to sound with "cymbals of brass."

Brass is often referred to symbolically in Hebrew Scripture: Deut. xxviii. 23, "Thy heaven that is over thee shall be brass" (without clouds and rain); Job vi. 12, "Is my flesh brass?" (enduring, insensible); Dan. ii. 32, "Belly and thighs of brass" (expressing brilliancy); Dan. x. 6, "His feet like in color to burnished brass."

E. G. H. T. F. S.

BRATZLAV or **BRASLAVL:** A town in the government of Podolia, Russia, situated on the right bank of the southern Bug. It was founded in the fourteenth century. It was at different times subject to Poland, Lithuania, Russia, and the Tatars. In 1479, when the Tatars conquered and destroyed Bratzlav, more than 600 inhabitants, among them 400 Jews, were slain in one day. In 1551, when it was besieged by the Crimean khan Devlyet Girei, and the entire garrison and a large part of the population fled, the Jews heroically defended the town against the enemy. In 1569, at the time of a religious uprising of the Cossacks, the hetmans Nalivaiko and Kossinski repeatedly attacked the city, plundering and murdering without mercy; the Jews, of course, not being exempted.

But the most terrible year for the Jews was 1648, when the alderman Martin Kalinovski delivered Bratzlav into the hands of Chmielnicki, who seized the town and massacred all the Jews. In 1664 the Russians slaughtered the Poles and Jews of Kamenetz-Podolsk, Miedzybodz, and Bratzlav. When the hetmans Voinaravski and Orlik plotted with the Tatars against Peter the Great, Bratzlav became the scene of horrible cruelties perpetrated upon the Jews. The town has been a place of shelter for the followers of Shabbethai Zebi and other sects, especially the Frankists and the Hasidim.

In the town of Bratzlav in 1895 the Jews numbered 2,460, or 39.2 per cent of the total population; and in the district of that name there were 31,000, or about 15 per cent of the total population. They have a synagogue and six houses of prayer in the town.

BIBLIOGRAPHY: Shalom-'Alekem, in *Yiddische Volksbibliothek*, i. 416–418, Kiev, 1888; *Entziklopedicheski Slovar*, iv., St. Petersburg, 1895; *Regesty i Nadpisi*, i. 464, St. Petersburg, 1899.

H. R.

BRAUDES, REUBEN ASHER: Hebrew novelist and journalist; born at Wilna, Russia, 1851; died in Vienna Oct. 18, 1902. Educated on the usual Talmudical lines, he came early under the influence of the Maskilim.

In 1868 Braudes became a contributor to "Ha-Lebanon" (הלבנון), a Hebrew weekly published by Brill in Mayence, and for several years he devoted his pen to topics of the day and to criticism.

It was as a novelist, however, that he was to make a mark in Hebrew literature. In 1874 he published in "The Dawn" (השחר), a monthly edited by Smolenskin at Vienna, his first story, entitled "The Mysteries of the Zephaniah Family" (מסתרי בית צפניה), a tale of great promise from its style and vivid descriptions. The next year appeared his second novel, "The Repentant" (מורה ועזוב), which was followed by one entitled "Religion and Life" הדת והחיים), treating of Jewish life. This remarkable work was published in "The Morning Light" (חבקר אור), issued by Gottlober at Lemberg in 1875.

Another novel of great merit, "The Two Extremes" (שתי הקצוות), appeared in Lemberg in 1885. In this book Braudes pictures in vivid colors the Orthodox and Reformed camps in modern Israel.

In 1882, at the time of the anti-Semitic riots in Russia, Braudes plunged into the Zionist movement and became one of its foremost advocates. To foster this idea he went to Rumania, and began the publication at Bucharest of "Yehudit," a weekly in Judæo-German. At the end of two years, however, Braudes was expelled from the country.

In 1891 he went to Cracow, Galicia, and started a weekly in Hebrew, "The Time" (הזמן). This paper existed for nine months, when, for lack of funds, its publication was suspended. Nothing of importance from Braude's pen appeared in recent years.

L. G. M. Ra.

BRAUDO, ALEXANDER: Russian author; born in 1864. From 1889 until 1892 he was reviewer of literature on Russian history for the "Jahresbericht der Geschichtswissenschaft" and the "Istoricheskoye Obozrenie," published by the University of St. Petersburg; he translated sources for Russian history, as Grevenbruch's "Tragœdia Moscovitica," 1606 (history of the false Dmitri); and Neuville's "Relation Curieuse," 1689 (history of the riot of the Stryeltzy). He wrote a number of articles in "Russki Bibliograficheski Slovar," published by the Historical Society of the University of St. Petersburg, and a series of reviews in the "Zhurnal Ministerstva Narodnavo Prosvyeshcheniya." In the "Voskhod" for 1896 there appeared his reviews of the works of Bershadski on the history of the Jews. While secretary of the Society for the Promotion of Education Among the Jews of Russia, he succeeded in directing the activity of that organization toward the encouragement and development of elementary education among the Jews. At present he is a member of the advisory board of the Jewish Colonization Association.

H. R. S. J.

BRAUN, JOSEF: Austrian journalist, dramatist, and librettist; born at Budapest, May 5, 1840. Braun was educated for the profession of medicine at the University of Vienna, but abandoned his medical studies in 1860 to join the editorial staff of Isidor Heller's "Fortschritt," on which he was trusted with Hungarian affairs. Next he joined the staffs of the "Wanderer," "Morgenpost" (as editor-in-chief), "Debatte," and in 1869 the "Tagespresse." From 1869 to 1870 he managed the humoristic illustrated paper "Der Floh"; in 1871 he founded the "Bombe," which he sold to establish, in 1881, the "Wiener Caricaturen." Among his works are: "Emporkömmlinge," a romance, published in 1874 in the "Bombe"; "Lustige Weiber von Wien," 1881; and the following plays and libretti: "Flotte Bursche," 1861 (music by Suppé); "Die Pagen von Versailles," 1862; "Die Keusche Diana," 1864 (the first opera composed by Millöcker); "Carneval in Rom," 1877 (music by Johann Strauss); "Hector in der Tinte"; "Bibiana und Leodegar"; "In den Flitterwochen"; and "Während der Quadrille."

Bibliography: Eisenberg, *Das Geistige Wien*, p. 51.

S. E. Ms.

BRAUN, SOLOMON: French lieutenant of artillery; born at Paris, 1868; died in Togbao, Sudan, in 1899. His father, a poor pedler, observing Solomon's capacity for learning, made the greatest sacrifices to give him a good education. Solomon successfully passed the competitive examination for the Ecole Polytechnique, whence he graduated as lieutenant of artillery. In 1897 he obtained permission from the minister of war to join the perilous expedition for the exploration of Lake Tchad under Major Bretonnet. The expedition was surprised, and every member slaughtered by the Tuaregs.

Bibliography: *Archives Israélites*, Feb. 13, 1899.

S. I. Br.

BRAUNSCHWEIG (BRUNSCHWIG), ABRAHAM B. ELIEZER: Reviser of the rabbinical Bible published by the printer König of Basel in 1619; and assistant to Johannes Buxtorf, both the father and the son. At the request of Buxtorf, senior, Braunschweig was permitted to settle at Basel. Upon the circumcision of a son, in 1619, at which several Jews were present, he was fined 400 fs., König and Buxtorf 100 fs. each, and all the Jews who had been present at the celebration were imprisoned for some days. Braunschweig lived later at Lengnau (Aargau) and in Zurich, and attended the fair at Zurzach. He traded in Hebrew books, which he obtained on his journeys through Alsace. In the correspondence between Johannes Hottinger of Zurich and Johannes Buxtorf of Basel, Braunschweig took an important part. He was still living in 1644. Whether he was related to Joseph ben Jacob Braunschweig, whose name appears on the title-page of "Sod ha-Neshamah," printed at Basel in 1608, is not known.

Bibliography: Preface and colophon to Braunschweig's rabbinical Bible; *Rev. Et. Juives*, viii. 77 *et seq.*; Zunz, *S. P.* p. 341.

G. M. K.

BRAUNSCHWEIG, JACOB ELIEZER: German rabbi and Talmudic author of the seventeenth and the eighteenth century; died in Vienna April 16, 1729. Of his life very little is known. He was rabbi at first in Kanitz, province of Moravia, Austria, and subsequently in Vienna, where he

found a Mæcenas in Samson Wertheimer, who engaged him as his chaplain, because the Jews of Vienna were not permitted to engage a rabbi. Braunschweig wrote: "Siaḥ 'Abde Abot" (The Language of the Servants of the Fathers), a concordance to the Talmud and the Midrashim; "Ṭa'ame ha-Torah" (The Reasons of the Law), an exegetical work on the Pentateuch; "Sefer Sekar we-'Onesh" (The Book of Reward and Punishment), which seems to have been an index of all Talmudic passages bearing on divine retribution; "Gematriot u-Periferaot la-Ḥokmah" (The Gematria and Peripheries of Wisdom), a cabalistic work on the Pentateuch; and Gematriot on the Torah, both exegetical and cabalistic, being an index of all Talmudic rabbinical interpretations of the Pentateuch. None of his works was published, and, as far as known, only the first-mentioned is extant in manuscript. It is in the Berlin Library, and has been wrongly ascribed by Steinschneider to Lazar Fried, rabbi at Kanitz. Braunschweig's family later adopted the name "Deutsch"; and one of his descendants is Gotthard Deutsch of Cincinnati.

Bibliography: Kaufmann, *Samson Wertheimer*, Vienna, 1888; Steinschneider, *Katalog der Berliner Handschriften*; Graeber, *Ozar ha-Sifrut*, ii. 83; *Deborah*, 1902, pp. 68 *et seq.*

D.

BRAUNSCHWEIG, MOSES BEN MORDECAI: Polish Talmudist; lived about the middle of the sixteenth century at Cracow. He wrote a commentary on Jacob Weil's widely known codex on the slaughtering of animals and the inspection of slaughtered animals ("Hilkot Sheḥiṭot u-Bediḳot"). The commentary, which was printed with Weil's text under the title "Tiḳḳune Zebaḥ" (Prague, 1604), consists of several sections having special subtitles.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 1260, 1785.

L. G. I. Ber.

BRAVERY. See Courage.

BRAVO, ABRAHAM: A financier living in London in 1710. He was a descendant of a Spanish-Portuguese family, and one of the earliest Anglo-Jewish poets. Bravo eulogized in English verse the work, "Espejo Fiel de Vidas" (London, 1720), written by his friend Daniel Israel Lopez Laguna, the Spanish-Jewish translator of psalms.

Another Abraham Bravo, undoubtedly a kinsman of the foregoing, lived in Jamaica in 1773. Benjamin and David Bravo, who went from London to Jamaica, were naturalized there in 1740.

Bibliography: *Publications of American Jew. Hist. Soc.* v. 3, 111; vi. 155; *Jewish Quarterly Review*, xi. 572 *et seq.*

J. M. K.

BRAY-SUR-SEINE: Small town situated between Provins and Montereau, in the department of Seine-et-Marne; belonged formerly to Champagne. In the twelfth century it had an important Jewish community, including such rabbis as Jacob the Tosafist, and R. Isaac. Several commentators were born here: R. Matathia, Phinehas, and Menahem (it is possible that the latter two are identical); and there were also some very rich Jews in the city.

An Israelite having been assassinated in 1191 by a subject of the king of France, his coreligionists obtained permission of the countess Blanche of Champagne to hang the murderer, and in commemoration of the hanging of Haman they selected the day of Purim. According to Christian reports, they tied the hands of the murderer behind his back, and after having placed a crown of thorns upon his head, led him through the city, beating him with a stick. Philip Augustus, king of France, taking advantage, perhaps, of the fact that the Christian was his subject invaded the domain of the countess of Champagne, placed guards at the gates of the castle of Bray, and seized the Jews and burned more than eighty of them at the stake, among whom were the rabbis Jacob and Isaac aforementioned. According to a contemporary, R. Ephraim of Bonn, the attempt had first been made to convert them to Christianity. Only children under thirteen years old escaped the persecution.

This massacre did not put an end to the community, however, for documents show that there were still some Jews in the city in the twelfth century. Among the best known may be mentioned Matathia or Eliab, son of R. Isaac, who died in 1191; Deodatus or (Dieudonné) and Hély, bankers, who were at the Petit Châtelet in Paris in 1204–6, and in 1221 at Provins. In that year Thibaut IV., count of Champagne, was in their debt. All traces of this community have been lost since the fourteenth century. No Jews live there to-day.

Bibliography: Rigord, *Histoire de Philippe-Auguste*; Ephraim of Bonn, in *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, p. 70; Gross, *Gallia Judaica*, p. 123.

G. I. L.

BRAZEN SEA.—Biblical Data: The brazen laver of the Mosaic ritual; made by Solomon out of bronze captured by David at Tibhath and Chun, cities of Hadarezer (I Chron. xviii. 8). It served the same purpose for the officiating priests of Solomon's Temple as did the laver for those officers at the tabernacle. The dimensions of the sea (I Kings vii. 23–26) were as follows: height, 5 cubits; circumference, 30 cubits (consequently it was about 10 cubits in diameter); and a handbreadth in thickness. It was capable of holding 2,000 "baths"; on the smallest calculation, about 17,000 gallons. "Under the brim of it round about there were knops which did compass it, for ten cubits compassing the sea round about; the knops were in two rows, cast when it was cast" (*ib.* 24). This great brazen vessel was set on the backs of twelve brazen oxen; three of them facing each cardinal point, and all of them facing outward; see illustration, p. 358.

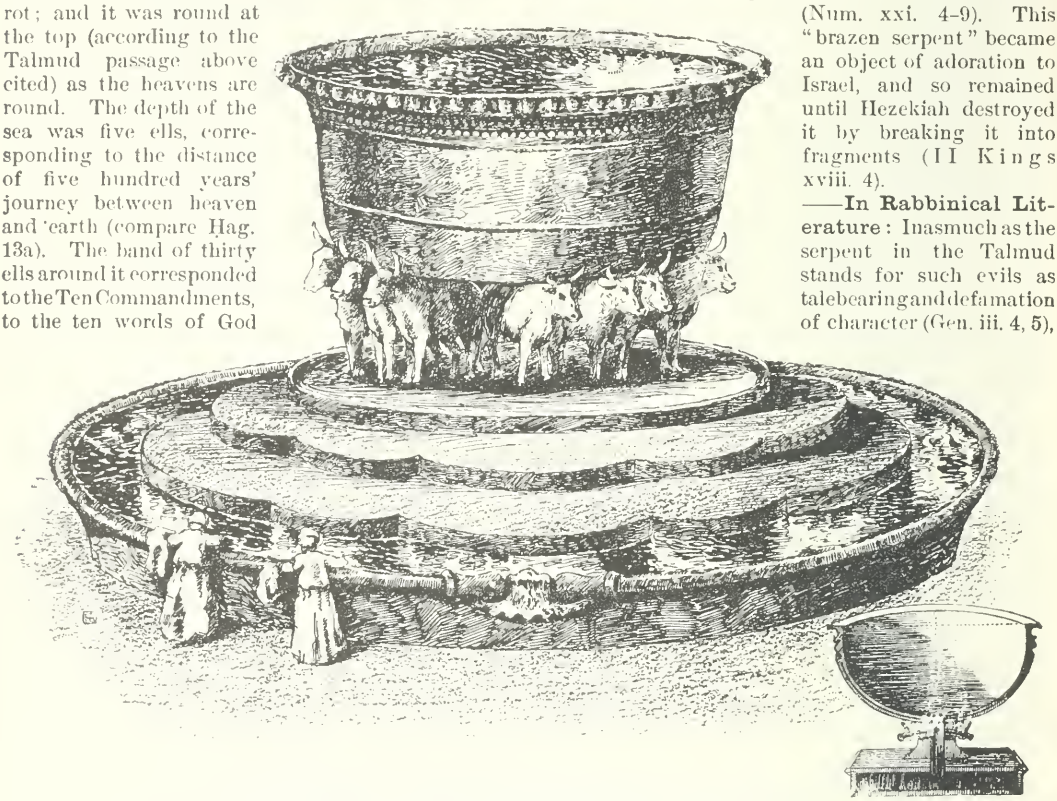
The humiliation of Ahaz before Tiglath-pileser III. and his desecration of the Temple and all sacred things led him to take this sea down from its position on the oxen, and to set it upon a pavement of stone (II Kings xvi. 17). It was finally (II Kings xxv. 13) broken into pieces at the capture of Jerusalem by the Chaldeans, and the material was carried to Babylon.

Bibliography: Nowack, *Lehrbuch der Hebräischen Archäologie*, 1894, ii. 42; Benzinger, *Arch.* 1894, p. 252.

J. JR. I. M. P.

—In Rabbinical Literature: The laver contained water sufficient for 150 ritual baths ("miḳwaot"), if forty seahs be taken as the legal measure

of such bath. The laver was not entirely round, as might be inferred from Scripture (I Kings vii. 23): the upper two-fifths were round; but the lower three were square ('Er. 14a, b). The symbolism of the brazen sea is described in detail in the Midrash Tadshe. The sea represented the world; the ten ells of diameter corresponded to the ten Sefirot; and it was round at the top (according to the Talmud passage above cited) as the heavens are round. The depth of the sea was five ells, corresponding to the distance of five hundred years' journey between heaven and earth (compare Ḥag. 13a). The band of thirty ells around it corresponded to the Ten Commandments, to the ten words of God



The Brazen Sea of Solomon's Temple.—With View of Section.
(Restored according to Calmet.)

at the creation of the world, and to the ten Sefirot: for the world can exist only when the Ten Commandments are observed; and the ten Sefirot as well as the ten words of God were the instruments of the Creation. The two rows of colocynths (knops) below the rim were symbolic of the sun and the moon, while the twelve oxen on which the sea rested represented the zodiac ("mazzalot"). It contained 2,000 baths (cubic measures), for the world will sustain him who keeps the Torah, which was created 2,000 years before the world (Midrash Tadshe ii., ed. Epstein, in "Mi-Ḳadmoniyot ha-Yehudim," xvi., xvii.; Yalḳ., Kings, 185).

J. SR. L. G.

BRAZEN SERPENT (נחשתן). — **Biblical Data:** An image set up by Moses which is said to have healed those who looked upon it. When the people of Israel, near the close of the desert wanderings, were marching southward to go around Edom to the east of Palestine, they murmured against God and against Moses. As a punishment "fiery serpents" (compare Isa. xiv. 29; xxx. 6) of the region were sent against them, and very many died of their poisonous bites. On their showing repentance Moses was bidden to put upon a lofty pole an image in bronze of such a serpent, which, according to II Kings xviii. 4, was known as "neḥushtan." The sufferers, when they looked upon the image from any part of the camp, were healed of their sickness (Num. xxi. 4–9). This "brazen serpent" became an object of adoration to Israel, and so remained until Hezekiah destroyed it by breaking it into fragments (II Kings xviii. 4).

——**In Rabbinical Literature:** Inasmuch as the serpent in the Talmud stands for such evils as talebearing and defamation of character (Gen. iii. 4, 5), the Midrash finds in the plague of the fiery serpents a punishment for sins of the evil tongue (Num. xxi. 5). God said: "Let the serpent who was the first to offend by 'evil tongue' inflict punishment on those who were guilty of the same sin and did not profit by the serpent's example."

One of the complaints in this case was dissatisfaction with the manna. Whereas the manna is believed to have had any taste desired by the person eating it, to the serpent all things had the taste of dust, in accordance with the words: "And dust shalt thou eat all the days of thy life" (Gen. iii. 14). It was very appropriate, therefore, that they who loathed the food which had given any taste desired, should be punished by means of that creature to which everything has the same taste (Tan., ed. Buber, Ḥuḳḳat, xlv. [337]; Midrash R. Num. xix. 22).

The Mishnah does not take literally the words "Every one who was bitten by a serpent would look at the serpent and live," but interprets them symbolically. The people should look up to the God of heaven, for it is not the serpent that either brings to life or puts to death, but it is God (Mish-

nah R. H. 29a). In the course of time, however, the people lost sight of the symbolical meaning and regarded the serpent itself as the seat of the healing power, and they made it an object of worship, so that Hezekiah found it necessary to destroy it (II Kings xviii. 4; see also Ber. 10a).

K. I. Hu.

——**Critical View:** It is not necessary to discuss here the nature of the serpents (see Seraphim) that attacked the pilgrims in the desert; for it is not specifically said that one of these, but merely a "serpent," not further defined, was represented in bronze.

The question of the form of representation is, however, of importance as a matter of religious history. In this narrative ascribed to J and E modern criticism sees an account of the way in which the serpent-worship, surviving till the days of Hezekiah, took its rise. What was its motive? Evidently the serpent in this special cult was regarded as beneficent, as was frequently the case among the Semites generally (compare Animal Worship). But at the same time the serpent was becoming odious, as a type of subtlety and seductiveness (Gen. iii.), and the two conceptions were felt to be inconsistent. The wilderness narrative does justice historically to both of these aspects of serpent nature and the corresponding beliefs. Add to this, that all sorts of image-worship were being discouraged by prophetic influence. In this special instance it was particularly obnoxious to the reforming party in Judah; because Isaiah, who was its main inspiration, had already spiritualized the idea of the "flying serpent" (Isa. vi.), seeing in the "seraphim," or swiftly changing lightning and cloud-shapes of the sky, a mode of the divine self-manifestation similar to that of the Cherubs. The name "neḥushtan" suggests some interesting questions. To judge from the form, the name belongs to an old period of the language, but the explanation of it as a "brazen" object appears to be due to a species of popular etymology, "naḥash" signifying in Hebrew "brass" as well as "serpent." It is likely that neḥushtan as an object used in the ancient Semitic cult was a species of totem-pole, surmounted by the reproduction—perhaps in wood—of a serpent, and was placed before tents or rude dwellings as a means of driving off evil spirits, who were supposed to be lurking everywhere.

Bibliography: Smend, *Alttestamentliche Religion*, p. 470; Baudissin, *Studien zur Semit. Religionsgeschichte*, i. 288 *et seq.*; Wellhausen, *Reste Arabischen Heidenthums*, pp. 137 *et seq.*; Kremer, *Kulturgesch. des Orients*, ii. 257; W. R. Smith, *Religion of the Semites*, 2d ed., p. 133; Nowack, *Hebr. Archäologie*, ii. 24; Benzinger, *Arch.* p. 383; Gunkel, *Schöpfung und Chaos*, pp. 81 *et seq.*, 111 *et seq.*, deals with the serpent-myths generally, as also does Baudissin, *op. cit.* i. 257 *et seq.* See also the commentaries of Cheyne, Delitzsch, Duhm on the passages quoted from Isaiah, and the commentaries of Dillmann and Strack.

J. JR. J. F. McC.

BRAZIER. See Coal.

BRAZIL: The largest of the South American states, extending from lat. 5° N. to 33° 45′ S., long. 35° to 74° W., with an area of 3,209,878 square miles. It was discovered by Vincente Yanez Pinzon in 1499, and independently in 1500 by Pedro Alvarez de Cabral, a Portuguese, whose country claimed the southeastern coast by right of discovery, and made the first permanent settlement in 1531.

The history of the Jews in Brazil begins almost simultaneously with the history of the country itself. As early as 1548 Jews were banished by the Portuguese Inquisition to Brazil, and in the same year it is stated that Portuguese Jews transplanted the sugar-cane from the island of Madeira to Brazil.

The Inquisition was never officially established in Brazil, but it had its agents there from the very start. At an early date mention is made of Neo-Christians or Maranos being sent back from Brazil to Europe to stand trial before the Holy Office. This practise became more frequent after 1580, when Portugal itself came under the dominion of Spain, and the Inquisition became supreme in both countries. The Maranos of the New World were therefore compelled to wear the mask just as they had in the Old.

As early as 1610 mention is made of the physicians of Bahia in Brazil, who are described as being mainly Neo-Christians, and who prescribed pork to lessen the suspicion of the charge of Judaism. Pyrard, the historian, who visited the place in 1610, says that a rumor was then afloat that "the king of Spain desires to establish the Inquisition here, on which account the Jews are greatly frightened." Certain it is, however, that these persons did not openly profess their faith.

These secret Jews, besides acquiring wealth, became very numerous at the beginning of the seventeenth century. They were then among the wealthiest inhabitants, some being worth from 60,000 to 100,000 crusados. "But they were despised by their narrow-minded countrymen, and were in constant danger of losing their property through the agents of the Holy Office" (Southey's "Brazil").

In the second decade of the seventeenth century the Dutch commenced their ambitious schemes for the conquest of Brazil. In connection with some of the earliest intrigues, special mention is made of one Francisco Ribiero, a Portuguese captain who is described as having Jewish relatives in Holland.

The secret Jews welcomed and assisted the Dutch in 1618, particularly as at that time they had good reason to dread the introduction of the Inquisition, which had recently arrested in Oporto almost all merchants of Jewish extraction. Many of the victims were engaged in the Brazilian trade, and the inquisitor-general applied to the government to assist the Holy Office to recover such part of their effects as might be in the hands of their agents in Brazil. Accordingly Don Luiz de Sousa was charged to send home a list of all the Neo-Christians in Brazil, "with the most precise information that can be obtained of their property and places of abode." It was the Dutch war alone that prevented the introduction of the Holy Office. It was at this period particularly that the Neo-Christians of Brazil threw off the mask and appeared as distinctive members of the Jewish faith.

The Dutch relied upon this large Jewish population for assistance when they prepared their plans for the conquest of the country. The Dutch West India Company was formed in 1622 in furtherance of the project, and it is significant that one of the

arguments in favor of the organization was "that the Portuguese themselves—some from their hatred of Castile, others because of their intermarriages with Neo-Christians, and their consequent dread of the Inquisition—would either willingly join or feebly oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

The Dutch and the Jews.

The Dutch were not mistaken. When their fleet was sent against Bahia all necessary information was obtained from the Jews. The city was captured in 1624; and true to the policy mentioned, Willekens, the Dutch commander, at once issued a proclamation offering liberty, free possession of their property, and free enjoyment of their religion to all who would submit. This brought over about 200 Jews, "who exerted themselves to make others follow their example." Unfortunately for the Jews, Bahia was recaptured by the Portuguese in 1625; and though the treaty provided for the safety of other inhabitants, the Neo-Christians who had placed such trust in the Hollanders were abandoned, and five of them were put to death. Many of the Maranos seem to have remained, however; for they are mentioned again in 1630. See Bahia.

The Dutch soon gained another foothold and spread their conquests. The Portuguese city of Recife, or Pernambuco, was captured by the Dutch in 1631; and immediately most of the Jews and Neo-Christians from Bahia and elsewhere removed to that city, although it had a large Jewish population of its own, as it had been principally settled by Jews. The Dutch endeavored to secure colonists, and appealed to Holland for craftsmen of all kinds. Many Portuguese Jews of Holland came to Brazil in response to the call; for now that the country offered them full religious liberty, it also gave them the additional advantage of dwelling among a population where they could speak their own language. Southey asserts that these Jews made excellent subjects.

"Some of the Portuguese Brazilians gladly threw off the mask which they had so long been compelled to wear, and joined their brethren of the synagogue. The open joy with which they now celebrated their ceremonies attracted too much notice: it excited the horror of the Catholics; and even the Dutch themselves, less liberal than their own laws, pretended that the toleration of Holland did not extend to Brazil." The result was an edict by which the Jews were ordered to perform their rites more privately.

At this period the Jews in Recife alone were numbered by thousands; and one of them, Gaspar Diaz Ferreira, was considered one of the richest men in the country. Nor was the Jewish population confined to Pernambuco. Great numbers of Jews resided throughout Brazil, particularly at Tamarico, Itamaraca, Rio de Janeiro, and Parahiba.

Recife, however, was the great center of Jewish population, and soon became famous not only in the New World, but also in the Old, for its important congregation and the distinguished scholars numbered among its inhabitants. An evidence of this is found in the fact that the author Manasseh ben Israel of Amsterdam dedicated the second part of his "Conciliador" to the prominent men of the congregation of Recife. Manasseh ben Israel himself at one time intended going there.

Recife Center of Jewish Population.

In 1642 about 600 Portuguese Jews left Amsterdam for Brazil; with them were two distinguished scholars, Isaac Aboab da Fonseca and Moses Raphael de Aguilar. The former soon became the ḥakam, and the latter the ḥazan, or reader, for the congregation at Recife. The congregation at Tamarico had at its head Jacob Lagarto; while one Jacob de Aguilar is also mentioned as a Brazilian rabbi at this period.

Among the Jewish writers born in Brazil may be mentioned Elijah Machorro and Jacob de Andrade Velosino.

"Among the free inhabitants of Brazil in 1640," writes Nieuhoff, "the Jews were the most considerable in number. They had a vast traffic beyond all the rest; they purchased sugar-mills, and built stately houses in the Recife."

At Bahia, on the other hand, and in that portion of Brazil retained by the Portuguese, the most intense bigotry prevailed. After 1631, Jews are met with at Bahia in isolated cases only, and then invariably in connection with their transportation for trial by the Inquisition at Lisbon. The most famous instance of this is the case of Isaac de Castro Tartas, who left Dutch territory to visit Bahia in 1646. He was at once seized and transported for Judaizing, and was burned at an auto da fé at Lisbon.

When in 1645 Joam Fernandes Vieyra was inciting the Portuguese to reconquer Brazil, he pointed particularly to Pernambuco, or Recife, expressly calling attention to the fact that "that city is chiefly inhabited by Jews, most of whom were originally fugitives from Portugal. They have their open synagogues there, to the scandal of Christianity. For the honor of the faith, therefore, the Portuguese ought to risk their lives and property in putting down such an abomination."

When the conspiracy was in its infancy the Dutch authorities were slow to realize what was happening; "but the Jews of Recife were loud in their expressions of alarm." "They had more at stake than the Dutch; they were sure to be massacred without mercy during the insurrection, or roasted without mercy if the insurgents should prove successful." They therefore besieged the council with warnings and accusations.

Attempt to Seize Recife.

Vieyra, too, recognized the importance of the Jewish element, for at the very beginning of the insurrection he promised the Jews protection provided they remained peaceably in their houses.

The Jews, however, were loyal to the Dutch; and in 1646, when the war was raging, they raised large donations for the service of the state. So influential were they that, when in 1648 the Portuguese contemplated the purchase of Pernambuco, they considered the advisability of making the clause concerning the Jews a secret article, before even broaching the subject to Holland.

The war continued unabated; and after a desperate struggle of several years the Dutch régime was

doomed. The story of the sufferings and fortitude of the Jews of Recife during its terrible siege, when general famine prevailed, has been told in a poem written by Isaac Aboab, an eye-witness.

Though the first siege was unsuccessful, Recife was again besieged, and when it became evident that the city could not hold out, the Jews clamored for a capitulation, knowing that otherwise no mercy would be shown them. By the terms of the capitulation the Jews were especially mentioned; and an amnesty was promised them by the Portuguese "in all wherein they could promise it."

More than 5,000 Jews were in Recife at the time of the capitulation. Many of these removed to Surinam; while many others, under the leadership of Aboab and Aguilar, returned to Amsterdam. Some went to Guadeloupe and other West Indian islands; while a few of the refugees reached New Amsterdam, as New York was then called.

Despite the ending of the Dutch régime, some Neo-Christians continued to reside in Brazil. Their number was largely increased toward the end of the seventeenth century, when Portugal again banished to Brazil the Maranos who had become reconciled. These transportations continued from 1682 to 1707; and the Jews again came to be known as a distinct class. They were closely watched, however, and many were sent back to Lisbon from time to time, to be tried by the Inquisition. Many Jews from Rio were burned at an auto da fé at Lisbon in 1723. Several of these martyrs were men of great repute, the most prominent being the famous Portuguese poet and dramatist Antonio José da Silva, a native of Rio de Janeiro, who was burned as a Jew at Lisbon in 1739. In 1734, Jews appear to have been influential in controlling the price of diamonds in Brazil.

Toward the middle of the eighteenth century, Jews or Neo-Christians were again a numerous class in Brazil, and transportation to Lisbon for Judaizing had again become so common and was carried on to such an extent that, as the historian relates, "so wide a ruin was produced that many sugar-mills at the Rio stopped in consequence." The influential Marquis de Pombal, with all his power, did not venture to proclaim toleration for the Jews; but he succeeded in having laws enacted making it penal for any person to reproach another for his Jewish origin, and removing all disabilities of Jewish blood, even from the descendants of those who had suffered under the Inquisition. He prohibited public autos da fé, and required all lists of families of Jewish extraction to be delivered up, making it penal to keep such lists. These statutes deprived the Inquisition of its most important means of accusation; and as a result the Maranos were ultimately absorbed in the Catholic population of Brazil.

Since then the Jews have not been known as a distinctive class in Brazil. Those living there today are not descended from the Neo-Christians, but are mainly recent immigrants from Germany, Russia, Rumania, and other European countries. Many are settled in Rio Grande do Sul.

In 1900 a number of Rumanian Hebrews went to Brazil, but effected no permanent settlement.

The Bureau of American Republics has recently published a list of the leading merchants of the various cities in Brazil; and these lists disclose a large number of Jewish names, though most of them seem to be of German origin.

The constitution of Brazil guarantees to the inhabitants liberty both of conscience and of worship; but in spite of these liberal provisions there are no Jewish congregations of consequence in the country.

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A. L. Hü.

BREACH OF PROMISE OF MARRIAGE (קנס): The refusal of either party to a contract of marriage to fulfil it. In order that there may be a breach of promise, there must be a contract cognizable by the law. Unlike the law in many modern systems of jurisprudence, mere mutual promises of a man and a woman to marry do not constitute such a contract in Jewish law, which requires a written agreement embodying the terms of the contract and specifying the amount of damages ("kenas") payable by either party to the other upon its breach. Such contracts are commonly called "shiddukin" or "tenaim rishonim" (first stipulations), and contain explicitly a statement of the amount of damages payable by either party to the other in case of breach of the contract.

Nature of Contract to Marry.

For the purpose of insuring greater security, promissory notes are deposited by both parties with a third person. These notes are drawn for a specific sum, to become due and payable upon the non-fulfilment of the contract, and are coupled with the condition that upon the consummation of the marriage the notes shall ipso facto become null and void. In case the promise of marriage is made secretly it is necessary that all these provisions be fully complied with in order to entitle the innocent party to a right of action against the party guilty of the breach; but if the contract is publicly entered into, damages may be claimed for the breach even though all the formalities have not been complied with, because an additional consideration enters into the contract by reason of its publicity. In such cases breach of the contract would result in shame and disgrace to the innocent party; and this is sufficient consideration for the recovery of the damages.

If, after the execution of the contract, the parties mutually agree to rescind it, there is no breach of promise, and the parties are released from all obligations to each other: all gifts must be returned unless there has been a specific agreement to the contrary; and the parties stand in the same relation

to each other as though no contract had been entered into. In case it becomes impossible for one of the parties to fulfil the contract, the other is released. For instance, if one of the parties has agreed to give a certain amount of dowry, and is unable to fulfil this condition because of having become impoverished, the other party, if not choosing to do so, is not bound to fulfil the contract. Where one of the parties is obliged to remove from the place where they had intended to take up their residence, the other is not obliged to follow, but may declare the contract annulled.

Contract May Be Mutually Rescinded.

If the near relations of either of the parties, by reason of misconduct or improper life, bring disgrace upon the family, or if one of the contracting parties is guilty of such fault, the other party is released; and if either party becomes insane, or apostatizes, a like result follows.

The obligations assumed by the respective parties to the contract are binding upon their heirs.

If the father of the prospective bride has entered into the contract with the prospective groom, and the girl then refuses to be married, her father is released from his obligation by reason of the impossibility of fulfilling the contract, provided, of course, there is no fraud or collusion between himself and his daughter.

It is generally decided by the rabbinical authorities that specific performance of the contract to marry can not be enforced after the party guilty of the breach of promise has paid the pecuniary damages specified in the contract.

In case a pledge is given by either party to the other at the time when the promise to marry is made, as security for the payment of the damages that may be recovered for the breach of contract, it is necessary that the delivery of the pledge be accompanied by an express agreement specifying that, in case the contract is broken, the pledgee shall be entitled to a specific sum out of the proceeds of the sale of the pledge. If the party guilty of the breach of promise can not pay the penalty, recourse may be had to the surety, and if the latter is obliged to pay the damages, he may have recourse against his principal at any time in the future.

When a Pledge Is Given.

As stated at the beginning of this article, all these provisions are applicable only in case the promise of marriage has been reduced to writing, and the proper formalities have been complied with. If there have been merely oral promises with the understanding that the agreement in writing shall be executed, the parties are at liberty to retract at any time before the written agreement has been signed by the witnesses; and, in case of such retraction, no breach of promise in the technical sense occurs; the parties are not bound in any way, and are free from all the obligations and responsibilities of the contract.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Even ha-'Ezer*, §§ 50, 51; Mendelssohn, *Ritual-Gesetze der Juden*, iv. 3, 4; Duschak, *Das Mosaisch-Talmudisches Eherecht*, i. 3.

J. SR. D. W. A.

BREACH OF TRUST: Violation by fraud or omission of any duty lawfully imposed upon a trustee, executor, or other person in a position of trust. It is thus a branch of criminal law, and under this aspect will be considered in the present article.

Moral basis for the laws against breaches of trust may be found in such texts as: "Ye shall not steal, neither deal falsely, neither lie one to another" (Lev. xix. 11); "Thou shalt not withhold anything from [A. V., "defraud"; R. V., "oppress"] thy neighbor, neither rob him" (*ib.* 13); "Ye shall not afflict any widow, or fatherless child" (Ex. xxii. 21 [22]); "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy brother. . . . In like manner shalt thou do with his ass . . . and with any lost thing of thy brother's, which he hath lost and thou hast found" (Deut. xxii. 1, 3). In these texts may be found the germs of the law relating to the duties of bailees, trustees, and guardians; and in the law of trusts, the later Talmudic and rabbinical law was somewhat hampered in its logical development by the dominance of these ethical views. For instance, instead of compelling the guardian to render an account at the end of the term of his administration of the orphans' estate, the law required nothing of him except the delivery to the orphans of the balance of the estate in his hands. If they doubted the integrity of their guardian they could not compel him to account, but appealed to his religious sentiment. In such cases, instead of giving a legal account, he was required to take the rabbinical oath of purgation "that he had not stretched forth his hand unto the goods." And with this oath he was discharged (Maimonides, "Yad," Sheluḥin, ix. 1; Naḥalot, xi. 5, 12; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 93 1; 290, 17). There is no doubt that this appeal to the good faith of the guardian has resulted in the conscientious administration of orphans' estates under the Jewish law (Frankel, "Der Gerichtliche Beweis," pp. 64, 65).

Moral Basis.

The only Biblical laws on the subject of breach of trust are those in relation to bailees (see BAILMENTS).

As stated above, the trustee, at the end of the term of his administration, is not obliged to account. When orphans attain their majority, they are entitled to receive their inheritance; and the guardian, without accounting, gives them the balance of their estate left in his hands after his maintenance of them during their minority. If the guardian was appointed by the court, and the heirs have reason to suspect that he has been guilty of a breach of trust, he must take the oath of purgation. If he was appointed by the father of the orphans and is what in modern law would be called a testamentary guardian, he can not, in case of mere suspicion of malfeasance, be compelled to swear (Mishnah Giṭ. v. 4; "Yad," Naḥalot, xi. 5; Ḥoshen Mishpaṭ, 290, 16). Later authorities are of the opinion that, inasmuch as the testamentary guardian need not take the oath, he may be compelled to render an account (gloss to Ḥoshen Mishpaṭ, *ib.*); and if the guardian is appointed by the non-Jewish court, he must render an account of his trust "because that is their law" (*ib.* 17).

By analogy with the case of the guardian, all other

persons in positions of trust are obliged, at the end of their administration of the trust estate, to take the oath of purgation if suspected of having been guilty of a breach of trust. This applies to partners (at dissolution of the partnership); to those who rent farms, paying the rent with a portion of the products: to women having charge of their husbands' business; to a "son of the house" who manages the father's affairs (Mishnah Shebu. vii. 8; "Yad," Sheluḥin, ix. 1; Ḥoshen Mishpaṭ, 93, 1); to agents appointed to buy or to sell for their principals (*ib.* 93, 4; "Yad," Sheluḥin, ix. 5); and to the committee of an idiot or a deaf-mute (Ket. 48a; Yeb. 113a; "Yad," Mekirah, xxxix. 4; Naḥalot, x. 8; Ḥoshen Mishpaṭ, 290, 27). A son of the house, unless he really manages the father's estate, can not be compelled to take the oath to clear himself of a suspicion of breach of trust (Shebu. 48b), nor a guardian appointed by the father (see above), nor a woman who was not a guardian during her husband's lifetime and who had no charge of his business after his death (Mishnah Ket. ix. 6; "Yad," Sheluḥin, ix. 4).

Oath of Purgation.

Biblical sanction for employing the oath of purgation to clear the trustee of the charge of breach of trust is found in the text: "If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: an oath of the Lord shall be between them both that he hath not put his hand unto his neighbor's goods" (Ex. xxii. 9 [10] *et seq.*). The rabbinical reason for extending the oath to other persons standing in a fiduciary position is stated by Maimonides (*l.c.* 1) as follows: "Because these [various kinds of trustees] excuse themselves [for their breach of trust by the plea] that what they take of the property of the owner is due to them because they were doing business for him and were put to much trouble, hence the sages ordained that they were liable to take an oath to meet a charge of doubt [as to whether they had faithfully accounted for the property in their possession] so that they should perform all their duties in righteousness and good faith."

The oath of purgation was not administered unless the amount with which the trustee was charged exceeded the value of two silver meahs (Shebu. 48b). The predecessors of Maimonides decided that the heirs of a dead partner could not compel the surviving partner to take the oath, because they could not be certain as to the amount which the deceased suspected his partner of misappropriating. But Maimonides himself was of the opinion, following other authorities, that in such cases of doubt the heirs could compel the surviving partner to take the oath ("Yad," Sheluḥin, *l.c.* 3; followed in Ḥoshen Mishpaṭ, 93, 3).

The punishment for breach of trust on the part of a bailee guilty of theft is thus stated in the Bible: "Whom the judges shall condemn, he shall pay double to his neighbor" (Ex. xxii. 8 [9]). If he is guilty of lying or deceit concerning the bailment and swears falsely concerning it, "he shall restore it in the principal and add the fifth part more thereto . . . and shall bring his trespass-offering unto the Lord" (Lev. v. 24, 25 [vi. 5, 6]).

Punishment.

The distinction between the two cases is thus stated in the Mishnah (B. Ḳ. ix. 7, 8): If the bailee, upon being asked to account for the property entrusted to him, pleads that it is lost, and swears to it, and witnesses then prove that he himself consumed it, he must pay the value of the principal only; but if there are no witnesses and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring a trespass-offering. If he pleads that it was stolen from him and swears to it, and it is then proven that he himself stole it, he must double its value. If there are no witnesses, and he admits that his oath was false, he is obliged to pay the principal plus one-fifth, and to bring the trespass-offering (for further details see Bailments).

In those cases in which an oath of purgation cannot be imposed in spite of suspicious circumstances, the court may try to bring pressure to bear upon the bailee's conscience by proclaiming a general ban of excommunication on all persons who may be guilty of unlawful conduct in connection with the estate under consideration. This is implied in the Talmud where R. Ashi says, concerning the appointment of a guardian for orphans: "The court selects a man whose property is not under dispute, and who is of good repute and law-abiding, and who fears the ban of rabbinical excommunication, and gives him the money of the orphans to administer it" (B. M. 70a). It is clearly expressed by Alfasi (in Shebu. vii., end), Maimonides ("Yad," Sheluḥin, ix. 9), and Bet Joseph, citing R. Simon ben Adret (gloss to Ḥoshen Mishpaṭ, 290, 16).

If a bailee having the bailment in his possession, denies having it, and his deceit is proven, he is rendered incompetent to act as witness and to take an oath (B. Ḳ. 105b *et seq.*; Ḥoshen Mishpaṭ, 92; 294, 1). See Bailments, Executors, Finder of Property, Guardian and Ward, Oaths, Trusts and Trustees.

Bibliography: Maimonides, *Yad, Genebah*, iv.; *Gezelah*, iii.; *Sheluḥin*, ix.; *Naḥalot*, x., xi.; *B. Ḳ.* pp. 105–107; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, §§ 290, 292.

J. SR. D. W. A.

BREAD (Hebrew, "leḥem," occasionally "pat" [piece], from "pat leḥem" = piece of bread; Aramean, "rifta"): Bread was the principal article of food among the Hebrews, while meat, vegetables, or liquids served only to supplement the meal (Gen. xxv. 34, xxvii. 17; Ruth ii. 14; I Sam. xxviii. 24; Gen. xviii. 7). Originally the ears of barley or wheat were simply roasted, and this primitive custom of using "ḳali" (parched corn, Ruth ii. 14; I Sam. xvii. 17) was retained for the offering of the firstlings (Lev. ii. 14, xxiii. 14; Josh. v. 11). The primitive bread of the Hebrew, as with all Bedouins, was unleavened and was called "mazzot" (unleavened cakes, Judges vi. 29; Gen. xix. 3); hence it was retained for the ancient Passover ritual as "the bread of affliction" (Deut. xvi. 3). The ordinary bread consisted of dough ("baẓeḳ") mixed with fermented dough ("se'or"), which raised the mass into "ḥameẓ" (soured bread), while in the "misheret" (kneading-trough, Ex. xii. 34, 39). The shape of the bread was round—therefore "kikkar leḥem," a circular loaf of bread (Ex. xxix. 23; Judges viii. 5),

Preparation of Bread.

also "'uggah" (cake, Gen. xviii. 6; I Kings xix. 6); while "ḥallah" (Lev. viii. 26; Num. xv. 20) is probably a perforated or punctured cake, and "lebibah" (II Sam. xiii. 6) a folded or rolled cake. The bread was baked by women. It could be taken as food on a journey (Gen. xxi. 14; I Sam. ix. 7); when kept too long it became dry and moldy (Josh. ix. 5). The SHOWBREAD was kept for a whole week and then eaten by the priests, while the fresh bread was offered anew every Sabbath (Lev. xxiv. 8, 9; I Sam. xxi. 7).

In the time of Herod, bakers furnished the people with bread (Josephus, "Ant." xv. 9, § 2), if such did not already exist in the time of Jeremiah and Nehemiah (Jer. xxxvii. 21; Neh. iii. 19, xii. 38). The priests of Bet Garmo possessed special skill in baking the showbread, but were blamed for keeping their secret to themselves (Yoma iii. 11). In Talmudical times the housewife baked the bread for the week every Friday (Ta'an. 24b, last line; see BAKING).

"Bread" is often used in the Bible for food in general, as in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread" (compare Gen. xxxix. 6, xlvii. 12; Ex. xxiii. 25; Lev. xxi. 8; Num. xix. 9; Job xxiv. 5; Ps. cxlvii. 9 [A. V. "food"]; I Sam. xx. 24 *et seq.*; Prov. vi. 8; Isa. lxv. 25 [A. V. "meat"]); but as a rule "leḥem" denotes bread, while in the Arabic it signifies meat. In Ex. xvi. 8 and I Kings xvii. 6 it is contrasted with "basar" = flesh. It is the "food" which comes forth from the earth (Ps. civ. 14; Job xxviii. 5; Isa. xxx. 23, lv. 10), and, being solid, sustains (A. V. "strengtheneth") man's heart (Ps. civ. 15; Judges xix. 5 [A. V. "comfort"]), thus becoming a "staff of bread" (Lev. xxvi. 26; Ezek. iv. 16) or "stay of bread" (Isa. iii. 1), the "breaking" of which means famine. On the other hand, "fulness of bread" (Ezek. xvi. 49), or "fatness of bread" (Gen. xlix. 20) is plenty. Giving or breaking bread to the hungry (Isa. lviii. 7; Ezek. xviii. 7; Prov. xxii. 9) is charity; to withhold it from the hungry (Job xxii. 8) is inhuman. To invite the stranger to eat bread and to prepare it for him quickly is hospitality (Ex. ii. 20; Gen. xviii. 5), the lack of which meets with due punishment (Deut. xxiii. 4; Judges viii. 15). The seed of the righteous shall not "beg bread" nor "be in want of bread" (Ps. xxxvii. 25, cxxxii. 15; Isa. li. 14), whereas the children of the wicked "shall not be satisfied with bread" (Job xxvii. 14; compare I Sam. ii. 36; II Sam. iii. 29). Abstinence from "bread" signifies fasting (II Sam. iii. 35).

Figurative Use of "Bread."

A special benediction was instituted for bread: "Blessed be He who bringeth forth food out of the earth," after Ps. xiv. 14 (Ber. vi. 1). The one who presided at the table broke the bread and said the blessing (Ber. 46a; Matt. xiv. 19, xv. 36, xxvi. 26 *et seq.*; Acts xxvii. 35); and where three ate together, grace was also said in common (Ber. 50a). Divine blessing rested on the bread which Sarah baked, for she was careful to guard the dough against Levitical impurity (Gen. R. lx.). There is, however, a mark of divine favor in every piece, for when Adam heard the words: "Thou shalt eat the herbs of the field" (Gen. iii. 18), he shed tears and said: "O Lord of the Universe, must I and my ass eat out of the same manger?"; but when God said: "In the sweat of thy face shalt thou eat bread" (Gen. iii. 19), he felt relieved (Pes. 118a). The manna, or "the bread from heaven," was typical of the daily bread received by man from the hand of God; even the sweat of labor was not wanting in the former (Mek., Beshallaḥ, Wayassa', 2 and 3). "He who, having bread in his basket, still says, 'What shall we eat to-morrow?' is one of those of little faith," says R. Eliezer of the first century (Soṭah 48b), a saying corresponding with that of Jesus: "Take no thought for your life what ye shall eat" (Matt. vi. 25–30), and the prayer: "Give us this day our daily bread" (vi. 11; compare Ber. 29b).

Blessing of the Daily Bread.

Simeon ben Yoḥai said: "A loaf of bread and a rod were handed down from heaven tied together as if to say: If ye observe the Law, there will be the loaf of bread for you to eat; if not, there will be the rod for you to be punished with" (Ber. 29b). Bread with salt, the poor man's food (Ber. 2b), should be sufficient for the student of the Law (Abot vi. 4); of him it is said, "The Lord will bless thy bread" (Ex. xxiii. 25; B. Ḳ. 92b). He should be satisfied even with barley-bread (Shab. 140b). However, bran-bread is not so nourishing as fine wheat-bread (Pes. 42a), which feeds the intellect. "The tree of knowledge Adam ate of was wheat," says R. Judah (Sanh. 70b). It is best eaten with some other kind of food. "The Babylonians who eat bread together with pastry are fools" (Beẓah 16a). "Herbs together with bread promote the appetite" ('Er. 140b). Bread should be treated with special regard. Raw meat should not be placed upon it, nor an overflowing wine-cup be allowed to spoil it; it should not be thrown across the table nor used to hold up any other thing (Ber. 50b; Mas. Derek Ereẓ. viii.). There is an evil spirit of poverty by the name of Nibbul ("bread-spoiler"), who has power over him who spoils bread; and there is a good spirit by the name of Naḳid ("cleanliness"), who blesses him with plenty who lets not crums of bread lie on the ground (Pes. 111b; Ḥul. 105b).

Treatment of Bread.

It was considered improper to hang up bread in a basket. "He who hangs his bread-basket hangs his support," was the common saying (Pes. 111b); however, to have bread in his bread-basket lessened one's hunger (Yoma 74b). "Eat thou not the bread of him that hath an evil eye" (Prov. xxiii. 6).

Whenever Rab Huna broke (or folded) bread for the meal, he first opened his door and said, "Let every one in need come and eat" (Ta'an. 20b). The virtuous woman of the Bible does not eat "the bread of idleness" (Prov. xxxi. 27), and in Talmudical times she broke her bread to the poor (Ta'an. 23b). Micah, the idolater (Judges xvii.), provided the poor on the road with bread, and was therefore not counted among those who have no share in the world to come (Sanh. 103b). The men of Sodom passed a law not to give bread to the needy, and when one maiden, moved to compassion, handed some in a jar to the poor, her countrymen on discovering it besmeared her body with honey, and

placed her thus upon the roof, where bees came and stung her to death, and her cry "made the sin of Sodom and Gomorrah very grievous before the Lord" (Sanh. 109b, after Gen. xviii. 20). "He who does not leave some crums of bread for the poor deprives himself of God's blessing; but he must not leave them to a 'guardian spirit,' after the fashion of the heathen" (Sanh. 92a). During the Middle Ages the Jew took an oath by "the bread from God" (Tendlau, "Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit," p. 105).

"Cast thy bread upon the waters, for thou shalt find it after many days" (Eccl. xi. 1), is illustrated in Ab. R. N. iii., ed. Schechter, p. 17, and in Eccl. R., by the story of a man who suffered shipwreck and was saved by a spirit appearing to him personifying his charities; other similar stories are given in Eccl. R. A more drastic illustration is given by a story reproduced by Dukes' "Rabbinische Blumenlese," 1844, p. 73, from Diez, "Denkwürdigkeiten von Asien," i. 106, quoting Cabus. A man, in order to test the truth of this verse, cast each day into the water several hundred loaves with his name printed thereon. They reached the son of Calif Mutawakkil of Bagdad, who, while bathing, had become imprisoned beneath a rock and remained there for seven days, feeding on these loaves, no one knowing where he was until he was discovered by a diver. Of course, the man who had thus saved the prince from starvation was richly rewarded.

E. G. H. K.

BRÉAL, MICHEL JULES ALFRED: French philologist; born of French parentage at Landau, Rhenish Bavaria, March 26, 1832. He received his education at Weissenburg, Metz, and Paris. In the last-named city, after his studies at the Lycée Louis-le-Grand were completed, he entered the Ecole Normale. He continued his studies at Berlin under Albrecht Weber and Franz Bopp, the founder of the science of comparative grammar. Returning to France in 1859, Bréal became professor at the Lycée Louis-le-Grand and afterward an assistant in the department of Oriental manuscripts at the Bibliothèque Impériale, Paris, where he succeeded Ernest Renan and remained until chosen in 1866 to fill the chair of comparative grammar at the Collège de France, the duties of which he had already discharged for two years. In 1863 he had presented two theses to the Faculté des Lettres of Paris, "Hercule et Cacus" and De Nominibus Persicus apud Scriptores Græcos," to obtain the title of *Docteur et Lettres*. When the Ecole Pratique des Hautes Etudes was founded in 1868, Bréal became director of the section of comparative grammar, and seven years later (1875) was elected a member of the Académie des Inscriptions et Belles-lettres. From 1879 to 1888 he was inspector-general of higher education; and the rank of officer of the Legion of Honor was conferred on him in 1881. He has been commander since 1888.

Bréal did not confine his energy to comparative linguistics, but has written (in the "Revue des Deux Mondes") on comparative mythology and pedagogy, as well as on subjects of more general interest. As a linguist he follows his old teacher Bopp, whose comparative grammar he translated under the title "Grammaire Comparée des Langues Indo-Européennes," 5 vols., Paris, 1867–78. This work, to which the translator added valuable introductions and notes, is somewhat remarkable as being one of the few instances in which a translation, rather than the original text, is generally regarded as the standard of reference. Like many scholars of Latin Europe, Bréal has devoted his attention rather to the psychological than to the mechanical side of linguistics. This trend of his thought is clearly shown by his articles, "Les Lois Intellectuelles du Langage, Fragment de Sémantique," in "Annuaire de l'Association des Etudes Grecques," 1883; "Comment les Mots Sont Classés dans Notre Esprit" ("Comptes Rendus de la Séance Annuelle de l'Institut," 1884); and most of all by his last important work, the "Essai de Sémantique" (Paris, 1897; 2d ed., 1899; also translated into English by Mrs. Henry Cust, London, 1900), in which he sets forth the science of the development of different significations possessed by a word.

Michel Bréal.

In the individual languages of the Indo-Germanic group Bréal's work has been more particularly in the Greek and Italic dialects. It will suffice to mention his paper "Sur le Déchiffrement des Inscriptions Cypriotes," in the "Journal des Savants," 1877; his work on the Euguvine Tablets, published with texts, translations, and notes as a volume of the "Bibliothèque de l'École des Hautes Études" (Paris, 1877); and his "Dictionnaire Étymologique Latin" (Paris, 1885), written in cooperation with Anatole Bailly, who was also joint author with him in his "Leçons de Mots: les Mots Latins" (1881–82); while L. Person assisted him in the preparation of "Les Mots Grecs" (1882). He has done little work in languages outside the Indo-Germanic group; his brief note on an "Inscription Etrusque Trouvée à Carthage," in the "Journal des Savants," 1899, being almost his only study in this category.

Bréal has also contributed much to comparative religion. In 1862 he published a memoir, "Etude des Origines de la Religion Zoroastrienne," which was crowned by the French Institute; and in his "Hercule et Cacus," which first appeared in the following year, he sought to show the value of linguistics in the solution of problems of comparative mythology. His study, "Sur le Mythe d'Œdipe," in the "Revue Archéologique," 1863, was an attack on the symbolic mythologists by an adherent of the analogical school.

Of Bréal's contributions to pedagogics, his essays, "Quelle Place Doit Tenir la Grammaire Comparée dans l'Enseignement Classique?" (1872), "De l'Enseignement des Langues Anciennes" (1890), "La Réforme de l'Orthographie Française" (1890), and

"Quelques Mots sur l'Instruction Publique en France" (1872; 3d ed., 1881), as well as his "Excursions Pédagogiques" (1882), are especially noteworthy. Bréal's briefer contributions on linguistic subjects have appeared chiefly in the "Mémoires de la Société de Linguistique," of which he has been the secretary since 1867. He has published but one paper outside of France, a contribution "On the Canons of Etymological Investigation," in the "Transactions of the American Philological Association," 1893. Twelve of his briefer essays have been reprinted in his "Mélanges de Mythologie et de Linguistique" (Paris, 1877; 2d ed., 1882).

Bibliography: De Gubernatis, *Diz. Biog.* s.v.; Vapereau, *Dict. Univ. des Contemporains*, s.v.

S. L. H. G.

BREASTPLATE: A rendering of the Hebrew "shiryon" or "siryon," which would be more correctly translated "coat of mail" or "cuirass." The kings of Israel used in warfare (I Kings xxii. 34) such body-protectors as were in vogue among their neighbors (compare Goliath's "coat of mail," I Sam. xvii. 5). The character of this piece of armor, as seen on the monuments of Egypt, Assyria, and later in Rome, would indicate that it was a coat of various lengths, often, if not always, made of overlapping plates of metal (compare I Sam. xvii. 5; Deut. xiv. 9). It protected the breast and the back, and in some cases reached as far down as the knees. In certain passages (for example, II Chron. xxii. 14; Neh. iv. 16) the exact character of the armor specified can not be determined. It may be that some such piece of armor served the illustrative purpose of the Prophet Isaiah (lix. 17) and of the apostle Paul (Eph. vi. 14).

J. JR. I. M. P.

BREASTPLATE OF THE HIGH PRIEST ("hoshen").—**Biblical Data:** A species of pouch, adorned with precious stones, worn by the high priest on his breast when he presented in the Holy Place the names of the children of Israel. The etymological significance of the Hebrew word is uncertain, but the directions for the making of the breastplate, in Ex. xxviii. 13–30 and xxxix. 8–21, are sufficiently clear.

This breast piece was to be made in part of the same material as the Ephod. The directions specify that it was to be made "of gold, of blue, and of purple, and of scarlet, and of fine twined linen" (Ex. xxviii. 15). "Foursquare it shall be, being doubled; a span shall be the length thereof, and a span shall be the breadth thereof" (*ib.* xxviii. 16); thus before it was doubled it was a cubit long and a half-cubit wide. On the front face of this square were set, in four rows, twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel. These jewels in gold settings were (Ex. xxviii. 17–19): in the first row, "a sardius [margin, "ruby"], a topaz, and a carbuncle [margin, "emerald"]"; in the second row, "an emerald [margin, "carbuncle"], a sapphire, and a diamond [margin, "sardonyx"]"; in the third row, "a jacinth [R. V.: margin, "amber"], an agate, and an amethyst"; and in the fourth row, "a beryl [margin, "chalcedony"], and an onyx [margin, "beryl"], and a jasper." The exact identification and the order of these stones, as well as the tribe represented by each, are matters of speculation. The breastplate was worn over and fastened to the ephod. It hung over the breast of the wearer, and was secured to the shoulders of the ephod by gold cords (or chains). These cords of "wreathen work," tied in the gold rings at the top corners of the outer square of the breastplate, were fastened to ouches

Breastplate of the High Priest.

on the shoulder-pieces of the ephod. The lower part of the breastplate was fastened to the ephod at some point below the shoulders by a blue ribbon, which passed through gold rings at the lower corners of the inner square. As well as being a means of securing in its place this most important portion of the dress of the high priest, these fastenings formed a brilliant decoration. The term "breastplate of judgment" (Ex. xxviii. 15, 29, 30) indicates that the name was given to this portion of the priestly dress because of its use in connection with the mysterious Urim and Thummim.

Bibliography: Commentaries on *Exodus*; Neumann, *Die Stiftshütte*, 1861, pp. 150–159; Ewald, *Antiquities*, p. 390; Nowack, *Archäologie*, ii. 119.

J. JR. I. M. P.

——**In Rabbinical Literature:** The Rabbis explain that the breastplate of the high priest is called in Scripture חשן משפט ("breastplate of judgment") because it was intended to work atonement for errors in pronouncing judgment (Zeb. 88b; Yer. Yoma vii.

44b; compare also Targ. Yer. to Ex. xxviii. 15; Philo and the Septuagint have instead of משפט the Greek *λόγιον* or *λογεῖον*, which example Rashi follows in the passage to Ex. *l.c.*, translating משפט by "raisonnement"; similarly also Tobiah b. Eliezer, in Leḳaḥ Ṭob on the passage). Aaron and his successors wore the breastplate on the heart (Ex. xxviii. 29) as a reward, because Aaron was "glad in his heart" (Ex. iv. 14) when Moses returned to Egypt, and was not envious because his younger brother was chosen by God to deliver Israel (Shab. 139a; Ex. R. iii., end).

According to the Talmud, the breastplate was made of the same material as the ephod and in the following manner: The gold was beaten into a leaf and cut into threads; then one golden thread was woven with six azure (תכלת) threads, and another golden thread with six purple (ארגמן) threads, and similarly with the scarlet wool (תולעת שני) and the byssus. Thus there were four combinations of sixfold threads, with one golden thread woven through each; and, when these were twisted together the strand consisted of twenty-eight threads (Yoma 71b). The breastplate was fastened to the ouches (משבצות) of the ephod by means of threads of woven gold, passed through rings attached to the right and left of the upper part of the ephod. Furthermore, two rings were attached to the lower ends of the breastplate, from which azure cords passed through two rings at the lower points of the two shoulder-bands of the ephod, where they joined the girdle; so that the lower part of the breastplate was connected with the girdle of the ephod, and could neither slide up nor down, nor be detached (Rashi to Ex. xxviii. 6, in many editions also at the end of Ex.; Maimonides, "Yad," Kele ha-Miḳdash, ix. 6–9).

The twelve precious stones with which the breastplate was decorated contained the names of the twelve tribes; each name being fully engraved on one stone, in order that, when the high priest came before Him, God might be mindful of the piety of the patriarchs (Ex. R. xxxviii. 8; Lev. R. xxi. 6). No chisel was to touch the stones, nor was it permitted to mark the names of the twelve patriarchs on the stones by means of paint or ink. The engraving was done by means of the Shamir, which was placed on the stone, and had the marvelous power of cutting it along the lines of the letters of the proper names, which were first traced with ink (Soṭah 48b). In addition to the names of the twelve tribes, the stones also contained, at the head, the names Abraham, Isaac, and Jacob, and at the end the words: שבטי ישורון [כל אלה] "[all these are] the tribes of Jeshurun" (Yoma 73b, where the first two words are not found, while Yer. Yoma vii., end, 44c has them, and also ישראל instead of ישורון; Maimonides, *l.c.* 7, seems to have used a source differing both from Bab. and Yer., as his version has the words שבטי יה ="tribes of God"). These words could not be omitted from the breastplate, since the whole Hebrew alphabet had to be included, in order that, on consulting the Urim and Thummim, the high priest might be enabled to form words from the different colors of the individual letters on the stones of the breastplate, and hence might be able to answer questions put to him (Yoma, *l.c.*).

The Stones of the Breastplate.

Even in early times there were various opinions on the order of the names of the twelve patriarchs on the stones; and Baraitas existed that discussed the matter. The latter, however, have evidently been lost; for the opinions therein contained are known only through quotations found in the early authors. A Baraita, quoted by Tobias b. Eliezer in his work "Leḳaḥ Ṭob" on Ex. xxviii. 10, says that the order corresponded to that given in Ex. i. 2–4, except that Zebulun was followed by Dan, not by Benjamin, and that the last two names were Joseph and Benjamin (compare Soṭah 36a, b). This corresponds in part with the order in Num. R. ii. 7, except that there Gad precedes Naphtali; while Ex. R. xxxviii. 8 and Targ. on Cant. v. 14 correspond with the above-mentioned Baraita. According to the Targ. Yer. on Num. ii. 2 *et seq.*, however, the names on the stones of the breastplate followed in the same sequence as that observed by the tribes when marching in the wilderness (Num. ii. 2–21). Targ. Yer. on Ex. xxviii. 17 *et seq.* agrees with Josephus ("Ant." iii. 7, § 5) in saying that the names of the twelve patriarchs followed in the sequence of their ages, while Maimonides (*l.c.*) and Tobias b. Eliezer (*l.c.*) assert that the names of the patriarchs were engraved on the first stone and the words כל אלה וכ on the last, Baḥya b. Asher and Hezekiah b. Manoah say, in their commentaries on Ex. *l.c.*, that each stone contained only six letters, selected from the name of the respective tribal-patriarch, together with one or more letters of the names of the three national patriarchs or of the words שבטי ישורון. Hence the letters on the whole of the stones numbered seventy-two, corresponding with the number of letters in the Shem ha-Mefo-rash. Compare Ephod, Precious Stones, and Urim and Thummim.

Order of the Names on the Stones.

Bibliography: *Beʾer ha-Golah* (anonymous work, Mayence, 1877), pp. 93–102; A. Epstein, *Mi-Kadmoniyot ha-Yehudim*, pp. 83–90; Abraham Portaleone, *Shilte ha-Gibborim*, pp. 44a–49b.

J. SR. L. G.

BREATH. See Soul; Spirit, The Holy.

BRECHER, ADOLPH: Austrian physician; born at Prossnitz, Moravia, in 1831; died at Olmütz April 13, 1894. He was the son of the physician Gideon Brecher. Adolph Brecher, after attending the gymnasia at Presburg and Prague, studied in Nikolsburg and at the University of Prague, where he devoted himself first to Jewish studies, then to the study of medicine. In 1859 he took up his residence at Olmütz, and practised as a physician there until his death.

Brecher was popular and respected as a general practitioner and as a consummate master of diagnosis. He was physician for all railroads with terminals at Olmütz. Moreover, he took an active and useful part in the public affairs of the city, serving for twenty years as director of the German Association (Deutscher Verein), and sharing in the management of the musical society. The Jewish community at Olmütz chose him as their vice-presi-

dent for more than a quarter of a century, and the Jewish community at Prossnitz made him an honorary member in recognition of his many services.

Brecher had a noble and richly endowed temperament; he was a clear thinker, a brilliant speaker, and a sympathetic poet full of sparkling humor and deep earnestness. He spoke and wrote in several languages, and developed a prolific and many-sided literary activity. Among his publications are: a book of riddles, "Sphynx," signed "A. B."; and later some collections of humorous poems, of which the following met with greatest favor: "Bunter Kram"; "In Müssigen Stunden," Berlin, 1890; and "Im Schaukelstuhle," Berlin, 1891. He contributed largely to the "Fliegende Blätter" of Munich. In his later years he was permanent collaborator of "Humoristische Deutschland," edited by Julius Stettenheim; "Berliner Wespen," edited by the same; and "An der Blauen Donau," Vienna. In addition to his contribution of poems to these three publications he made a number of translations into German. From the Hungarian he translated Petöfi's poems; from the Czech, Vrchlicky's; and he enriched Jewish literature by an excellent poetical rendition of the Psalms into German, "Die Psalmen Metrisch Uebersetzt," Vienna, 1862. He also revised and published the book his father left unfinished on the proper names found in the Bible, "Eleh ha-Ketubim be-Shemot," Frankfort, 1877.

S. E. N.

BRECHER, GIDEON (GEDALIAH B. ELIEZER): Austrian physician and author; born at Prossnitz, Moravia, Jan. 12, 1797; died there May 14, 1873.

Brecher, who was the first Jew of Prossnitz to study for the medical or any other profession, attained the degree of master of surgery and obstetrics in Budapest in 1824, and the doctor's degree from the University of Erlangen in 1849, with the thesis "Das Transcendentale, Magie und Magische Heilarten im Talmud," Vienna, 1850. His fame in Jewish literature rests principally on this work and upon his lucid commentary on the "Cuzari" of Judah ha-Levi, which appeared with the text in four parts (Prague, 1838–1840). Brecher's correspondence with S. D. Luzzatto about this commentary is published in part in the second volume of the work itself, and in part in Mendel Stern's "Kokebe Yiẓḥaḳ" (v. 28–34, vi. 95–100, vii. 77–80). The commentary is modern in its tone; and in the preface the author openly states that he attempts to explain metaphysical questions in the light of modern philosophy, and he is not afraid to criticize axioms or formulas which were accepted at the time of the author of the "Cuzari," but were shaken or rejected by later researches. He also utters the opinion, bold for his time, that philosophy is the best check to religion, preventing it from degenerating into superstition and idolatry.

In addition to many contributions to scientific and literary periodicals and collections, and some important "Gutachten" (expert opinions) on social and religious questions submitted to him by imperial and local government officials, Brecher is the author of a monograph on circumcision, "Die Beschneidung der Israeliten," etc., Vienna, 1845, with an introduction by R. Hirsch Fassel of Prossnitz, and an appendix on "Circumcision Among the Semitic Nations," by M. Steinschneider, who is a nephew of Brecher. Brecher also wrote "Die Unsterblichkeitslehre des Israelitischen Volkes," Vienna, 1857, of which a French translation appeared in the same year by Isidore Cahen; and "Eleh ha-Ketubim be-Shemot," a concordance of Biblical proper names, part of which was revised and published after his death by his son Adolph Brecher.

Bibliography: M. Duschak, *Gideon Brecher, eine Biographische Skizze*, Prossnitz, 1865; *Allg. Zeit. des Jud.* xxxvii, No. 25; *Der Orient*, 1840, pp. 45 *et seq.*; Brüll's *Jahrb.* iii. 192, 193; Bodek, *Jeschurun*, Zolkiev, 1844.

S. P. Wi.

BREGENZ. See Tyrol.

BREGMAN, ELIEZER B. MOSES: Russian financier and philanthropist; born in Indura (commonly called by Russian Jews "Amdur"), government of Grodno, in 1826; died in Teplitz, Bohemia, Sept. 3, 1896. He was a prominent business man of Grodno, where he settled early in life, and was known over Russia as the farmer of the Korobka (meat-tax) in many of the large cities of the empire. The government rewarded him for his various business enterprises and charities with a gold medal and with the title of hereditary honorary citizen. He spent more than 100,000 rubles for charitable institutions.

Bibliography: *Luaḥ Aḥiasaf*, 5658 (1897–98), pp. 317–318; E. Ephrati, *Dor we-Dorshaw*, Wilna, 1889, pp. 58–59.

H. R. P. Wi.

BREIDENBACH, MORITZ WILHELM AUGUST: German jurist; born at Offenbach-on-the-Main Nov. 13, 1796; died at Darmstadt April 2, 1857. He first attended the gymnasium at Frankfort, and then the University of Heidelberg, from which he was graduated in 1817 as LL.D. After a supplementary course at Göttingen he began the practise of law at Darmstadt in 1820. In 1831 he became counselor of the treasury in the Ministry of the Interior, and in 1836 counselor of the cabinet, in which capacity he officiated as commissioner of the Hessian government in the Landtag. He became a member of the council of state in 1848, but was compelled to resign this office upon the outbreak of the Revolution. He was recalled, however, in 1849 as chief counselor of education, which position he held until his death. Breidenbach displayed exceptional ability in every capacity, whether as a jurist, official, or popular representative. But he was frequently opposed by those who admired his learning, because of his pronounced monarchical views. He was the principal author of the penal code of Hesse, and actively participated in framing the "Allgemeine Deutsche Wechsel- und Handelsrecht." His principal literary work is his commentary on the Hessian legal code. He was the son of Wolf Breidenbach.

Bibliography: *Allgemeine Deutsche Biographie*; Le Roi, *Evangelische Judenmission*, p. 229.

S. J. So.

BREIDENBACH, WOLF: German court agent and champion of Jewish emancipation; born in the village of Breidenbach, Hesse-Cassel, 1751;

died in Offenbach Feb. 28, 1829. He went to Frankfort-on-the-Main as a poor boy, and for a time was a baḥur, being supported by others while he studied Talmud and rabbinical literature. He also secretly acquired the knowledge of Neo-Hebrew, German, and some scientific subjects, besides being the best chess-player in the town. This accomplishment attracted the attention of a wealthy nobleman, who was so impressed by the young Talmudist's intelligence and honesty that he entrusted him with the management of his financial affairs. Breidenbach proving himself astute and trustworthy, his employer lent him a large sum of money, with which he embarked in the banking and in the jewelry business. He prospered, and gained the confidence of the small German princely courts with which he had business, becoming "Hoffaktor" of the elector of Cassel, and "Kammeragent" of the prince of Isenburg, besides holding similar positions under the rulers of various other principalities.

Breidenbach used his wealth and influence to benefit his oppressed coreligionists. His untiring efforts to abolish the Jewish "Leibzoll"—an obnoxious toll which Jews had to pay on entering towns where they did not dwell or had no special privileges—place him among the foremost champions of Jewish emancipation. He effected its abolition in Isenburg April 25, 1803, and in Homburg Nov. 1 of the same year. Aschaffenburg, Schönberg, and finally Frankfort itself (Aug. 24, 1804) abolished the toll through his exertions; and the princely courts of Nassau-Usingen, Nassau-Weilberg, Löwenstein, Wertheim, Leiningen, as well as the court of Ehrbach, followed their example. In some cases Breidenbach acted as the syndic or attorney for various Jewish communities. He made an unsuccessful effort to induce the Diet of Ratisbon to abolish by a single act the "Leibzoll" in all the German states, and only succeeded in having it abrogated in that city itself and in Darmstadt (Jan. 19, 1805).

Breidenbach was the friend and protector of the grammarian and publisher Wolf Heidenheim of Rödelheim, and is said to have translated several hymns for Heidenheim's German edition of the Maḥzor.

He had three children: one daughter, Sarah, who married Abraham Gans of Cassel, and two sons, Moritz and Isaac (Julius), both of whom embraced Christianity after his death. The first was a grand-ducal "Ministerialrath," the second became ambassador in Stuttgart.

Bibliography: Grätz, *Gesch. der Juden*, xi. 230 *et seq.* and note 5; M. Silberstein, in *Zeitschrift für Gesch. der Juden in Deutschland*, v. 126, 335; Ersch and Gruber, *Encyc.* s.v. *Juden*, p. 92, and *Judenemancipation*, p. 269; M. Friedländer, *Geschichtsbilder aus der Nachtalmudischen Zeit*, iv. 25 *et seq.*, Brünn, 1887.

S. P. Wi.

BREIER, EDUARD: Austrian writer; born at Warasdin in Croatia Nov. 3, 1811; died at Zaiwitz near Znaim, Moravia, June 3, 1886. His first novel, "Der Fluch des Rabbi," published in 1840, was written in eleven days, during his furlough while an artilleryman. This work at once brought him into prominence and caused him to decide to become a journalist and a writer of fiction. He assumed charge of the "Prager Zeitung," which he continued to edit until the paper was suppressed in 1848. He then settled in Vienna, where he soon became a popular writer of Jewish and Austrian tales. His Jewish novels, in addition to the one mentioned, were: "Die Sendung des Rabbi," "Die Sabbathianer," and "Alt- und Jung-Israel." He wrote many tales dealing with Austrian history, which are strikingly national in sentiment, the most characteristic among them being perhaps "Wien und Rom" and "Kaiser Joseph."

Bibliography: *Jüdisches Athenæum*, p. 30, Leipsic, 1851.

S. A. M. F.

BREITENSTEIN, MAX: Austrian writer and translator; born at Iglau, Moravia, Nov. 10, 1855. He attended the gymnasium of his native city and the University of Vienna. In 1876 he turned to journalism and founded the weekly "Alma Mater," which he conducted till 1881. Breitenstein compiled: "Akademischer Kalender der Oesterreichischen Hochschulen"; "Kommersbuch der Wiener Studenten," 1880, 3d ed. 1890; "Sammlung der Bedeutendsten Reden des Oesterreichischen Parlaments." He is also the author of several pamphlets, essays, humoristic sketches, and of translations from the English, and was the editor of the "Wiener Correspondenz" and the "Allgemeine Juristen-Zeitung."

Bibliography: Eisenberg, *Das Geistige Wien*, i. 52.

S. M. B.

BREITHAUPT, JOHN FREDERICK: Christian Hebraist and rabbinical scholar at the beginning of the eighteenth century; aulic councilor

John Frederick Breithaupt.
(From Breithaupt's "Rashi.")

to the emperor and to the duke of Gotha. He produced an elaborate edition of Yosippon with a Latin version, under the title "Josephus Gorionides" (Gotha, 1707). The detailed subject-index at the end still renders it of value for reference. A still

greater exploit was his Latin translation of the commentary to the whole Bible of Rashi, whom he calls "Jarchi," which work appeared in three thick volumes (Gotha, 1710–13). Breithaupt takes note of the various readings of Rashi's text; and, on the whole, produced a version of considerable accuracy, considering the circumstances under which he wrote.

Bibliography: Wolf, *Bibl. Hebr.* i. 1096 (who declares his ignorance of any details of this writer); Steinschneider, *Cat. Bodl.* No. 4625.

T. J.

BREMEN: Free city of the German empire; remarkable as one of the places where few Jews have ever dwelt. A baptized Jew, Paulus, is said to have taught alchemy there to Archbishop Adalbert about the middle of the eleventh century. Reference is also made to the Jew Ludbert in 1324. Even the Jews traveling through Bremen were hampered in their movements. They could remain in the city only one night, and had to report to the burgomaster, and to pay the Jews' tax. Only during the "Freimarkt" were they allowed to stay longer and to do business; and for this privilege they had to pay a special tariff. From the sixteenth century, when many of their coreligionists were settling in the districts of Hanover, the Jews made frequent attempts to obtain permission to live in Bremen. Individual Jews were often expelled.

In the beginning of the nineteenth century Bremen, and also certain villages, received some Jewish inhabitants; but they, too, were expelled in 1803 on complaints of the merchant gild of the city. About thirty families settled in the city during the French occupation (1811–13), a period most favorable to the Jews. But these also were banished after the year 1814 in consequence of the Vienna convention, though their expulsion was not totally effected until six years later.

The citizens became more tolerant after 1848, in which year a small Jewish community was founded. In 1864 it numbered only 179 persons in the city and 255 in the whole district of Bremen, or 2 per cent of the entire population. At present (1902) there are 947 Jews in the city and 1,057 in the district. M. Levinger is preacher of the community. The synagogue was inaugurated Sept. 13, 1876. Dr. Leopold Rosenak was chosen rabbi in 1896.

Bibliography: *Zeit. für Deutsche Culturgesch.* new series, 1872, pp. 74 *et seq.*

K. A. F.

BRENZ, SAMUEL FRIEDRICH: Anti-Jewish writer; born at Osterburg, Bavaria, in the latter half of the sixteenth century; date and place of death unknown. He was converted to Christianity in 1610 at Feuchtwangen, and wrote "Jüdischer Abgestreifter Schlangenbalg" (The Jewish Serpent's Skin Stripped), in which he bitterly attacked his former coreligionists, whom he accused of hating "the most pious and innocent Jew, Jesus Christ," and in which he denounced their religious literature. This book, divided into seven chapters, appeared at Nuremberg in 1614, 1680, and 1715.

Against him Solomon Zebi Hirsch of Aufhausen (not Offenhausen nor Ufhausen) wrote "Der Jüdische Theriak" (The Jewish Theriak or Antidote), Hanau, 1615. For the use of Christians as well as Jews he had it printed in German and in Hebrew, and the work was successful in refuting the false accusations of Brenz. A new edition of the "Theriak" appeared at Altorf in 1680, and a Latin translation by Johann Wülfer, together with the Schlangenbalg, was published at Nuremberg in 1681.

Wülfer strongly defended the Jews against Brenz, whose crass ignorance, hatred, falsehood, and pernicious fanaticism, as well as his plagiarism of Pfefferkorn, he exposed. A Hebrew translation under the title "Ha-Yehudim," by Alexander ben Samuel, is extant in manuscript in the library of the University of Leyden.

Bibliography: *Allg. Zeit. des Jud.* 1846, pp. 340–342; Fürst, *Bibl. Jud.* i. 131, iii. 46, 537; Steinschneider, *Cat. Bodl.* cols. 805, 2379, 2734; Wolf, *Bibl. Hebr.* i., Nos. 576, 2131.

D. S. Man.

BRESCH or **BRES, JUDAH LÖW BEN MOSES NAPHTALI (Paulus Æmilius?):** Translator of the Pentateuch into Judæo-German; lived in Germany in the sixteenth century. He is known only from De Rossi (s.v. "Guida Figlio di Mose Naftali Bres"; Hamberger, s.v. "Bress"), who credits him with the translation which first appeared in Cremona in 1560 and was reprinted in Basel in 1583, and which, besides the Pentateuch, contains a translation of the Haftarot and the five Megillot with extracts from Rashi's commentary. But the preface to the translation states plainly that it is the work of Paulus Æmilius, a converted Jew residing in Rome; it seems probable therefore that this was the name assumed by Bresch after his conversion, although Steinschneider ("Sitzungsberichte der Phil.-Philol. K. der K. Bayerischen Akademie der Wissenschaften," 1875, part 2, p. 185) says that the former Jewish name of Paulus Æmilius is not known. Fürst, who probably had no other source than De Rossi, knows only of Bresch, but the more critical Benjacob expresses some doubt on the matter. According to some authorities, the translation was reprinted in Basel in 1603, and in Prague in 1610, and there is also a quarto edition without date, which appeared in Augsburg. The translation is said to follow closely that of Elias Levita, which first appeared in 1544.

Bibliography: Fürst, *Bibl. Jud.* i. 131, ii. 81; Benjacob, *Oẓar ha-Sefarim*, p. 635; *Monatsschrift*, xxv. 362 *et seq.*; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 10–18, Leipsic, 1882.

G. P. Wi.

BRESCIA (Hebrew, ברישה): City and province of Lombardy, Italy. The Jews first settled there during Roman times. A commemorative stone, dating from the fifth century, probably comes from a synagogue. In the Middle Ages definite information concerning the settlement of the Jews in Brescia dates from the period of the Venetian rule over the cities of Lombardy, beginning in 1426.

As in all its other possessions, Venice permitted the Jews to live under the same conditions in the communities around the Garda lake. In 1434 a Jew was solemnly baptized in Brescia. The population, however, already unfavorably disposed toward the Jews, was incited against them by fanatic monks; and the Senate of the republic was repeatedly called upon to protect the Jews, especially during the

disturbances after the alleged murder of Simon of Trent in 1475. They were required to wear a badge. The old statutes of the town refer to them in the column "Maleficiorum Criminalium," "Statuti Vivili," Brescia, 1557. They gained their living by money transactions, and, as the Christians complained about their dealings, it was left to Brescia, in 1481, by the authority of Venice, to permit the Jews to remain or to expel them. During the short time of the French rule, 1509–12, the Jews were plundered and then expelled. In 1516 they were again admitted by Venice; but after the battle of Lepanto in 1571 the Senate determined to expel them, and since that time it seems that Jews have lived at Brescia only occasionally, and chiefly as moneylenders. They are mentioned in documents of 1596, 1680, and 1787. Heinrich Heine, in 1844, saw a synagogue there ("Italienische Reise," vol. i., end).

The city has no Jewish community at present (1902). In the province of Brescia there are Jews in the Riviera of Lago di Garda. There was an old settlement at Salò, and Jews were also living at Iseo, Gavardo, Palazzuolo, Gottolengo, Lazzaro, and Barco.

Brescia is famous for the printing establishment which Gershon b. Moses Soncino conducted at that city and at Barco in the same province (1491–96), publishing especially celebrated editions of the Bible (De Rossi, "Annales," i. 39, 41, 46–48, 51; ii. 30, 31). The Cod. Turin 45 was sold at Brescia in 1509, shortly before the expulsion. Among the places in the province, Salò deserves especial mention as the birthplace of Moses Sefardi b. Abraham of Salò, 1320, and of Nathan da Salò, 1487.

BIBLIOGRAPHY: F. Glissenti, *Gli Ebrei nel Bresciano Sotto il Dominio Veneto*, Brescia, 1890; *Soave M. Dei*, Soncino, 1878.

G. I. E.

BRESLAU. See SILESIA.

BRESLAU, ARYEH LÖB BEN ḤAYYIM: German Talmudist and rabbi; born in 1741 at Breslau, Prussia; died April 22, 1809, at Rotterdam, Holland. He lived at Lissa, Posen, and later at Berlin, where he was an inmate of the bet ha-midrash of the philanthropist Daniel Jafe. From Berlin he went to Emden, Prussia, as city and district rabbi. In 1781 he was called as chief rabbi to Rotterdam. Breslau was highly reputed as Talmudist, as is shown by his many responsa, and by the fact that such celebrated men as Phineas Hurwitz, Isaiah Berlin, and David Tevele Schiff referred Talmudic questions to him. He was also distinguished by his knowledge of the secular sciences. He enjoyed great popularity in Holland, and his reputation was not confined to Jewish circles, but many Christian scholars and theologians were also among his friends. He was buried with great ceremony, many delegates from the various Jewish communities attending his funeral. His memory is still revered among the Dutch Jews.

Breslau is the author of a volume of responsa, "Pene Aryeh" (Lion's Face), Amsterdam, 1790, which is distinguished by its logical method and reveals a thorough knowledge of the Talmud. Recognizing the latter work as the highest authority, he always applied common sense to the elucidation of Biblical and Talmudic precepts. While respecting the post-Talmudic authors, he wrote entirely independently of them and without prejudice (Nos. 14, 63). Aside from Talmudic questions, the "Pene Aryeh" also contains answers to other matters, which bring out the author's thorough knowledge of Hebrew linguistics. The style of the responsa is simple and clear, the language being that of the Mishnah with an admixture of pure Hebrew phraseology, without rhetorical flourishes. The work on the whole reveals a serious scholarly mind.

When the French revolutionary army came into Holland, in 1793, Breslau wrote a series of prayers for the synagogue, which were translated into Dutch, and were published with a detailed preface by the Christian minister Jan Karp. Some fragments of Breslau's posthumous works are still preserved in the bet ha-midrash of Rotterdam. A poem that can hardly be characterized as successful, "Mizmor le Shabbat" (Psalm on the Sabbath), has recently been published by Dr. Ritter, chief rabbi in Rotterdam. Breslau's three sons, who took the family name Löwenstamm, were Abraham, rabbi in Meseritz, and later in Emden; Ḥayyim, rabbi at Leeuwarden; and Mordecai, assistant rabbi in Rotterdam, all known as Talmudists and Neo-Hebraic writers. His grandson, Menahem Mendele ben Ḥayyim, was chief rabbi at Rotterdam.

BIBLIOGRAPHY: Ritter in *Ozar ha-Sifrut*, v. 265 *et seq.*; Roest's *Israelitische Letterbode*, iv. 109; *Ha-Meassef*, 1809, p. 209; *Allg. Zeit. des Jud.* 1837, p. 448; Steinschneider, *Cat. Bodl.* No. 4432.

L. G. I. BER.

BRESLAU, JOSEPH B. DAVID: German Talmudist and rabbi; born (probably at Breslau) in 1691; died Jan. 22, 1752, at Bamberg. He was at first a rabbi at Grabfeld near Fulda, then rabbi of Bamberg, 1743–52, where his brother-in-law, Moses b. Abraham Broda, had officiated, 1718–33. Breslau wrote the following works: (1) "Shoresh Yosef" (Joseph's Root), Amsterdam, 1730, on the legal term MIGGO; (2) "Ḥoḳ Yosef (Joseph's Law), *ib.* 1730, a partial commentary on Joseph Caro's Shulḥan 'Aruk, Oraḥ Ḥayyim, on the passages treating of the Passover; (3) "Ketonet Yosef" (Joseph's Robe), Fürth, 1769, pilpulistic Haggadah, arranged according to the weekly lessons of the year. Breslau was an apt pupil of his father-in-law, Abraham Broda, like whom he is distinguished for the great acuteness and wit shown in his writings. His first work, which especially shows these characteristics, may be considered as the most important Talmudic work that was produced by the school of Abraham Broda.

One of Breslau's sons, Abraham, was a learned merchant of Mühlhausen in Alsace. He issued the posthumous work of his father, to which he added his grandfather's work, "Toledot Abraham."

BIBLIOGRAPHY: Eckstein, *Gesch. der Juden in Bamberg*, pp. 171–173 (contains also Breslau's epitaph).

L. G.

BRESLAU, MARCUS HEYMANN: Author and journalist; born at Breslau, Germany; died in London May 14, 1864. He went to London as a youth, and for a time taught Hebrew and was attached to a synagogue. He then became connected with the "Hebrew Review," edited by Dr. M. J. Raphall. A few years later, when the "Jewish Chronicle" was started, he conducted that periodical for a number

of years, in conjunction with the proprietor, and on the death of the latter became sole proprietor and editor, though he sold it a few months afterward. Being well versed in Hebrew and possessed of considerable energy and activity, he had a share in nearly every movement of the Anglo Jewish periodical press and in several other literary undertakings started by foreign Hebraists in England. Some years later he tried to revive the "Hebrew Review," but failed, and he then retired from active work.

Breslau was the author of a Hebrew grammar and dictionary. From the German he translated devotional exercises for women, and copied various Hebrew manuscripts in the collection at Oxford. He helped to translate into English the two volumes of "Miscellanea" from the Bodleian, edited by H. Edelmann. Breslau stood forth as the ready scribe and, to some extent also, the Hebrew poet of the community. A public subscription and testimonial were presented him during his later years, in recognition of a thirty-year literary activity.

Bibliography: *Jewish Chronicle* and *Jewish World*, May 20, 1864.

J. G. L.

BRESLAUER, HERMANN: Austrian neuropath; born at Duschnik, Bohemia, Nov. 10, 1835. He was educated at the gymnasium at Pilsen and the University of Vienna, graduating from the latter as doctor of medicine in 1860. Establishing himself as a physician in the Austrian capital in the same year, he was assistant to Professor Leidersdorf from 1861 to 1872, when he, with Dr. Fries, founded a private hospital for mental and nervous diseases at Inzersdorf, near Vienna.

S. F. T. H.

BRESLAUER, MAX: German chemist; born at Trebnitz, Prussian Silesia, June 19, 1856. He received his education at the universities of Leipsic, Heidelberg, and Breslau, graduating with the degree of doctor of philosophy. In 1880 he was appointed judicial and police chemist in Lissa, Prussia, and in 1882 chief of the experimental bureau of the board of health in Brandenburg-on-the-Havel. Four years later he was called to Berlin to fill the same position on the board of health of the German capital, which he holds at present (1902).

Breslauer has written many essays and reports in the professional journals of Germany. Among his works may be mentioned: "Einfache Methoden zur Trinkwasser-Untersuchung," 1884; "Chemische Untersuchung der Luft für Hygienische Zwecke," 1885; "Die Anwendung des Lactodensimeters zur Milchkontrolle," 1886; "Practische Anleitung zur Untersuchung der Frauenmilch," 1892; and "Chemische Beschaffenheit der Luft in Charlottenburg und Berlin," 1894.

Bibliography: Kürschner, *Deutscher Literatur-Kalender*, 1902, s.v.

S. F. T. H.

BRESLAUR, EMIL: German musician and writer on musical pedagogics; born at Kottbus May 29, 1836. He first attended the gymnasium in his native city, and later the seminary at Neuzelle. Upon his graduation from that institution he became preacher and religious instructor in the Jewish congregation of Kottbus. In 1863 he removed to Berlin in order to take a four-year course in music at Stern's Conservatory, studying with Jean Vogt and H. Ehrlich (piano), Fl. Geyer, Fr. Kiel (composition), H. Schwantzer (organ), and J. Stern (score-reading and conducting).

For eleven years (1868–79) Breslaur was teacher at Prof. Th. Kullak's "Neue Akademie der Tonkunst," his special department being the pedagogics of pianoforte-playing. Shortly after leaving the academy he formed a society among the music-teachers of Berlin, which in 1886 developed into the "Deutscher Musiklehrer-Verband." Breslaur is also the founder and director of a piano-teachers' seminary.

A work published by Breslaur in 1874, entitled "Die Technische Grundlage des Klavierspieis," obtained for him the title of professor. In 1883 he was appointed choirmaster of the Reformed Synagogue of Berlin, which position he still (1902) holds. In addition to his contributions as musical critic of the "Spenersche Zeitung" and the "Fremdenblatt," Breslaur has published the following theoretical and pedagogical works: "Die Technische Grundlage der Klavierspiels" (1874); "Führer Durch die Klavierunterrichts-Litteratur"; "Zur Methodischen Uebung des Klavierspiels"; "Der Entwickelnde Unterricht in der Harmonielehre"; "Ueber die Schädlichen Folgen des Unrichtigen Uebens"; "Klavierschule," 3 vols., 18th ed., 1898; a compilation entitled "Methodik des Klavierunterrichts in Einzelsätzen" (1887); "Melodiebildungslehre auf Grundlage des Harmonischen und Rhythmischen Elements" (1896); "Sind Originale Synagogen- und Volksmelodien bei den Juden Geschichtlich Nachweisbar" (Breitkopf and Härtel)—a pamphlet devoted to the discussion of the melodies of the Jewish liturgy.

Since 1878 Breslaur has published a pedagogical periodical entitled "Der Klavierlehrer." He edited the eleventh edition of Schubert's "Musikalisches Konversations-Lexikon" (1892), and he is the author of a number of choruses (several of them for the synagogue service), songs, and pianoforte pieces.

Bibliography: Riemann, *Musik-Lexikon*; Baker, *Dictionary of Music and Musicians*.

S. J. So.

BRESNER, ISAAC BEN ELIJAH LEVI (called "**Melammed**" [teacher]): Austrian educator; lived at Prague in the second half of the seventeenth century and the beginning of the eighteenth. In 1795 Bresner published at Prague, under the title "Iggeret Yiẓḥaḳ" (The Letter of Isaac), an order of confession, compiled from Gerundi's "Sefer ha-Yirah" and from Isaiah Hurwitz's "Shene Luḥot ha-Berit," and now inserted in many rituals. He also published in Judæo-German a compilation of maxims entitled "Dibre Musar" (The Words of Ethics), Prague, 1812.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 1172; Steinschneider, *Cat. Bodl.* col. 1097; Fürst, *Bibl. Jud.* i. 131.

S. I. Br.

BRESNITZ, HEINRICH: Austrian author and journalist; born at Czernowitz, Bukowina, Austria-Hungary, 1844. In 1867 he established in Vienna a periodical, "Der Osten," and in 1869 a political journal, "Der Patriot." From 1879 to 1886 he was the proprietor and chief editor of the "Morgen-

Post." He is the author of the following political pamphlets: "Die Verfassungspartei und das Ministerium Hohenwart," and "Betrachtungen über den Ausgleich." In 1893 Bresnitz went to Bulgaria.

S. M. Co.

BRESSELAU, MEÏR ISRAEL: German notary and secretary of the Reform congregation of Hamburg; born 1785 (?); died in Hamburg Dec. 25, 1839. He was identified with the Reform movement in Hamburg from its beginning, and when the Orthodox party attacked the Hamburger Tempelverein in the pamphlet "Eleh Dibre ha-Berit" (These Are the Words of the Covenant; Altona, 1819), Bresselau wrote as a reply his polemical work, "Ḥereb Noḳemet Neḳam Berit" (A Sword That Revengeth the Quarrel of the Covenant; Dessau, 1819). The magnificent Hebrew style of the latter publication is praised even by Grätz ("Gesch. xi. 385), and it ranks among the ablest literary productions of the controversy between the orthodox and reform parties. Bresselau was also joint author with Isaac Säckel Fränkel of "Seder ha-'Abodah" (Ritual of the Service), the Hebrew-German prayer-book of the Hamburg Reform Temple, Hamburg, 1819. But Fürst ("Bibliotheca Judaica," i. 131) errs in ascribing to him the allegorical drama "Yaldut u-Baḥarut" (Childhood and Youth; Berlin, 1786), which was written by Mendel Bresslau, who died in 1829. Bresselau's successor as secretary of the Temple congregation was Gabriel Riesser.

Bibliography: Jost's *Annalen*, 1840, p. 18; Grätz, *Gesch. der Juden*, 2d ed., xi. 385; Steinschneider, *Catalog der Hebr. Handschriften in der Stadtbibliothek zu Hamburg*, p. 8; Zeitlin, *Bib. Post-Mendels.* s.v. *Sulamith*, viii., parts 7, 8, p. 276; *Allgemeine Zeitung des Judenthums*, 1840.

S. P. Wi.

BRESSLAU, HARRY: German historian; born in Dannenberg, Hanover, March 22, 1848. He studied history in Göttingen from 1866 to 1869; became teacher of the real-school in Frankfort-on-the-Main; afterward occupied a similar position in Berlin, and at the same time began his academic career as privat-docent in the university in that city. In 1877 he was appointed assistant professor at the same university, and in 1890 professor at the University of Strasburg, which position he still (1902) occupies. In 1887 he became corresponding member of the Munich Academy of Sciences. In 1888 he was elected a member of the board of editors of the "Monumenta Germaniæ Historica," a publication which has for its object the collection of all the ancient sources of German history. For this series he edits the periodical devoted to its interests, the "Neues Archiv der Gesellschaft für Aeltere Deutsche Geschichtskunde."

Bresslau also took a very important part in the foundation of the society for the investigation of the sources of the history of the Jews in Germany (Historische Commission für Geschichte der Juden in Deutschland), whose president he is (1902); and its magazine, "Zeit. für die Gesch. der Juden in Deutschland," contains a number of valuable essays from his pen. The most important are those proving that the story according to which Charlemagne called Rabbi Kalonymus from Lucca to Germany as chief rabbi of all the Jews, was a fabrication, and that the charter of Henry IV. given to the Jews of Speyer was spurious. A number of valuable works on German history have been written by Bresslau, among which are: "Die Kanzlei Kaiser Konrads II." (Berlin, 1869); "Diplomatas Centum" (*ib.* 1872); "Jahrbücher Kaiser Heinrich II." (*ib.* 1875); "Der Sturz Zweier Preussischer Minister" (*ib.* 1879); "Jahrbücher des Deutschen Reiches Unter Konrad II." (Leipsic, 1879–84); "Handbuch der Urkundenlehre für Deutschland and Italien" (*ib.* 1889).

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S. D.

BRESSLAU (also BRESSLAUER or BRESLAUER), MENDEL BEN ḤAYYIM JUDAH: Bookseller at Breslau (died 1829); author of articles in the periodical "Ha-Meassef," and of an allegorical ethical dialogue, "Yaldut u-Baḥarut" (Childhood and Youth), Breslau, 1786. He also wrote "Gelilot Erez Israel," a geography of Palestine with two maps (Breslau, 1819), and "Reshit ha-Ḳeriah," a Hebrew reader and grammar with the phonetic method (Breslau, 1834).

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D. S. Man.

BREST-LITOVSK (in Polish, **Brzesc**; in Russian documents, **Brestye**, and, later, **Berestov**; and in Jewish writings, **Brisk** [ברסק] or **Brisk de-Lita** = "Brisk of Lithuania"): A fortified town in the government of Grodno, Russia, at the junction of the Mukhovetz river with the western Bug; capital of the district of the same name. The Jewish population of the city in 1897 was 30,252, in a total population of 46,542; that of the district (including the city) was in the same year 45,902, in a total of 218,366, or 21.02 per cent.

Brest was the largest and the most important of the first five Jewish settlements in Lithuania, dating from the second half of the fourteenth century, and continued in that leading position till the rise of Wilna in the seventeenth century. According to Bershadski, the well-known charter of Grand Duke Vitold, dated July 2, 1388, was originally granted to the Jews of Brest only, and was extended subsequently to the other Jewish communities of Lithuania and Volhynia. Brest-Litovsk soon became the center of trade and commerce, as well as of rabbinical learning, and the seat of the administration of the Jewish communities of Lithuania and Volhynia.

Early History.

The fifteenth and sixteenth centuries must be regarded as the golden age in the history of the Jewish community of Brest. In the charter of Casimir Jagellon, granted Aug. 14, 1447, to all Jews in Lithuania and Poland, Brest is mentioned, among other important provincial towns, as controlling many territories. In 1463 the same king presented a Jew named Levan Shalomich with several estates in the district of Brest, and leased to him certain villages ("Russko-Yevreiski Archiv," i., No. 5).

When, in 1472, merchandise belonging to Itzek (Isaac) of Brest, collector of taxes, was arbitrarily seized in Prussia, the bishop of Wilna and six secular

councilors of the king interceded in his behalf before the grand master Henry Richtenberg (*ib.* No. 6). From the edicts of King Casimir IV., dated May 30, 1487, and May 12, 1489, and of Grand Duke Alexander Jagellon, Oct. 14, 1494, it appears that the customs duties of Brest and its districts were farmed by Jews of Brest and Lutzk (*ib.* Nos. 14–25). During the reign of Casimir all the important commercial and financial operations of Lithuania were concentrated in the hands of the Jews, especially of those of Brest, among them the brothers Danke, Pesaḥ, and Lazar Enkovich (*ib.* Nos. 34, 46). In 1495 Alexander banished the Jews of Brest and other Lithuanian cities to Poland, whence they were permitted by him to return in 1503. During the banishment the synagogue of Brest was presented by Alexander to the Christian inhabitants of Brest to be used as a hospital ("Slownik Geograficzny," *s.v.*); but when the Jews returned it was given back to them.

In 1507 the community of Brest was the object of the special attention of Sigismund I.; and its history of that period is intimately connected with the brothers Jesofovich. The eldest of these, Abraham Jesofovich, who embraced Christianity, filled several high offices and was secretary of the treasury under Sigismund during 1510–19. His two brothers, Michael and Isaac, who remained true to the faith of their fathers, also received important favors. In 1513 they were farmers of the customs duties of Brest, Lutzk, and Vladimir, and afterward held leases of the taxes on salt and wax, fumage (chimney-money), taverns (Mohilev and Vitebsk), and many other objects of revenue. An event of the highest importance in the life of the brothers Jesofovich, as well as for the community of Brest and for the Jews of Lithuania, was the appointment (Feb. 27, 1514) of Michael Jesofovich as the "senior" of all the Lithuanian Jews (R. Y. A. i., No. 60).

"Senior" of Brest.

The power of a "senior" was, as Harkavy and Bershadski have shown, of a purely temporal nature; the appointment having been actuated by economic and utilitarian motives, as the king considered it to be the best means of securing from the Jews prompt and regular payment of taxes (Grätz, "Gesch. der Juden," Hebrew transl., vii. 313, note 1). In 1519 a certain Aaron the Blind was tried for the murder of Ivan Pralevich by the Brest city court, because the Jews of Brest refused to have anything to do with the accused, who was described as a "tramp and murderer, who had lost his eyesight through stealing grapes." They even would not offer bail for him when bail was allowed. Aaron was accordingly tried by the city authorities. After the trial Michael Jesofovich and the Brest Jews, realizing the danger of creating a precedent in relinquishing the power of jurisdiction granted them by the king, brought suit against the magistrate and other authorities of Brest for interference in a matter pertaining to their jurisdiction. In 1525 the king raised Michael to the hereditary nobility—an unprecedented honor for a Jew in the sixteenth century.

In 1576 (Dec. 6) King Stephen Bathori relieved the Jews of Brest from all taxes on account of serious losses sustained by them through fires ("Akty Wilenskoi Archeograficheskoi Kommissii," v. 139).

About half a century after the death of Michael Jesofovich there lived in Brest-Litovsk another remarkable personage, named Saul Wahl or Wol, concerning whom authentic information is so scanty that it is difficult to separate legends from historical facts. The identity of Saul Judich, "the king's servant"—a most influential Jew under Stephen Bathori and Sigismund III.—with Saul Wahl, the legendary king of Poland who reigned for one night, has, however, been satisfactorily proved by Bershadski in his article, "Yevrei Korol Polski" (in "Voskhod," 1889, Nos. i.–v.). In 1580 the Jewish community of Brest entrusted him with the conduct of the very important and complicated case, before the commissioners of the king, against the Christian merchants of Brest, who would not allow the community the proportion (one-quarter) of city revenues which had been granted to the community by charter. For a detailed account of his activity in the Brest community see Saul Wahl.

From records of the custom-house of Brest-Litovsk (published in "Archeograficheski Sbornik," iii. 289–322, iv. 252–260) it is evident that the greatest part of the merchandise imported from Germany and Austria via Lublin, or exported from Slutzk via Lublin to Gnesen, in 1583 and the following years, belonged to the Jews of Brest. They imported, among other merchandise, wax, furs, leather, olives, hats and caps, paper, nails, iron, paint, locks, knives, mirrors, mohair-yarn, cinnamon, muscatel, neckties, and wire; from Hungary, linen; from Glogau, nuts, plums, lead, needles, pins, ribbons, wine, velvet, black silk, pepper, cards, bells, sugar, raisins; and from Moravia, cloth. The exports consisted of Moscow mittens, soap, furs, bridles and harness (both black and mounted in brass), copper belts, lumber, and grain.

Commercial Activity.

From a document dated Dec. 14, 1584, it is evident that Isaac (Isaiko) Shachovich, a Jew of Brest, visited Moscow on business in 1581, notwithstanding the prohibition of Ivan the Terrible, and en route stopped in Mohilev at the house of his friend, the tax-collector Isaac Jacobovich.

Of the importance of the Jewish community of Brest, there are many proofs in the official documents of Lithuania; thus in 1567, when the Lithuanian Jews were taxed by King Sigismund Augustus with a special "loan" of 4,000 "kop groschen," the share that Brest was required to furnish was 1,300 kop groschen, almost a third of the loan ("Aktovaya Kniga Metriki Litovskoi: Publichnyya Dyela," No. 7, p. 163; "Russko-Yevreiski Archiv," ii., No. 265). However, on the appeal of Jacob Jugilovich and Rubin Agronovich of Brest, acting in the name of all the Jewish communities of Lithuania, the total loan was reduced to 3,000 kop groschen ("Aktovaya Kniga Metriki Litovskoi: Zapisei," No. 48, p. 112; "Russko-Yevreiski Archiv," ii. No. 266).

From the "Pinkes" (Jewish Archives) of Lithuania it appears that the Jewish communities of the grand duchy at that time were indebted to the Jewish community of Brest to the amount of 2,143 kop groschen (in 1655 the indebtedness had increased to 32,912 kop groschen, not including interest to the amount of 14,015 kop groschen). In 1566 Brest-

Litovsk had 106 Jewish house-owners, out of a total of 852 ("Aktovaya Kniga Metriki Litovskoi: Perepisei," No. 15A; "Russko-Yevreiski Archiv," ii., No. 231). The houses were small, insignificant frame buildings, although they were inhabited by some families that consisted of fourteen persons ("Litovskie Yevrei," p. 335). The only synagogue was also a frame building. In 1569 a brick synagogue and brick houses were built, as appears from a lawsuit of the contractor against the Jews for not paying him in time ("Russko-Yevreiski Archiv," ii., No. 305). Wealthy farmers of customs, like the brothers Enkovich, had more commodious residences on their estates out of town ("Litovskie Yevrei," p. 404).

Number of Houses.

But Brest was the leading city, not as regards wealth alone, but also in learning and refinement; so that none of the rabbis or representatives of the other Lithuanian communities would render any decision of importance without the consent of the Brest community. According to tradition, the ascendency of Brest-Litovsk extended as far as the Baltic sea and the German frontier. Students came from Germany and Italy to the yeshibah of Brest. The government held the Jews of Brest in special favor. Thus, under Sigismund Augustus the wealthiest farmers of taxes and other revenues, Isaac Borodavka, Abraham Dlukgach, David and Lipman Shmerlevich, were Jews of Brest; while Joseph Shalomich was the contractor of the mint, and the Isaacovich family was favored with special privileges by the king.

Among the prominent scholars of Brest in the sixteenth century who were not rabbis, the following may be mentioned: David Drucker, son-in-law of Saul Wahl; Phoebus, the teacher of Joel Sirkes ("Bah"); Fishel of Brest, author of notes on the "Turim"; Joseph of Brest, brother of Moses Isserles; Moses ben Hillel, grandfather of Hillel ben Naphtali, the author of "Bet Hillel"; and Samuel Heller.

The Jewish merchants of Brest, like those of the rest of Lithuania, had Russian names and spoke and wrote the Russian language. They had friendly intercourse with their Christian fellow-citizens, and did not need a "speaker" before the courts, as the German merchants did (*ib.* p. 395).

With the beginning of the seventeenth century Brest lost some of its importance as the center of wealthy farmers of taxes and other government leases. Prominent persons like Michael Jesofovich and Saul Wahl were unknown; they were succeeded in the arrangement of Jewish affairs by the Lithuanian Council ("Waad ha-Medinah be-Lita"). There were eminent rabbis, Talmudists, and other scholars, such as Moses, grandson of Rabbi Heshel; Elijah Lipschütz, father-in-law of Rabbi Abraham ha-Darshan; Abraham ben Benjamin Ze'eb Brisker; Elijah ben Samuel of Lublin, author of "Yad Elijahu"; Jacob ben Joel, author of "She'erit Ya'akob"; Zebi-Hirsch ben Eliezer Levi, mentioned in the "Teshubot Bah." But there were no communal workers of the type of those named above, to act as mediators between the Jews and the government, and having the power to protect them in cases of emergency. The leaders of the Lithuanian Jews seemed to be more occupied with religious laws and with the preservation of the inner life of their community than with general politics. The collecting of taxes and the customs duties was leased to the secretary of the treasury of the grand duchy of Lithuania, who, in turn, sublet it for a term of two years to the Jew Getzko Meerovich ("Akty Wilenskoi Archivnoi Kommissii," vi. 308).

Decline of Brest.

In 1638 a lease of the city hall place was granted by the municipal government of Brest to Nachman Shlomovich (*ib.* p. 312). In 1641 the municipal government leased the cellar under the city hall to Simon Shlomich for three years at an annual rental of thirty florins (*ib.* p. 395).

Of the forty-two Jewish Lithuanian councils held from 1623 to 1761, nineteen met at Brest or at one of the cities in its district.

That the Jews were still protected by the king is evident from the privileges granted them by Sigismund III. (March 9, 1615), under which they were exempt from quartering the Polish nobility and retainers at their houses (*ib.* v. 141); by John Casimir (Feb. 17, 1649), confirming privileges granted by King Vladislaw IV. (Feb. 15, 1633, and Dec. 31, 1646); and by Sigismund III. (Oct. 10, 1592) (*ib.* p. 144). By an order issued June 23, 1655, King John Casimir forbade his subjects to build roadside inns or mills or to sell liquors, on the ground that the interests of the Brest leaseholders of the king were injured by such practises; and he warned them that all such establishments would be confiscated (*ib.* p. 153). By an order dated July 30, 1661, the same king relieved the Jews of Brest from all military duties; giving as his reason that the city of Brest and the Jews of that place were ruined by the invasion of the Moscovites (*ib.* p. 161). By a second edict (Aug. 8, 1661) he proclaimed that the Jews of Brest were released from all obligations for four years. He also released them from paying rent for the monopoly of the sale of liquors (*ib.* p. 162). In the same edict the king notified the Voyevoda of Polotzk that, on account of the losses inflicted on them by the invasion of "the enemy" (the Moscovites), the Jews of Brest were not able to pay their creditors, and that the king gave the Jews an "iron" or irrevocable charter freeing them from the payment of their debts for three years (*ib.* p. 163).

That even the factor of King John Casimir, Jonas Moizheshovich, was not very wealthy, and had to pawn his jewels and other property to the Christian merchant Vasili Proskurnich, is evident from an order issued by the king May 22, 1662, from which it appears that, having paid half of the debt, Jonas wished to pay the balance and to receive back his pledge, but that Proskurnich could not be found. The king considered that Proskurnich was trying to avoid the return of the pledge; he, therefore ordered all the clerical and other authorities to arrest Proskurnich wherever found, that he give satisfaction to Moizheshovich (*ib.* p. 164).

During the uprising of the Cossacks under Chmielnicki, 2,000 Jews were killed in Brest-Litovsk in 1649; the others escaped to Great Poland and Danzig (Kostomarov, "Bogdan Chmielnitzky,"

i. 341; Hanover, "Yaven Mezulah"). From a report of Gregory Kunakov, a courier of the czar, it appears that in this year Brest was utterly destroyed by the Cossacks and Tatars, that the Poles and Jews with their wives and children were all slain, and that all the palaces and stone walls were destroyed, the wooden buildings burned, and the city razed to the ground ("Regesty," No. 847).

Persecution Under Chmielnicki.

From the instructions given to the delegates to the congress of the nobility of Volhynia, held at Brest in 1653, it is evident that taxes could not be collected from the Jews for the reasons above stated, and because some Jews had become victims of the pestilence, while others had fled to other countries (*ib.* No. 941). During the invasion of Brest by the Muscovites in 1660, all the deeds relating to the privileges and contracts of the Jews were lost (*ib.* No. 975).

That their relations with their Christian neighbors were not as friendly as formerly may be seen from a quarrel between the Christian citizens and the Jews over property lost by the latter during a fire at Brest in 1637. The case was, however amicably settled on the following conditions: (1) The city government ordered the citizens to return to the Jews their lost property wherever found, and to declare the amounts of debts due to the Jews. (2) Thereafter all lawsuits relating to property or documents destroyed by the fire, to cease; the Jews to have the right to take away all of their property wherever found. (3) The citizens to assist the Jews in capturing escaped criminals. (4) Both Jews and Christians to have the right to rebuild their stores and houses, but only on the old sites and according to the original plans. (5) To preserve order in the future, a guard to be organized consisting of Jews and Christians in equal numbers. (6) Steps to be taken by the city authorities to quell any future disorders ("Akty Wilenskoi Archivnoi Kommissii," vi. 289).

Another case is cited in 1621, viz., where the Christian murderer of a Jew was released from prison by a priest in consideration of the present of a casket of money taken by him from the house of the murderer. The authorities, by removing the guards from the prison, allowed the murderer to escape; and the many citizens who saw him break away did not help the Jews to capture him (*ib.* v. 14).

Lawsuits.

Lawsuits between Jews and Christians on account of property are of frequent occurrence, as is evident from the case (in 1639) of Joseph Zelmanovich of Brest against the merchant Friedrich of Thorn (*ib.* vi. 324); of the merchant Matvei Strepkovich against the deputy of Brest, accusing him of bribery for taking the part of Jacob Josephovich, a Jew of Brest (*ib.* p. 526); and of one Kornilovich against the same deputy, for declining to register in the city records his complaint of slander against the Jews of Brest—among them Zalaman, the agent of the Kahal (*ib.* p. 336).

Of a more serious nature were the conflicts between the Jews and the Catholic and the Greek Orthodox clergy. The education of the Lithuanian Catholic youth at that time was practically under the control of the Jesuits, as had been the case in Poland for a century. As a result of the encouragement among the pupils of a spirit of mischief directed against the Jews, the latter were constantly subjected to annoyances by the students from the so called "Schülergelauf." The Jews at times retaliated upon the students. On one occasion the rector and the superintendent of the Jesuit college of Brest asked that a formal protest might be recorded against the unbelieving Jews of the city of Brest, who, it was stated, had, "in their hatred of Christian blood," insulted and beaten the students on many occasions. In 1643 it was alleged that they "had attacked little children of the officials of the Brest voeyvodeship with a heavy club, still preserved in the college as a proof of their insolence." On March 8, 1644, a student named Nesetzki asserted that he had been attacked by Jews when passing the house of Pinkes Samuelovich in the Jewish street, and narrowly escaped with his life (*ib.* v. 17).

Church Dispute.

From a document dated Feb. 10, 1662, it appears that the general commissioner of the monastic order of the Augustines directed the return to the Brest Jews of six yards of ground taken from them by the father superior of the monastery (*ib.* v. 24). In 1656 the Russian bishop Petei writes to Trotzcovich, priest of Brest, requesting him to make an effort to build a church on the ground whereon the church of Kozmo-Demyan had stood in former years, and whereon Jewish houses were then located; and to give notice to the Jews forthwith to clear the ground (*ib.* iii. 55). But from a document addressed to the kahal of Brest by the alderman of the city, it is evident that from ancient times the Jews had had a lease, at an annual rent of 20 florins, of the site of the Kozmo-Demyan church, on the Russian street, with the right to build houses (*ib.* p 68). Notwithstanding this, the matter was not settled until 1679, when Bishop Zalenski issued a document stating that "the Jews had the right to build on that place."

A Reconversion.

On Aug. 21, 1669, the priest of the Russian church made a complaint against the Jews of Brest for reconverting to Judaism a baptized Jewess of the name of Judith, whose baptismal name was Anastasia, a daughter of Shemuel, at one time leaseholder of taxes (*ib.* v. 44). From a case between the kahal of Brest and some Russian priests of the city (Dec. 30, 1669) it appears that the latter caused much damage to the Jews of Brest, and that during the religious processions riots took place in which Jewish property was stolen and Jews were murdered or wounded by priests as well as by others (*ib.* p. 41).

Cases of outrages on the part of the Polish nobility are not wanting. On Feb. 10, 1665, a case was tried in the city court of Brest between the kahal and Vespasian and Chrysostom Kostiusko and Voitech Orinovich, the charge being that the defendants rode on horseback into the synagogue with their retainers, followed by a mob with drawn swords; that they cut almost to pieces the Jew Jovskei Aronovich, and severely wounded the agent

of the kahal, Leib Itzkovich. The court condemned the Kostiuskos to death and to a payment of 200 kops for the murdered Jew. Chrysostom did not appear in court, but sent notice that he was called to the war. There is no account of his having been punished (*ib.* v. 28, 31).

Relations with Nobility.

In 1669 the nobility of Brest instructed their delegates to the Diet to bring in a law prohibiting Jews from employing Christian servants, "as the working classes, who like easy work, prefer to be employed by the Jews" (*ib.* iv. 49).

The hetman of the grand duchy of Lithuania had to warn his subordinates repeatedly that the Jews of Brest must be freed from all military duties and must not be blackmailed (*ib.* v. 180). It appears from another order of the hetman (Aug. 7, 1669) that the city of Brest was charged with the duty of supplying the army with provisions (*ib.* iv. 70). The city authorities of Brest also forced the Jews to pay extra taxes and local contributions "in violation of their privileges and agreements," as is evident from an edict issued by King Michael Nov. 5, 1669 (*ib.* v. 249).

From a safe-conduct given to the Jews of Brest by the aldermen of Brest (April 2, 1668), it is apparent that they were often annoyed, attacked, mobbed, and robbed. The officials are warned, under a penalty of 10,000 kops, not to do any further harm to the Jews (*ib.* p. 183).

From a list of the year 1662 of the Jewish merchants of Brest for the apportionment of subsidiary taxes instituted by the Diet of Warsaw it appears that the highest valuation of goods in the fifteen stores of the Jews of Brest was 650 florins; the lowest, 30 florins. The collection from the pedlers is assessed at the sum of 150 florins.

From the beginning of the seventeenth century the Jewish community of Brest, like all the other communities of Lithuania, was obliged to contract debts; borrowing money from various religious institutions, such as churches, colleges, monasteries, and religious orders. The loans were mostly perpetual, and were secured by the real estate of the kahal. In this way most of the property of the community was under continuous mortgage.

Debts of Community.

In the middle of the eighteenth century the kahals of Lithuania became insolvent. When the committee of the Diet began to liquidate the Jewish debts in 1766, it appeared that the kahal of Brest then consisted of 3,175 persons; it had a debt of 122,723 florins (Bershadski, "Litovskie Yevrei," p. 8). The chief creditors were: the Jesuit college of Brest, 26,233 florins; the college of Neswizh, 2,800; the mission of Koden, 9,600; the provost of Kobrin, 400; Alter Shereshveski, 4,000; the Trinitarians of Brest, 1,000; the Dominicans of Brest, 11,516 florins, 14 groschen; the Augustinians of Brest, 32,300; the Bridget nuns of Brest, 7,700; the communist priests of Lomaza, 8,000; the Cistercians of Wislitzy, 1,000; the Paulinists, 7,200; the Bernardines of Brest, 2,300; the Greek Orthodox Dizunites, 1,000; the Carthusians of Bereza, 3,200; the provost Chernovitzki, 2,000; in all, 122,723 florins (*ib.* p. 170).

The total income of the kahal of Brest was then 31,200 florins. It was derived from taxes on salt, tobacco, herrings, tar, mills, taverns, breweries, etc.; licenses of Jewish artisans; a certain percentage on dowries, and from the meat monopoly (*ib.* p. 9). The expenses were: salary of the superintendent or agent, who received, in addition, certain articles in kind, such as meat, fish, sweets, etc.; salaries of the rabbi and judges; supplies for the army during its movements through the district of Brest, consisting of candles, oil, paper, sealing-wax, meat, fish, etc.

When the nuncio of the pope visited the city, the kahal presented him with a hogshead of sugar. The officiating priest received a pound of sugar; the clerk, a flask of liquor.

With the fall of the Polish-Lithuanian kingdom the decline of Brest was hastened. Frequent fires, wars, and the plunder of the armies utterly destroyed the city. With the second partition of Poland, Brest, which had been rebuilt, came into the possession of Russia, and in 1796 was made a district town of the government of Slonim. In 1797 it was annexed to the Lithuanian provinces, and in 1801 was made a district town of the government of Grodno. In 1802 a fire destroyed a large part of the Jewish quarter. In 1828 fire also destroyed a great number of the Jewish buildings of Brest, among them five houses of prayer.

Nineteenth Century.

In the first half of the nineteenth century Brest had not improved, owing to the competition of other Jewish communities of Lithuania which had developed rapidly. By order of Nicholas I., Brest, in 1832, was made a first-class fortress, in consequence of which many historical buildings in the Jewish quarter and the ancient synagogue had to be demolished, others being erected on new sites, the government making partial compensation. By order of Rabbi Jacob Meïr Padua, a descendant of Saul Wahl, the architect Ferdinand Schafir made a sketch of the old synagogue, which was presented to Dennis Samuel of London, also a descendant of Wahl. In the course of work on the fortress the cemetery was destroyed; and the monuments, when removed to the new cemetery, could not be deciphered.

In 1838 the Jewish Hospital, with forty beds and a pharmacy, was erected. It then had an income of five hundred rubles from the meat-tax and from voluntary contributions. In 1851–61 the new synagogue was built; and in 1866 an asylum for widows was founded by Rabbi Orenstein. In 1877 a dispensary, poorhouse, and lodgings for the poor were built; also a Talmud-Torah for 500 pupils. All these institutions are still (1902) maintained by voluntary contributions.

Notwithstanding numerous conflagrations, Brest, in 1860, contained 812 houses and 19,342 inhabitants. In 1889 there were 2,063 buildings and 41,615 inhabitants, of whom 27,005 were Jews; of the latter, 4,364 were artisans, 1,235 licensed merchants, and 1,000 employed in manufacturing.

At present the Jews control most of the trade and industries of Brest. There are four tobacco factories. The main articles of export (mostly to Danzig) are grain, flax and flaxseed, tar, lumber, and cattle.

On May 17, 1895, on the occurrence of another

large fire, the Jewish working classes were in great distress; and the minister of ways and communications permitted them free passage on the railroads for twelve days, to seek employment.

On May 11, 1901, another disastrous fire took place, resulting in a serious loss of life and property. In consequence the number of Jewish poor was largely increased.

Prominent Personalities.

Among prominent Jews of Brest, besides rabbis, may be mentioned: in the eighteenth century, Jacob Levi, author of "Ḥiddushe-Maharí"; Jekuthiel of Wilna, physician, pupil of Rabbi Moses Ḥayyim Luzzatto; Mordecai, author of "Mayvim-'Ammuḳḳim"; Joel, grandson of Joel Särkes, and pupil of Lipman Heller; in the nineteenth century, Aaron ben Meïr, author of "Minḥat-Aharon"; Meïr ben Aaron, author of "Tebuat Shemesh"; on Maimonides, Abraham Isaac ben Joseph, author of "Pesher Dabar"; Abraham Isaac, author of "'Arba' Kosot"; Samuel Pusitz (died 1838); Iser-Judel ben Nehemiah, author of "Neḥamat-Yehudah," chief dayyan with Jacob Meïr Padua (died in Jerusalem); Isaac ben Ḥayyim of Kamenetz, chief dayyan with Ẓebi Ornstein (died 1878); Isaac ben Aba, author of "Me'ore bet-Yiẓḥaḳ"; Lipman ben David, author of "Ma'agalot Or"; Ẓebi-Hirsch Berls, author of "Or ha-Ẓebi"; Judah Epstein, author of "Ḳinamon-Bosem"; Meïr Jonah, chief dayyan, author of "Sha'ar he Ḥadash," on Isaac b. Abba Mari's "Ittur."

The following is a list of the rabbis who officiated in Brest-Litovsk:

Jehiel, son of Aaron Luria, said to have officiated about 1470, but probably was only a private scholar then.

Moses Raskovich, about 1514; wanted to marry his daughter to the son of a rabbi of Cracow, but King Sigismund prohibited the match because the prospective bridegroom was under suspicion of having been mixed up in political affairs, and the latter was banished from Poland.

Mendel Frank, 1529.

Joseph ben Moses, 1546.

Rabbi Kalonymus, about 1560; mentioned in the Responsa of Solomon Luria, No. 36. Mordecai Reiss and Rabbi Simon were at the head of the yeshibah at the same time.

Solomon Luria (d. 1574).

Naphtali Hertz, called "Hirtz der Brisker" (compare Naphtali Shor).

Judah Liwa ben Obadiah Eilenburg, 1570.

Loeb, rabbi of Brest and of all Lithuania.

Moses Lipschütz, author of "Zikkaron Mosheh" (Lublin, 1611), about 1569.

Belnush Lipschütz, son-in-law of Saul Wahl (possibly he was the son of Moses Lipschütz).

Hirsh Shor (or Hirsh Elsasser).

Ephraim Solomon Shor.

Joel Särkes. In 1618 he left Brest for Cracow.

Ze'eb-Wolf, son-in-law of Saul Wahl; previously rabbi of Lomaz.

Joseph Casas, son-in-law of Wahl.

Abraham (Abrashky), son of Saul Wahl; was president of the yeshibah.

Meïr Wahl, son of Saul Wahl; officiated till 1631. He founded the Lithuanian Council in 1623, by permission of Sigismund III., of whom his father was a favorite.

Jacob ben Ephraim Naphtali Hertz.

Abraham ben Meïr Epstein, 1637.

Abraham ben Benjamin Aaron Solnik, 1639.

Joshua ben Joseph, author of "Magine Shelomeh."

Solomon Zalman, son of Jeremiah Jacob. His last signature in the Lithuanian Pinkes occurs under date of 1646.

Jacob Kahana, president of the yeshibah.

Jacob ben Ephraim Solomon Shor; last signature in the Pinkes under 1655.

Moses ben Judah Lima. Died before 1657.

Aaron Samuel Kaidanover (about 1657–60).

Joshua Heshel ben Jacob.

Zebi Hirsch ben Moses Jacob; last signature in the Pinkes under 1664.

Judah of Tropau; his signature in the Lithuanian Pinkes under 1664.

Mordecai Günzburg; officiated at Brest until 1685.

Mordecai Süsskind ben Moses Rothenburg; his last signature in the Pinkes, 1691.

Saul ben Heshel, from 1691; last signature in the Pinkes, 1695.

Saul ben Moses of Cholm, grandson of Meïr Wahl; formerly rabbi at Pinczov.

Moses ben Pesaḥ ben Tanḥum of Cracow, grandson of the author of "She'erit Joseph," and son-in-law of Meïr Wahl.

Moses ben Mordecai Süsskind Rothenburg.

Menahem ben Benjamin Katz.

David Oppenheim; accepted the rabbinate of Brest in 1698, but did not officiate there.

Judah-Löb, grandson of Joel Särkes.

Abraham ben Solomon, 1711.

Samuel Zebi Hirsch ben Aryeh Loeb, about 1714.

Naḥman ben Samuel Zebi Hertz, Sirkin, 1718–53.

Israel Isser ben Moses, 1757–60.

Abraham ben David Katzenellenbogen of Kaidan; was rabbi at Slutzk, 1752. In Brest he officiated for forty-four years (1760–1804).

Joseph ben Abraham Katzenellenbogen, 1804.

Naḥman Heilprin.

Aryeh Löb ben Joseph Katzenellenbogen, 1798–1837.

Isaac ben Israel of Pinsk, 1837–40.

Jacob Meïr Padua, 1840–55.

Zebi Hirsch Orenstein, 1855–64. Was expelled from Russia as a foreign Jew, he having been born at Lemberg.

Joshua Löb Diskin, 1864–67.

Joseph Bär Soloveitschik, 1869–92.

Ḥayyim Soloveitschik, son of Joseph Bär; is now (1902) officiating as rabbi.

Bibliography: Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883; Bershadski, *Russko-Yevreiski Archiv*, ib.; Feinstein, *'Ir Tehillah*, Warsaw, 1886; Grätz, *Gesch. der Juden*, Hebrew transl., vii., viii., *passim*.

H. R.

BRESTOVITZA: Town in the district and government of Grodno, Russia, about forty miles south of the capital. From a record of a lawsuit between Paul Moskovich, parson of Brestovitza (Berestovec), and the Jew Moisei Isaacovich Khoroshenki of Grodno, brought before the court on Feb. 24, 1541, it is evident that Jews lived there before that date. The Jewish population in 1890 was 665.

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H. R.

BREUER, JOSEPH: Austrian physician; born Jan. 15, 1842, at Vienna. He studied medicine at the University of Vienna, whence in 1863 he graduated with the degree of doctor of medicine and surgery. The same year he entered the service of the Vienna General Hospital (*Allgemeines Krankenhaus*); remaining there until 1866, when he was appointed assistant to Oppolzer. Five years later he resigned that position, and soon after became privatdocent at the University of Vienna.

In 1890 Breuer gave up his docentship to devote himself entirely to the practise of his profession and to writing on medicine. He has been a frequent contributor to the medical and physiological journals of Austria and Germany; his special subject of study having been the physiology and pathology of the nervous system. Jointly with Hering he wrote "Die Selbststeuerung der Athmung Durch den Nervus Vagus" (in the "Sitzungsberichte der Wiener Akademie der Wissenschaften," 1868, lviii.). In 1873

his monograph on the function of the semicircular canals in the labyrinth, "Ueber die Function der Bogengänge des Ohrlabyrinthes," appeared in the "Wiener Medicinische Jahrbücher." In this monograph he broached a complete theory of equilibrium; maintaining that the peripheral apparatus of the sense of equilibrium has its seat in the semicircular canals. He has contributed to the literature of the static sense, in "Beiträge zur Lehre vom Statischen Sinne." Breuer has also written a number of articles that have appeared chiefly in Pflüger's "Archiv" and other medical papers, and jointly with Sigmund Freud he published "Studien über Hysterie," Leipsic and Vienna, 1895.

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S. W. S.

BRIBERY: The offer or receipt of anything of value in corrupt payment for an official act done or to be done.

The moral basis for the Jewish law against bribery is clearly expressed in Deut. xvi. 19–20; see also Ex. xxiii. 8. Divine sanction for the injunction against bribery is found in another passage in Deuteronomy, wherein God is described as the perfect Judge who regardeth not persons, nor taketh reward, and who executes the judgment of the orphan and the widow (x. 17–18).

In the Bible.

These general statements are applied clearly and forcibly by King Jehoshaphat in his charge to the new judges whom he appointed to preside in the courts of the various cities of Judah: "Take heed what ye do, for ye judge not for man but for the Lord who is with you in the judgment; wherefore, now let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of bribes" (II Chron. xix. 6, 7); and in a similar spirit he charged the Levites and the priests and the chief of the fathers of Israel (*ib.* 9). These admonitions seem to be a reflection of the words of Jethro in the plan which he offered to Moses for the constitution of courts, to assist the latter in judging the people. He sums up the qualifications of the judges in these words: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating gain" (Ex. xviii. 21).

The Biblical law nowhere provides a penalty for this crime. It is mentioned among the crimes for which the curse was pronounced on Mount Ebal (Deut. xxvii. 25). According to the later law it was punished by the infliction of thirty-nine stripes, following the general maxim that wherever the punishment for a crime is not specifically mentioned in the Bible, corporal punishment is to be inflicted.

It is well known that the temptation to bribery is especially strong in Oriental countries, where public opinion is not well organized and where great, almost irresponsible, power is lodged in the hands of the judges; and it appears from numerous passages in the Bible that the judges and the princes of Israel, especially during the period of kingship, freely sold judgment for money. It needs but one quotation to illustrate this condition of things: "Thy princes are rebellious, and companions of thieves; every one loveth bribes and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. i. 23, v. 23, xxxiii. 15). Other prophets accuse them of taking bribes even to shed blood (Ezek. xxii. 12; Amos v. 12; Micah iii. 1, vii. 3). The bribe-taker is condemned not only by the Law and the Prophets, but also by the Psalmist (Ps. xv. 5) and the proverbial wisdom of the people (Prov. xvii. 23).

The only case of actual bribe-taking recorded in the Bible is that of the sons of Samuel, of whom it is said: "His sons walked not in his ways, but turned aside after lucre and took bribes, and perverted judgment" (I Sam. viii. 3); and it appears that this condition of things was the cause of the gathering of the elders of Israel for the purpose of electing a king who, the people fondly hoped, would put an end to this and other evils existing in the commonwealth (*ib.* iv. 22).

Talmudic Law.

The Talmudic law went beyond the Biblical law in its condemnation of bribery and in its regulations concerning it. The case of Ḳarna, a criminal judge of Babylonia (contemporary of Rab and Samuel), appears to have been the leading case on the question of the right of a judge to be paid for his services. Ḳarna took a stater from each of the parties before he tried a case, to pay him for his loss of time; and the Talmud, after considerable argument for and against, justifies his action on that ground (Ket. 105a). Rab Huna similarly would not try a case until the litigants had furnished a substitute to do his work while he was acting as judge (*ib.*).

The Mishnah lays down the broad rule that if a judge takes pay for rendering a judgment, the judgment is void (Mishnah Bekorot iv. 6). This, according to the reasoning in Ḳarna's case, seems to mean that if pay is taken after the judgment is rendered, or if it is taken from only one of the parties litigant, the judgment is void; and such a view may be harmonized with the view of the Talmud, that the judge is entitled to be paid for his loss of time, provided that both of the parties contribute, and provided the money is paid to him before he tries the case.

The moral sense of Talmudists is illustrated by the following statement in the Sifre to Deut. xvi. 19: "'Thou shalt not take a bribe' is not an injunction against taking it for the purpose of clearing the guilty and convicting the innocent; this wrong is covered by the prohibition 'Thou shalt not wrest judgment,' but even to convict the guilty and acquit the innocent, thou shalt not take a bribe" (see also Mek., Mishpaṭim, 20; Maimonides, "Yad," Sanh. xxiii. 1). Raba asked, "Why is it forbidden to take a bribe to free the innocent?" and he answers the question himself, saying: "As soon as one accepts a bribe, he inclines to favor the donor and considers himself 'one with him'; and no man will find himself guilty" (Ket. 105b). As it is impossible to determine judicially who is innocent and who is guilty, before the trial has taken place, the acceptance of the bribe before the trial, for the purpose of acquitting the innocent, is in itself tantamount to declaring who is innocent without going through the

formality of a trial. This would seem to be the meaning of Raba's answer.

Raba's statement that the person accepting the bribe considers himself as one with the briber, leads the Talmud to a fanciful interpretation of the word שוחד ("bribe"). שוחד is compounded of two words, שהוא חד ("he is one"; that is, he, the judge, "is one" with the litigant, Ket. *ib.*). Rab Papa expresses this thought in other words: "A judge should not try the case of one whom he loves or hates, because he will find no guilt in his friend and no innocence in his foe" (Ket. *ib.*). The Talmud cites a number of instances where judges refused to try cases in which the parties litigant were persons who had befriended them. There was no question of bribery in the form of money involved in such cases, but the judges refused to try them upon the broad ground that one might be bribed, by kind words or by feelings of friendship, to incline the scales of justice in favor of one of the parties; and that therefore, in order to preserve absolute impartiality, the judge should not stand on intimate footing with either of the parties litigant.

Cases Cited in the Talmud.

Abba Arika refused to try a case in which the innkeeper at whose inn he usually lodged was a party, and appointed another to try it (Sanh. 7b); Mar Samuel declined the case of a man who gave him his hand to assist him in landing from a ferry. Amemar refused to act as judge for a man who had picked a feather from his hair that had been lodged there by the wind; and Mar 'Uḳba, for a man who had trodden his spittle in the dust. The Talmud justifies their views upon strictly legal grounds. The law is, "Thou shalt not take a *bribe*," not, "Thou shalt not take *gain* or *money*"; hence one may be bribed even by kind words.

The most interesting case is that of R. Ismael bar Jose. It was his custom to receive every Friday from his own garden a basket of fruit, which his gardener carried to him. On one occasion the gardener brought the fruit on Thursday, that being court day. When R. Ismael asked him why he brought it on Thursday instead of the accustomed day, the gardener replied, "I have a lawsuit to-day, and I thought I would bring the fruit with me," presumably as a matter of convenience to save him the journey on the following day. But R. Ismael refused to act as judge in his case, appointing two other rabbis to try it. During the progress of the case he thought, "If my gardener will only say thus and so, he will win his case," whereupon he said, "May the souls of those who take bribes be destroyed. If I, who did not even take the basket of fruit, and who would after all only have been taking my own property, am so prejudiced in favor of this man, how much more partial must be the judge who really accepts a bribe" (Ket. 105b).

Maimonides states the matter broadly in these words: "A judge may not sit to try the case of one to whom he is favorably inclined, even though such person may not be a relative or an intimate friend, nor may he try the case of one whom he dislikes, even though such person may not be his enemy nor does not seek to do him harm; for both litigants must stand equal before the judge, and must be considered equal in heart" ("Yad," Sanh. xxiii. 6). An offensive practise of the judges, of conducting their business so that the fees of the court attendants and scribes were unduly increased, was considered a species of bribe-taking, and was condemned as such (Shab. 56a; "Yad," Sanh. xxiii. 3; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 4).

If the judge nevertheless tries the case of a person who has sent him a gift before the summons issued, the other party can not attack the jurisdiction of the court on this account, for the judge is not legally disqualified from acting in such a case. It is, however, his duty, under the opinions expressed by the authorities, to refuse to try the case because of a possible prejudice in favor of the person who sent him the gift (*ib.* 9, 2). If a judge has borrowed something from a person who afterward appears before him as a litigant, he is not permitted to try the case, unless it appears that he is a man of means or has property which the lender may borrow from him ("Yad," Sanh. xxiii. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 9, 1).

The bribe-giver and the bribe-taker are equally guilty before the law (*ib.*; "Yad," Sanh. xxiii. 2); and the bribe must be returned if the donor demands it (*ib.* xxiii. 1; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, *ib.*). The difficulty which formerly existed by reason of the fact that judges were not paid for their services, was removed under the later law. An annual tax was levied on the community for the purpose of paying the judges a proper salary for their services; and the moneys given or bequeathed for sacred uses were likewise appropriated to this purpose (*ib.* 9, 3). R. Moses Isserles thought it was best to levy these taxes for payment of the judges' salaries at the beginning of the year, in order that they might be assured of their support for the entire period, and that they need not be beholden to any person (gloss, *ib.*).

Under the Later Law.

The frequent allusion in the Law to the fact that bribe-taking has the effect of blinding the eyes of the wise, did not escape the attention of the haggadists, who said: "Every judge who takes a bribe and perverts judgment will not die before his eyes have grown dim, as it is written: For a bribe blindeth the eyes of those who can see" (Mishnah Peah viii. 9; see also Midrash Tan., Shofeṭim, 8).

Maimonides summarizes the question of bribery most impressively in the following words: "The judge must conduct himself as though a sword were lying on his throat and Gehinnom open at his feet; he must know whom he is judging, before whom he is judging, and who will demand an account from him as to the justice of the judgment" ("Yad," Sanh. xxiii. 8). See Judge; Justice and Equity, Principles of.

E. C. D. W. A.

[The following example is given in the Talmud of the venality of the non-Jewish judges: Imma Shalom, R. Gamaliel's sister, wishing to expose a judge (probably a Christian) who had the reputation of being proof against bribes, presented him with a golden candlestick, with the request to award to her a portion of her parents' estate. His decision was: "Since you [the Jews] have been banished from your coun-

try, the law of Moses is no longer applicable, but another law has been given that says: 'The son and the daughter shall inherit equally.'" On the following day, however, after R. Gamaliel had presented the judge with a Libyan ass, the judge said: "I have been looking over the conclusion of the new law, where it says: 'I am not come to destroy the law of Moses, but to complete it' [see Matt. v. 17], and there it is said, 'A daughter shall not inherit with the son.'" Imma Shalom then said to the judge: "Let your light shine like a candlestick," reminding him of her present; but R. Gamaliel answered, "An ass came and overthrew the candlestick" (Shab. 116a, b; see also Pesiḳ. xv. 122b *et seq.*, and parallels in Buber's notes). In one passage of the Talmud it is said that the Persians, especially the Ghebers, took bribes and relented in the execution of discriminating laws against the Jews if they were paid for it (Yeb. 63b; compare also B. Ḳ. 117a).

The Halakah with reference to not taking fees frequently gave rise to violent controversies in the Middle Ages, when the communities began to appoint permanent rabbis with salaries; since it was considered unlawful to pay a rabbi who was also judge. See Fees; see also Güdemann, "Religionsgeschichtliche Studien," pp. 65-88.]

J. SR. L. G.

BRICHANY: Town in the government of Bessarabia, Russia, with (in 1898) 7,303 Jewish inhabitants in a total population of 8,094. The Jewish artisans number 972, most of whom are furriers who export fur overcoats and caps to the extent of 25,000 per annum. About twenty-five families are occupied in the culture of tobacco and in gardening. About 700 Jews are day laborers, earning from 10 to 30 copecks per day.

H. R. S. J.

BRICK: The expression "brick" (לבנה; translated once "tile" in A. V., Ezek. iv. 1) designates both the burnt and the sun-dried brick. However, there is only one certain passage in which the first kind is referred to—viz., Gen. xi. 3—and there the Babylonian custom of "burning brick thoroughly" (thus A. V.; "thoroughly" should be omitted) seems to be treated as not less foreign to Palestine than is the use of bitumen (R. V.) for mortar. Apparently, all other passages mean the unburnt mud-brick, dried solely by the sun. This practise is current in the ancient Orient and in the modern East likewise, which still has in general a great preference for unbaked clay as building material. The A. V. in II Sam. xii. 31; Nahum iii. 14; Jer. xliii. 9, speaks of the brick-kiln, but the rendering is not correct. The first passage—which was formerly considered as a strong proof of the barbarous cruelty of David's time—is most likely to be translated, "David made them [the captives] labor with the brick-mold" (compare R. V. margin on this slight emendation). Similarly, R. V. margin in Nahum, in accordance with the Peshiṭta. In Jer. xliii. 9 the R. V. substitutes "brickwork" (margin, "pavement or square"; so also the Pesh. and Hoffmann; the former translation was defended by Hitzig and others). No version offers any support to the idea of a kiln in these passages (see G. Hoffmann, in Stade's "Zeitschrift," 1882, ii. 53 *et seq.*).

Indeed, burnt bricks in Oriental ruins seem to date from Roman times. Egypt—in which the sun-dried brick from Nile mud formed the material for all secular buildings and even for many tombs (in earliest time, for all the royal tombs and pyramids) seems to furnish the best analogue. The only means employed by the Egyptians to give greater durability to this material was the admixture of straw and stubble with the clay: mentioned in Ex. v. 7. This seems to have been a purely Egyptian custom. On Egyptian monuments there are found scenes representing brickmaking; and among these some showing captive Semites at work with the brick-mold, who have often erroneously been taken for Israelites.

In Babylonia (see above on Gen. xi.) burnt bricks were often employed for the outer layers of important public constructions, because of the copious winter rains of the country. This led to a high development of the ornamentation of buildings with glazed and painted bricks and tiles: so, for example, Nebuchadnezzar's palace at Babylon. In Egypt only a few instances of the employment of such methods can be found (Tell el-Amarna, Tell el-Yehudiye); while the Persians still used such bricks in the Babylonian manner, for instance, in the palace of Susa. But, by the side of this, the unburnt brick always played the greater part. It may be mentioned that the size of Babylonian and Egyptian bricks was larger than that of the modern brick, often enormous. In both countries the brick-mold—that is, the open box with a handle—often furnished a royal or official stamp for the bricks, stating the date, and the building for which the bricks were determined, etc. Of none of these higher developments of brick-manufacturing have examples been found in Palestine, which country offered rich material in stones for public buildings. The unburnt bricks of which the Palestinian mounds exhibit numerous examples seem to have formed the principal building material for private houses, except for a few of the most wealthy (Isa. ix. 9; Amos v. 11). See Clay; and on the use of a "tile" for sketching (Ezek. iv. 1) see Writing.

J. JR. W. M. M.

BRIDE.—In Mystic Lore: The allegorical use of the name "Bride" for "Israel" is based upon Hosea ii. 19-20: "I will betroth thee forever," and, in conjunction with Ezek. xvi. 8, gave rise to the allegorical interpretation of the Song of Solomon as typifying the espousal of God as the King of Peace (Solomon) and Israel (the Shulamite), at the redemption from Egypt and the erection of the tabernacle (see Pesiḳ. 1a, 6a; Pesiḳ. R., ed. Friedmann, v. 17b, 21b; Cant. R. to Iv. 8-12, where the expression "kallah" [bride] is referred to Israel). However, according to Origen ("Cantic. Canticor." Homily iv.; compare also "Teḥilat Perush Shir ha-Shirim" in "Steinschneider Festschrift" and Allegorical Interpretation), the Palestinian Jews gave the Song of Solomon a mystical interpretation, allowing it to be studied only by men of mature age. This would indicate that, like the "merkabah" of Ezekiel and

the Creation story, the Song of Solomon served as a basis for Gnostic mysteries such as Paul suggests in Eph. v. 32, where he finds in the union of husband and wife "a sacred mystery," obviously of cosmological character. Accordingly, the bride and bridegroom were important in the Gnostic mysteries. See Irenæus, "Adversus Hæreses," i. vii. 1: "Hakamot (Sophia), the mother, after all her seed had been perfected, enters the pleroma as bride and receives the Savior or Demiurge as her spouse," which "mystery of conjunction" these heretics dramatically imitated in their illicit marriages.

Yet these mysteries borrowed the anthropomorphic form of the Deity from the Song of Solomon (Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 279–281, where Cant. iii. 11 is quoted), exactly as did the Jewish cabalists when measuring the dimensions of the Deity in the "Shi'ne Ḳomah" (Gaster, "Monatsschrift," 1893, p. 216).

In conformity with this idea Malkut, "the Kingdom," the lowest of the Ten Sefirot, is called the bride, because she desires, but has not attained, the union with Ze'er Anpin, the creative power or "Microprosopus" (the Lesser Countenance); whereas Binah ("the Intelligence"), as the Mother Supernal, is actually united with the Father, "the Ancient One," the Erek Anpin ("the Vast Countenance," or "Macroprosopus") in the Upper Sphere of the Ten Sefirot (Zohar, in Idra Zuṭṭa, pp. 267–279). See Sefirot.

The union therefore of the bride or matron ("matronita") with her celestial spouse, that is to lift the created world into the sphere of the supreme fulness of glory (the pleroma of Paul in Eph. iii. 19), by doing works of goodness and holiness, is the object of life, according to the cabalists—a truly spiritual view in itself, yet one which led the erring to all sorts of abuse, exactly as the ancient Gnostic mystery of Simon Magus and many Christian heretics had done in the second and third centuries. Shabbethai Ẓebi and his followers in the seventeenth century were entangled in sensualism of the worst character. Compare Sabbath. See also Betrothal.

K.

BRIDEGROOM AND BRIDEGROOM'S FRIENDS. See Betrothal; Marriage.

BRIDEGROOM OF GENESIS (Ḥatan Bereshit). See Bridegroom of the Law.

BRIDEGROOM OF THE LAW (Ḥatan Torah): The somewhat poetic designation of Bridegrooms of the Law and of Genesis are given to the persons called up in the synagogue to the reading of the chapters ending and beginning the Pentateuch respectively (Deut. xxxiii. 27–xxxiv. 12; Gen. i. 1–ii. 3). This takes place on Simḥat Torah, or the Rejoicing of the Law festival, which is the second day of the Shemini 'Aẓeret, or Eighth Day of Solemn Assembly, in those communities in which the second-day festival is observed. It is considered a privilege to be the one to whom the concluding or the opening portion of the Law is read; and those persons upon whom the choice of the congregation falls are esteemed as specially honored. The honor of the bridegroom of the Law is greater than that of the bridegroom of Genesis. Other privileges are conferred upon the recipients of these dignities in order to increase the distinction of their station. They are not called to the Law by the ordinary formula, "Ya'amod" (Let N. N. arise)—which is otherwise used—but by a special, poetic invocation, beginning (in the Ashkenazic ritual) with the words כרשות האל הגדול הגבור והנורא ("by permission of the great, almighty, and tremendous God") for the Ḥatan Torah; and מרשות מרומם על כל ברכה ושירה ("by permission of Him who is exalted above all blessing and song") for the Ḥatan Bereshit. The bridegrooms of the Law and of Genesis usually make large money offerings to the synagogue, in recognition of the honor conferred upon them, and entertain the congregation at a more or less elaborate banquet, either in the meeting-room or the basement of the synagogue or at their private residences. See Tabernacles, and Simḥat Torah. For the origin of the name and the custom see Crown of the Law.

Bibliography: *Midrash Shir ha-Shirim*, i. 9; *Sefer ha-Minhagim*, מנהג ישל שמחת תורה; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, § 669; Abrahams, *Jewish Life in the Middle Ages*, p. 29; Dembitz, *Services in Synagogue and Home*, p. 283.

A. B. D.

BRIDEGROOM OF THE TORAH. See Bridegroom of the Law.

BRIDLE: A term used in the English versions of the Bible interchangeably with bit to represent the three Hebrew words רסן, מתג, and מחסום, which, however, do not as a rule denote the usual headgear of a horse or other beast of burden, consisting of a head-stall, a bit, and reins. In many passages "halter"—*i.e.*, a simple rope or leathern strap wherewith to hold the animal in check—would seem to be the more appropriate rendering.

No description of the head-harness is found in the Hebrew Bible. As horses came into use only at a late period, and then more for purposes of luxury than utility, the pictures of steeds with elaborate head-gear found on the Assyrian monuments (see Layard, "Nineveh") can not be held to throw any light on the contrivances employed by the Hebrews, though the arrangement with bells mentioned in Zech. xiv. 20 was in all probability adopted in imitation of Assyrian fashion. The ox, the ass, as well as the mule, and to a less extent the camel, took the place of the horse. To guide and control the first-mentioned animal the goad sufficed; and, if Arabic custom may be supposed to retain the primitive habits of the ancient Hebrews, the camel was led by a rope attached to a ring of either copper ("burrah"), or hair ("ḥizamah"), which was passed through one of the nostrils.

Still, bridles were not altogether unknown, as distinct names for them were employed according as they were used for the horse or the camel. These bridles were very simple affairs, often made of mere twine; while the bits were, at least in pre-Mohammedan days, of wood ("sajarah"). Even among the modern Arabs the iron bit passes underneath the chin (jaws) of the horse, or is in front of the mouth (see Socin, "Diwan aus Central-Arabien," i. 288). This arrangement explains some passages in which the usual translation by "bridle" has produced

PROCESSION OF BRIDEGROOM OF THE LAW ON THE EVE OF THE REJOICING OF THE LAW.
(From Picart, 1723.)

confusion. Job xxx. 11, R. V., "they have cast off the bridle," refers to the slipping of the halter. Isa. xxx. 28, "bridle in the jaws" should be rendered "halter (or bridle with iron) on the jaws." A bridle with a ring arrangement through the nose is meant in II Kings xix. 28 by the Hebrew word חחי ("in thy nose"), to which כתגי ("over thy lips") is a parallel. See also Prov. xxvi. 3; Isa. xxxvii. 29, A. V.; Ps. xxxii. 9, R. V., "bit and bridle"; more accurately, "bridle and halter."

In Ps. xxxix. 2 (A. V., 1) מחסום is properly translated in the Revised Version by "muzzle." The allusion there is to the use of a basket-like network which was passed over the head of the animal and fastened behind the ears and around the neck; enveloping the mouth as with a bag, to prevent the bearer biting the yoke-mate or other animals in the caravan. In the psalm it is the tongue which thereby is hindered from "biting." As this "muzzle" also interfered with the taking of food, the humane law of Deut. xxv. 4 forbade its being put over the mouth of the ox while on the threshing-floor.

E. G. H.

BRIEG: Town in Silesia; formerly the capital of the duchy of the same name. Jews settled there about 1324, chiefly because it was situated on the commercial route to Breslau, in which place a colony of Jews had long resided. The Jewish community of Brieg had its separate place of worship from early times. In the fourteenth century the Jews of Brieg were persecuted on account of their usurious practises; and in 1392 it was claimed that all debts of the duke had been discharged by the payments to Jacob, the son of Moses, a Jew of Brieg, of a certificate of indebtedness. In 1398 the Brieg Jews bought a letter of protection from the duke, whereby they were guaranteed the peaceful possession of their privileges. But in 1401 they were driven from the city, except Jacob and Seman von Reichenbach, who had received a patent of protection from the duke's council for six years from May 1, 1399. Solomo, a capitalist, lent large sums of money to royal houses in the fifteenth century.

With the decline of Breslau as a trade center, the Jews of Brieg became little more than an isolated community; and in modern times they shared the lot of the other Silesian Jews. They carried on insignificant trade operations as a rule. The conquest of Silesia by Frederick the Great wrought but slight change in their condition.

At the present time (1902) Brieg has a Jewish community of 310 souls, of whom 55 are house-owners. Three charitable societies exist, for the care of the poor, for burying paupers, and a woman's league. Brieg is included in the union of congregations of the districts of Breslau and Liegnitz.

BIBLIOGRAPHY: Brann, *Gesch. der Juden in Schlesien*; *Jahrb. des Deutsch-Israelitischen Gemeindebundes.*

D. A. M. F.

BRIEGER, LUDWIG: German physician and medical writer; born at Glatz, in Prussian Silesia, July 26, 1849. He received his education at the gymnasium of his native town and at the universities of Breslau and Strasburg. From the latter he was graduated as M.D. in 1875. After a post-graduate course at Vienna and Berlin, he became assistant at the private ophthalmic hospital of Cohn at Breslau, at the same time studying under Cohnheim at the pathological institute of the university. Leaving Breslau in 1876, he went to Bern as assistant to Quincke at the medical hospital of the university.

From Bern, Brieger removed in 1878 to Berlin, attending the physiological laboratory. In 1879 he became assistant to Frerichs, and later to Leyden at the First Medical Hospital, Berlin. From 1881 he was privat-docent, and from 1887 titular professor in the University of Berlin. In 1890 he opened a private dispensary and hospital. The same year he was elected assistant professor, and in 1891 was appointed chief physician of the university hospital and dispensary for contagious diseases. In 1897 he occupied the chair of pathology and therapeutics as substitute for Professor Ehrlich. Since 1899 he has occupied the chair of general therapeutics. The following year he received the title of "Geheimer Medizinalrath."

Brieger is a contributor to numerous medical journals, and has written many essays and books dealing with pharmacology, pharmaceutical chemistry, bacteriology, pathology, and therapeutics, and is considered an authority on each of these subjects.

Of his many essays and books the following may be mentioned: (1) "Zur Physiologischen Wirkung der Abführmittel," in "Archiv für Experimentale Pathologie und Therapie," 1877; (2) "Ueber die Aromatischen Producte der Fäulniss im Eiweiss," in "Zeitschrift für Physikalische Chemie," 1879; (3) "Zur Kenntnissnahme des Physiologischen Verhältnisses des Brenzcatechin, Hydrochinon, und Resorcin" in Du Bois-Reymond's "Archiv für Physiologie," 1879; (4) "Beiträge zur Lehre von der Fibrösen Hepatitis," in Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin," 1879; (5) "Ueber Einige Bestandtheile des Jauchigen Eiters des Menschen," in "Zeitschrift für Physikalische Chemie," 1881; (6) "Beitrag zur Schrecklähmung," in "Zeitschrift für Klinische Medizin," 1881, pp. 121 *et seq.*; (7) "Ueber Febris Recurrens," in the "Charité Annalen," 1881, pp. 136–150; (8) "Ueber Spaltungs Producte der Bacterien," in "Zeitschrift für Physikalische Chemie," 1884; (9) "Ueber Ptomaine," Berlin, 1885–86 (in this work, consisting of three volumes, the author proves that the bacteria develop their injurious qualities through a specific poisonous product of the toxins and toxalbumins); (10) "Ueber das Vorkommen von Tetanie bei einem am Wundstarrkrampf Erkrankten Individuum," in "Berliner Klinische Wochenschrift," 1888, pp. 329 *et seq.*; (11) with Stadthagen, "Ueber Cystinurie, Nebst Bemerkungen über einen Fall von Morbus Maculosus Werlhofii," *ib.* 1889, pp. 344 *et seq.*, 455 *et seq.*; (12) with C. Fränkel, "Untersuchungen über Bakteriengifte," *ib.* 1890, pp. 241 *et seq.*, 268 *et seq.*; (13) with Ehrlich, "Ueber die Uebertragung der Immunität Durch Milch," in "Deutsche Medizinische Wochenschrift," 1892, pp. 393 *et seq.*; (14) "Ueber die Klinische Bedeutung des Elsnerischen Typhus-Nachweises," *ib.* 1895, No. 50; (15) "Klinische Beobachtungen an Zwei Leprösen," in "Berliner Klinische Wochenschrift," 1896, pp. 1105 *et seq.*; and (16)

"Ueber Versuche der Uebertragung der Syphilis auf Thiere und über Serumtherapie bei Syphilis," in "Klinisches Jahrbuch," 1899.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v., Vienna, 1881; Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

BRIELI or **BRIEL** (בריאל), **JUDAH LEON BEN ELIEZER** (also known in rabbinical literature under the contraction **MaHaRIL**): Rabbi in Mantua; born about 1643; died in 1722.

Brieli, besides being a high Talmudical authority, as is shown in the responsa of his contemporaries Ishmael Coen, Morpurgo, and others who asked his opinion on halakic questions, was well versed in the secular sciences, which he zealously cultivated. Being highly esteemed by the Sephardic community of Amsterdam on account of his learning, his character, and his great age, he was asked by Ẓebi Ashkenazi (Ḥakam Ẓebi) and his followers for his support in their campaign against Ḥayyun and his cabalistic vagaries. Brieli, who was opposed to the Cabala in general, could have but little sympathy with Ḥayyun. He accordingly addressed two letters to Ḥakam Ẓebi (the first was published in "Milḥamot Adonai"), three to Ayllon, two to the board of the Amsterdam community, and one to Benjamin Finzi, in all of which he condemned Ḥayyun and approved the suppression of his book. Ḥayyun in his pamphlet against Ḥakam Ẓebi, entitled "Ha-Ẓad Ẓebi," says that Brieli is a Latinist and philosopher, but knows nothing about the Cabala; that he (Brieli) denies to Simeon ben Yoḥai the authorship of the Zohar; that he (Brieli), contrary to the Jewish law, has never married, and wears no beard.

Brieli was the author of the following works: (1) "Shefer Kelale ha-Dikduk" (The Beauty of the Grammatical Rules), a Hebrew grammar; (2) "Hassagot 'al Sifre ha-Sheluḥim" (Criticisms on the Books of the Apostles); (3) "La Sinagoga Disingannata dagli Inganni del Padre Pinamonti"; (4) "Esame delle Riflessioni Teologiche," on the miracles. Of these only the first-named was published (Mantua, 1724); the others are still extant in manuscript (Dei Rossi, Nos. 22, 23; Neubauer, "Cat. Bodl. Hebr. MSS." *s.v.*). Brieli also translated into Hebrew the letters of Seneca ("Kerem Ḥemed," ii. 119).

An elegy on Brieli was published by his pupil Cohen Modon, under the title "Ẓir ha-Ẓirim," in which Brieli's knowledge of mathematics, logic, and natural history is highly praised.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 33; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 127; Dei Rossi, *Dizionario Storico*, p. 75; Grätz, *Gesch. der Juden*, x. 487, 488; Steinschneider, *Cat. Bodl.* col. 1299; Mortara, in *Corriere Israelitico*, i. 161 *et seq.*

L. G. I. Br.

BRIER. See Bramble.

BRIGHT, JOHN: English statesman and orator; born at Greenbank, Nov. 16, 1811; died in Rochdale March 27, 1889. It has been stated that his mother, Martha Jacobs, was a Jewess; but this statement is erroneous, such Biblical names being not uncommon among the English peasantry. During his long public career he more than once distinguished himself as an unflinching advocate of the political emancipation of the Jews of England, on the ground of what he designated "justice to the Jewish population of the country." On May 14, 1849, on the introduction of the Parliamentary Oaths' Bill—which dealt with the question of the right of Jews to sit in Parliament—Bright delivered a powerful speech in the House of Commons, fervently advocating the claims of the Jewish race and declaring that he "should vote for the bill, as far as it goes, because it admitted Jews into Parliament." On many other occasions he took the same position, as, for instance, in 1851, when the question of Jewish disabilities was raised in Parliament by the action of Alderman Salomons. But in his speech delivered in the House of Commons on April 15, 1853, during the debate on the Jewish Disabilities Bill, Bright gave the most vigorous expression to his principles of religious equality as applied to the Jews. His attitude toward the Jews was independent of any personal feeling, and was a direct outcome of his religious and political principles.

BIBLIOGRAPHY: *Jewish Chronicle*, March 29, 1889, p. 9; April 5, 1889, p. 8; *Bright's Speeches on Questions of Public Policy*, edited by James E. Thorold Rogers, ii. 487–495, London, 1868.

J. B. B.

BRILL, AZRIEL: Hungarian rabbi and author; lived in the first half of the nineteenth century; assistant rabbi (dayyan) at Pest, Hungary. He wrote: "Hadrat Ḳodesh" (Beauty of Holiness), containing the Mishnah treatises, Rosh ha-Shanah, and Yoma, with a commentary and German translation; a collection of the prescriptions and prayers for the ten penitential days; also an essay on the Temple ritual for the Day of Atonement, and a Jewish calendar up to 6000 (Ofen, 1827).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4469; Fürst, *Bibl. Jud.* i. 132; Benjacob, *Oẓar ha-Sefarim*, p. 134.

L. G. I. Ber.

BRILL, JEHIEL: Russian journalist. According to Zeitlin he was born in 1836 in Tultschin, Russian Poland; but Fuenn, who knew him well, states that he was born in British India. He died in London Nov. 12, 1886. Taken to Constantinople when quite young, and later brought to Jerusalem, he grew up in the latter city and there received a Talmudical education and the strictly Orthodox training common to natives of Russia living in Palestine. In 1863, with the assistance of his father-in-law, the traveler Jacob Safir, he established the Hebrew monthly "Ha-Lebanon," which, after the appearance of the twelfth number, was suppressed by the Turkish government. After many tribulations Brill went to Paris, where he again commenced to publish the "Lebanon," first as a semi-monthly (1865–68), and later as a weekly (1868–70). The Franco-Prussian war and the siege of Paris, by cutting off communication with his readers—practically all of whom were outside of France—forced him to suspend the publication of his journal for the second time. He went to Mayence, where he established a Hebrew printing-office and renewed the publication of the weekly "Lebanon," this time as a Hebrew edition of the "Mainzer Israelite," edited by M. Lehmann, who occupied in German Jewry a position corresponding to the one occupied by Brill among the Jews of eastern Europe.

In Mayence the publication of the "Lebanon" was continued from 1872 to 1881. This journal became the acknowledged organ of ultra-conservative Jews; and many pious rabbis contributed to and took an interest in its Talmudical literary department, the "Yarkete Lebanon." During part of this time Brill also edited and published a Yiddish or Judæo-German weekly entitled "Ha-Yisrael," which, like his Hebrew publication, circulated mainly in Russia. The Orthodox class, however, never evinced sufficient interest in journalism in general to make its organ a financial success; and the "Lebanon" had for the third time to be discontinued.

When the movement to establish colonies in Palestine or its vicinity was inaugurated, after the outbreak of persecutions in Russia, Brill, who was well acquainted with the Holy Land and with the languages spoken there, was, through the recommendation of Rabbi Samuel Mohilever, chosen by the Alliance Israélite Universelle and by Baron Edmond de Rothschild to conduct from Russia to Palestine a small group of experienced farmers, who were to be established in or near the Alliance colony, Miḳweh Israel. He started from Rosinoi, Russian Poland, with eleven men—ten farmers and a "melamed" (teacher)—Nov. 21, 1882, and arrived at Palestine the following month. The story of his journey and of its results is given in detail in his work, "Yesod ha-Ma'aleh" (The Base of the Slope), which Brill published in 1883 in Mayence, whither he had returned a sadly disappointed man. In 1884 Brill settled in London, and there established a new Yiddish weekly newspaper, the "Sulamith." In 1886 he started, for the fourth time, to publish the "Lebanon," but was forced to announce its suspension after the publication of a few numbers. He died suddenly in London the same year.

"Yesod ha-Ma'alah" is the only book written by Brill. He published, while in Paris, three works containing inedited manuscripts from the library of Baron Günzburg, which are described in Zeitlin, "Bibliotheca Hebraica Post-Mendelssohniana," p. 42. He also published, with an introduction, an old anonymous manuscript, "Be'er ha-Golah," on Jewish archeology (Mayence, 1877), with notes by Jacob Tarpower and Reuben Rapoport.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 520, 521; idem, in *Ha-Zefira*, 1886, No. 172; Zeitlin, *Bibliotheca Hebraica Post-Mendelssohniana*, pp. 41, 42.

S. P. Wi.

BRILL, JOEL. See Loewe, Joel.

BRILL, JOSEPH (also known under the pseudonym of "Ayob" [איוב contracted from Ani Joseph Brill]): Russian teacher and Hebrew writer; born at Gorki, near Mohilev, on the Dnieper, 1839. He studied Talmud at the yeshibot of Shklov and Vitebsk, and later settled in Minsk, where he opened a school for Jewish boys, and in which town he is still active as teacher and writer.

Brill's first articles appeared in the early sixties in the Hebrew periodicals "Ha-Maggid," "Ha-Meliz," and "Ha-Karmel." An excellent Hebrew style and a fine humor are the chief characteristics of his writings. Besides numerous articles in Hebrew yearbooks and periodicals, he has published: "Ish Jehudi" (The Jew), a translation from the English of the five-act drama by Richard Cumberland, Wilna, 1884; "Kiẓẓur Shulḥan 'Aruk" (Satirical Instructions for Teachers and Pedagogues), in the collection "Oẓar ha-Sifrut," Cracow, 1890; "Midrash Soferim," satirical characteristics of contemporary Hebrew writers, in "Ha-Shaḥar," Vienna, 1879; "Lefanim" (In Times of Old), a sketch in "Oẓar ha-Sifrut," 1892, iv. He has prepared for publication a volume of poems, a volume of aphorisms, proverbs, and a volume of stories. Some of his correspondence with Hebrew writers is published in H. Rosenberg's "Oẓar Miktabim we-Sippurim," St. Petersburg, 1882.

Bibliography: *Oẓar ha-Sifrut*, iv. 643-650, Cracow, 1892.

H. R.

BRILL, SAMUEL LÖW: Hungarian rabbi and Talmudical scholar; born Sept. 14, 1814, in Budapest; died April 8, 1897. He was carefully educated by his father, Azriel Brill (1778–1853), who was teacher and associate rabbi at Pest, and the author of several works in the Hebrew language. After having been carefully grounded at home in Hebrew studies, and graduating with honors from the Protestant Lyceum of his native city, he attended the Talmud schools at Eisenstadt (1832) [under M. J. Perls], Presburg (1834–35) [under Moses Sofer], and Prague (1836), where he obtained, at the age of twenty-two, his rabbinical degree. In 1842-43 he was registered in the University of Berlin, where he attended the courses of famous teachers, such as Boeckh, the classical philologist; Ritter, the geographer; Leopold Ranke, the historian; Schelling, and others, and associated with Leopold Zunz and Michael Sachs.

Returning to his native city, he was appointed assistant rabbi in 1843, and associate rabbi in 1850. Although he did not come before the public at large either in print (his only publication was an anonymous necrology of his teacher Moses Sofer, in the "Allg. Zeit. des Judenthums," 1838) or on the platform, he soon became widely known by his Talmudic lectures, which he enlivened with material drawn from Hebrew and general literature. Among his earliest pupils were W. Bacher and I. Goldziher.

Brill was highly esteemed not only by his coreligionists, but also by the Hungarian government, and was its first counselor when it was preparing to institute a rabbinical seminary (see Moritz Bloch [Ballagi]). He was also one of the founders of the Jewish Theological Seminary ("Landesrabbinerschule"), inaugurated in 1877, in which institution he held the position of teacher of Talmud from 1877 till 1887, having previously (since 1872) been president of the rabbinical college of Budapest. He also took part in the Israelitic county-congress of 1868-69. During Brill's lifetime a number of subtle extracts from his Talmudic glosses were published in the "Monatsschrift," 1896-97, and the "Magyar Zsidó Szèmle," of the same years, by Ludwig Blau. A few sermons have also been printed in the last-named periodical.

Brill's valuable Hebrew library became the property of the seminary at Budapest.

Bibliography: L. Blau, *Samuel Löw Brill: His Life and Character*, in Hungarian, with portrait, Budapest, 1902.

S. L. B.

BRIMSTONE: Sulfur in a solid state. It is found in Palestine, in the region along the banks of the Jordan and around the Dead Sea, both in combination with other elements and in its pure state. In the latter condition it is still employed medicinally for skin-diseases by the wandering Arab tribes, who make further use of it in the preparation of gunpowder. Brimstone is also found in the hot springs that line both shores of the Dead Sea. In one of these springs (at Callirrhoe), Herod took baths in the hope of finding a cure for his ailment (Josephus, "Ant." xvii. 6). Besides these two sources there was still a third which was known in Bible times. The two passages in Isaiah (xxx. 33, xxxiv. 9) point clearly to sulfur produced by volcanic eruptions. Sulfur is very inflammable; and this accounts for the fact that it is nearly always mentioned in connection with fire (Gen. xix. 24; Deut. xxix. 23; Ps. xi. 6; Ez. xxxviii. 22).

Biblical writers do not refer to the useful qualities of brimstone; whenever it is mentioned it is always as an instrument of God in exacting the penalty from the wicked (besides the above passages see Job xviii. 15); and this idea is continued in the New Testament (Rev. xiv. 10, xix. 20, xx. 10). This may be due in a measure to the recollection of the traditions of the destruction of Sodom and Gomorrah; the large quantities of brimstone found in the region suggesting it as the agent of destruction.

J. JR. G. B. L.

BRINDISI (Hebrew, פרנדיס): Seaport on the coast of Calabria, Italy, whence the ancient Romans embarked for the East. Jews undoubtedly settled there at a very early period. In the Talmud ('Er. iv. 1) it is recounted that four illustrious Mishnaic doctors (tannaim), among whom was R. Gamaliel, returned from this city to their home. Benjamin of Tudela says that at his time ten Jewish families were living there, all engaged in the art of dyeing.

BIBLIOGRAPHY: Hebrew inscriptions explained by Graziado Ascoli in reports of the congress of Orientalists of Florence, 1894; Guerrieri, *Gli Ebrei a Brindisi e a Lecce*, Turin, 1901.

G. V. C.

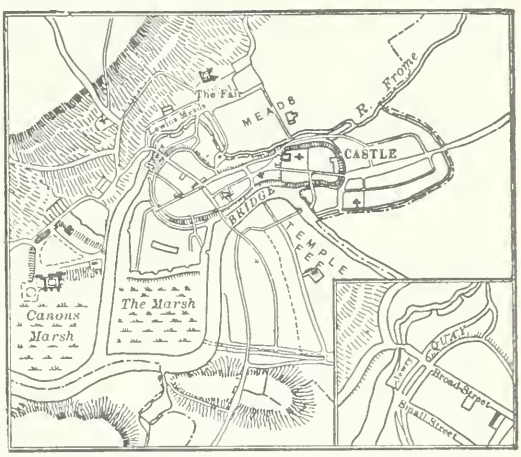
BRISK. See BREST-LITOVSK.

BRISKER, AARON B. MEÏR. See AARON B. MEÏR OF BREST.

BRISTOL: Commercial seaport city in the counties of Gloucester and Somerset, England. Jews settled very early at Bristol, which was the center of the slave-trade between England and Ireland, until its discontinuance, under the influence of St. Winibald, (?) in 1172, after the conquest of Ireland by Henry II. The names are known of no fewer than eighteen Jews of the twelfth century who lived in Bristol. Of these the most important was Moses of Bristol, father of Yom-Ṭob, the author of "Sefer ha-Tannaim," and grandson of Rabbi Simon of Trier (Treves), a martyr of the Second Crusade. In Richard of Devizes' account of English cities, as given by a French Jew, Bristol is described as a city of soap-boilers (Jacobs, "Jews of Angevin England," p. 149). After the decline of the slave-trade in Bristol, many Jews left the town; Moses going to Oxford, others to Nottingham and London. When, however, John imprisoned and fined all the Jews of England in 1210, it was from a Jew of Bristol, Abraham, that he extorted no less than 10,000 marks by extracting the victim's teeth successively till he consented to give up his wealth (Matthew Paris, "Chronica Majora," ed. Luard, ii. 528).

Early History.

The Jewry was situated on the quay between Broad street and Small street, outside the inner but within the outer wall of the city. The synagogue



Plan of City of Bristol, Showing Position of Jewry, About 1250 C.E.
(After William Hunt, "Bristol.")

was in Small street, under the building which was afterward St. Giles's Church. As far as can be ascertained, no Jews were in Bristol at the time of the Expulsion, no houses of Jews falling into the king's power at that time. On the other hand, Jews resided there during a considerable portion of the thirteenth century, as an ARCHA was retained there to hold their deeds.

BIBLIOGRAPHY: Jacobs, *Jews of Angevin England*, p. 374; Hunt, *Bristol*, pp. 27–30; Seyer, *Bristol*, i. 527–529; Pryce, *Bristol*, pp. 72–73.

J.

Since the Eighteenth Century.

There is no record of congregational life earlier than about the middle of the eighteenth century. At that time the congregation, which included not a few families which since then have become most eminent in the English Jewry—that of Jessel, for instance—was able to build a synagogue which was regarded as one of the ornaments of the old town. It was situated in the very center of the present city, in the main thoroughfare, Temple street. A local topographical description, dated 1794, states that "the Jews' synagogue is very well fitted up, painted, and furnished with altar-piece, branches, candlesticks, etc., in such a style that though it is not one of the largest, it is one of the handsomest places of worship in Bristol." The present synagogue is situated in Park row, and is a commodious and well-fitted building. It was opened in 1870.

In the middle of the nineteenth century Bristol was one of the foremost provincial congregations in the British Isles, and it has been served by a succession of able ministers, many of whom have since

achieved distinction in larger spheres of work. The earliest known of these were the Rev. David M. Isaacs (afterward minister and professor at Liverpool and Manchester) and the Rev. Abraham Barnett (afterward of the New Synagogue, London).

Rabbis.

The Rev. Aaron Levy Green, afterward eminent as minister of the Central Synagogue, London, was stationed at Bristol from 1838 to 1851, taking locally a share in the emancipation struggle which attracted the notice of Sir Moses Montefiore, and preaching occasional English sermons, at that time a very rare feature of Anglo-Jewish devotions. Among other Jewish divines attached to the congregation may be mentioned the Rev. Isaac Samuel (now minister of the Bayswater Synagogue, London); the Rev. Meyer Mendelssohn (afterward minister at Kimberly, Cape Colony); the Rev. Burman Berliner (afterward minister of the St. John's Wood Synagogue, London); the Rev. Joseph Leonard Levy, B.A. (lately attached to Congregation Keneseth Israel, Philadelphia, and now rabbi of Congregation Rodeph Shalom, Pittsburg); the Rev. Moses Hyamson, B.A., LL.B. (afterward minister of the Dalston Synagogue, and now dayyan of the United Synagogue, London); the Rev. Lewis Mendelssohn, B.A. (afterward of Dublin); and the Rev. Joseph Abelson, B.A., the present minister.

Of recent years, and concurrently with the revival of the West-Indian trade and the enterprising enlargement of the port, an increase of the Jewish population has become evident, and much activity is again being brought to bear on communal work. In addition to the Ladies' Benevolent Society, dating from about 1860, there exist a board of guardians (founded 1894); a Hebrew school (founded 1890), the classes of which are attended by seventy children; a literary and social society (founded 1894), with fifty-one members; and a Zionist association (1899). Jewish organization is not confined to the residents in the city itself. At the great public school, Clifton College, situated in the suburbs, there has been for some years a Jewish house—that is, one of the residences forming part of the collegiate buildings—the domestic life of which is carried out in accordance with Jewish custom. The master presiding over this house is the Rev. Joseph Polack, B.A., previously minister of the Liverpool (Old) congregation. It has existed long enough to form a tradition in the college; and its first generation of students has already taken a leading position in Anglo-Jewish communal life.

Bibliography: Margoliouth, *Jews of Great Britain*, iii. 132-134; *Jew. Chron.* March 18, 1883; Jacobs, *Jewish Year Book*, 5660, p. 90; Harris, *Jewish Year Book*, 5662, p. 121.

J. F. L. C.

BRITISH MUSEUM, London: Chief library and museum of the United Kingdom. It contains many books and objects of Jewish interest.

The Hebrew MSS.: The Hebrew manuscripts in the British Museum already fully catalogued or briefly described number about 1,200. This total includes fifty recently assigned to fragments belonging to the collection brought from Cairo. Between eighty and a hundred additional ones are likely to be obtained from the remainder of the same interesting collection. There are also thirty Hebrew charters (business deeds of the Anglo-Norman period) in the Museum; and if the seventy-one Samaritan manuscripts and the very ancient Aramaic papyrus (marked cvi.*, 2d century B.C.) be treated as part of the Hebrew collection, the entire library may be estimated to contain close upon 1,400 numbers.

Of these over 1,050 are briefly described in the "Descriptive List of Hebrew and Samaritan MSS. in the British Museum," which appeared in 1893. A rough classification into subjects shows that in the total just mentioned Biblical texts are represented by 165 numbers; Biblical commentaries by 175; Midrashim and Midrashic discourses by 45; Talmud and Halakah by 190; liturgies by 115; cabalistic manuscripts by 130; ethics, philosophy, and poetry by an aggregate of 84; philology, mathematics, and astronomy by 75; medicine by 20; miscellaneous manuscripts by 73; charters by 30; and Samaritan literature by 64. The later acquisitions may be assumed to show a similar proportion of subjects, with the very notable additions, however, of a large number of letters and other historical documents forming part of the collection brought from the Cairo Genizah.

Classification of MSS.

The distribution of Hebrew manuscripts among the earlier Museum collections is as follows: The Sloane and Harley collections, which formed the nucleus of the British Museum at its opening in 1753, respectively contained twelve and ninety-five Hebrew manuscript volumes. The Old Royal Library, presented to the Museum by King George II. in 1757, included seven Hebrew numbers. A like contingent was contributed by the great library collected by Thomas Howard, earl of Arundel, Surrey, and Norfolk. Three Hebrew manuscripts were presented (together with a much larger number of printed books; see below) by Solomon da Costa in 1759, and two other numbers of the collection have been filled up with his own catalogue of the printed books and manuscripts thus presented. The Lansdowne collection (purchased in 1807) and the library formed by King George III. (presented to the nation by King George IV. in 1823) contained one Hebrew volume each; and the Egerton collection (bequeathed in 1829) included three Hebrew numbers.

Sources of the Collection.

Of the 520 Hebrew volumes embodied in what is known as the Additional Series of manuscripts, no less than 323 came from the famous collection of Joseph Almanzi; and the few Hebrew manuscripts which form part of the Rich collection (acquired in 1829) are also included in the total of 520 just mentioned. The series which followed the Additional, and into which fresh acquisitions are now constantly being incorporated, is the Oriental. The latter now contains about 550 Hebrew numbers. A large proportion of these (not less than 260 volumes) was purchased from M. W. Shapira between the years 1877 and 1883. The rest came to the Museum in smaller consignments through the agency of the late Fischel Hirsch and other booksellers.

The sources from which the Museum collection became from time to time enriched also include man-

uscripts purchased at the duke of Sussex's sale in 1844; the collection of ten important Biblical manuscripts which were in the possession of the families of Schultens, John van der Hagen, and Dr. Adam Clarke successively; four Megillah scrolls once the property of Sir Moses Montefiore; and several numbers formerly owned by Dr. Adolf Neubauer, Dr. C. D. Ginsburg, F. D. Mocatta, and S. J. A. Churchill (British consul at Teheran).

It will now be useful to note some of the more important features of the collection, and in doing so the classified order adopted in the "Descriptive List" published in 1893 will be followed.

I. Biblical Texts.—(*a*) *Scrolls:* None of these is, unfortunately, of any great antiquity, the oldest (MS. Harley, 7619) probably belonging to the fourteenth century. Mention should, however, be made of a number of Yemenite Pentateuch rolls exhibiting what are technically called "dry points," employed to mark pauses, and to distinguish some words of equal spelling but dissimilar pronunciation. As the writing of synagogue scrolls is strictly limited to the consonantal text, this device of impressing a small inkless circle was adopted (with the permission of the Yemenite rabbis?) as a help to the reader. One roll of the collection (Add. 19,250) was written (probably in the eighteenth century) for the use of the Jews at Kai-Fung-Fu in China.

(*b*) *Biblical Texts in Book Form:* Special mention may be made of MS. Or. 4445, which was brought from Teheran, and probably belongs to the ninth century. It is at any rate not later than the famous codex of the Prophets preserved at St. Petersburg, which is dated 916 C.E. This Museum manuscript contains, however, only the Pentateuch. The oldest dated copy of the entire Bible in the Museum (Or. 2201) belongs to A.M. 5006 (1246 C.E.), and was written at Toledo. A very fine specimen of Spanish calligraphy and marginal illumination is the Bible in three volumes, numbered Or. 2626–28. It was written in 1483. Of very considerable interest and importance are a number of codices (mostly Yemenite) exhibiting what is known as the superlinear, or Babylonian, punctuation. The collection generally contains excellent specimens of almost all styles of writing and all Masoretic schools (Spanish, Italian, German, North African, etc.). One codex of the Pentateuch (Or. 2451) was written at Kum in Persia A. GR. 1794 (1483 C.E.). Of the Karaite codices special attention should be directed to Or. 2540, belonging to the tenth century. The Hebrew text is there written in an archaic form of the Arabic character, the Hebrew vowel-points and accents being added in colored ink. This manuscript is also provided with ancient Oriental ornamentations.

II. Biblical Commentaries: In this section a great wealth of material for the study of early Karaite literature will be found. Special mention may be made of commentaries on the Pentateuch and other Biblical books by Abu Yusuf Ya'aḳub al-Ḳirḳisani, Salmon b. Jeroham, David b. Boaz, and Abu al-Faraj Furḳan ibn Asad. Japheth is most amply represented. Noteworthy is the fact that a copy of his commentaries on Ruth and the Song of Songs (Or. 2554) is dated Ramlah, A.H. 395 (1004–5 C.E.), and that the reference to Japheth in the colophon shows clearly that the manuscript was written in the author's lifetime.

The collection of Rabbinite commentaries is also a very good one. The principal unique texts are: (1) the commentary on the Second Book of Samuel by Isaac b. Samuel ha-Sefardi (eleventh to twelfth century); (2) a commentary on the Pentateuch by Rabbi Meyuḥas b. Elijah (probably a Greek writer of the twelfth century); and (3) fragments of a Persian commentary (Hebrew character) on a portion of the Prophets.

III. Midrashim and Midrashic Discourses: These include copies of the three important Yemenite Midrashic compilations known as the "Midrash ha-Gadol," "Midrash ha-Ḥefeẓ," and "Nur al-Ẓulum." Unique are the texts contained in Add. 27,292, and probably also Harley 5704 (containing a Midrash on the Minor Prophets in the style of the Yalḳut ha-Makiri). One may notice, besides, Midrashic discourses by David b. Abraham Maimuni and Sa'id ibn Da'ud al-'Adani.

IV. Talmud and Halakah: In the older British Museum collections only one volume of Talmudic texts of the twelfth and another of the fourteenth century are contained; but by the latest acquisitions from the Cairo Genizah three other important fragmentary numbers have been added to the library. Of the Jerusalem Talmud the Museum possesses three volumes of the sixteenth century, with the commentary of Joseph Syrillo. Noteworthy for its antiquity is a volume containing Rashi's commentary on Baba Meẓi'a, dated 1190 C.E.

The Halakah portion of this section is very rich in interesting and valuable codices, including five copies of the Yad ha-Ḥazaḳah of Maimonides, important copies of the סמג, the סמק, Alfasi, and various responsa. As unique may be noted the additions of Samuel b. Meïr (RaSHBaM) to Alfasi, contained in Add. 17,049–50 (mistaken by Leopold Dukes for notes by Samuel Schletstatt). A fine specimen of richly illuminated title-pages and headings is presented by Harley 5698–99 (Maimonides, "Mishneh Torah").

Karaite Halakah is also represented; *e.g.*, by Yusuf al-Baṣri's "Questions and Answers," Ḳirḳisani's "Book of Commandments," and Samuel al-Maghrebi's "Al-Murshid," not to mention several other works which still await a thorough investigation.

V. Liturgy: This section is also a very rich and important one. It includes very fine specimens of almost all important rites. Margoliouth's study of a number of these manuscripts has revealed many features that were unknown to the great liturgiologist Leopold Zunz. Very many hymns will have to be added to the known list when these manuscripts are fully catalogued. Special mention may here be made of several fine copies of the illustrated Haggadah, belonging to the Spanish school of the fourteenth century. It may also be noted that a fine copy of the North African Liturgy (Or. 5600) was recently acquired by the trustees at the sale held at Amsterdam of the late D. H. de Castro's library. The Karaite ritual is also fairly well represented.

VI. Cabala: It has already been stated that this section contains no less than 130 numbers. It in-

cludes Abraham Abulafia's commentary on the "Moreh Nebukim" (perhaps unique), and works by Joseph Gikatilla, Moses b. Shem-Ṭob of Leon, Moses Cordovero, and Moses Ḥayyim Luzzatto (Add. 27,110 being his autograph). Some interesting additions to the section are supplied by the Cairo Genizah.

VII.–IX. Ethics, Philosophy, and Poetry: These sections are small; but specialists will no doubt find in them a number of interesting codices for collation. The most noteworthy manuscripts are: in ethics, the unique "Ge' Ḥizzayon" of Abraham b. Jacob, and two copies of a Persian version in Hebrew characters of Abraham b. Ḥasdai, "Ben ha-Melek we-ha-Nazir" (Balaam and Josaphat); in philosophy, four manuscripts of early Karaite speculations, besides some important codices of well-known Rabbinite works; in poetry, a copy of Al Ḥarizi's "Taḥkemoni," dated 1282 C.E., a unique volume of poems by Joseph b. Tanḥum Yerushalmi, and Bible stories in Persian verse (Hebrew characters) by Mollah Shahin.

X. Philology: This section contains fifty-three numbers. Noteworthy are a fine early copy of Abu al-Walid's "Kitab al-Uṣul" (which came from Yemen), several good though fragmentary copies of Nathan b. Jehiel's "Sefer ha-'Aruk," two early copies of the "Maḥberet" of Menaḥem b. Saruk (1091 and 1189 C.E.), and the "Mushtamil" of the early Karaite grammarian Abu al-Faraj Harun.

XI.–XIII. Mathematics, Astronomy, and Medicine: These sections can, of course, be properly appreciated by specialists only. On account of the language in which it was written, Add. 7701 may be noted here, containing works on astronomy and the calendar in Persian (Hebrew characters).

XIV. Miscellaneous MSS.: This section is full of interesting matter of various kinds. Special mention should, perhaps, be made of the controversial works (Jews and Christians, Rabbinites and Karaites). But the gem of the section is no doubt Add. 11,639, containing a great variety of works written partly in the body of the page and partly on the margin. It is accompanied by fine pictorial illuminations of the French school of the thirteenth century (latter half).

Of the charters it need only be said that they nearly all belong to the thirteenth century (some few being earlier), and that besides throwing some light on the circumstances of the time immediately preceding the expulsion of the Jews from England in 1290, they give a good idea of Anglo-Hebrew caligraphy of the time.

The latest noteworthy addition to the interesting and important Samaritan collection is a fine copy of the Samaritan liturgy, dated 1258 C.E.

The Printed Books: The collection of Hebrew printed books in the Museum now consists of about 15,000 volumes. Of these upward of 10,100 are described in Zedner's "Catalogue of the Hebrew Books in the Library of the British Museum," published in 1867, and the greater part of the remainder are entered in S. Van Straalen's "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868–92."

The distribution of volumes among the more important classes of books described in Zedner's catalogue is as follows: Bibles, 1,200 volumes; commentaries on the Bible, 510; Talmud, 730; commentaries on the Talmud, 700; codes of law, 1,260; grammars and dictionaries, 450; poetry and criticism, 770.

Of the 4,650 volumes described in Van Straalen's catalogue the greater part was published within the last fifty years. This large contingent is rich in specimens of works in the Judæo-German dialect, and in modern Hebrew belles-lettres, such as the publications of Mapu, Smolenskin, Gordon, and Lebensohn, and also Hebrew translations of works by Shakespeare, Milton, Schiller, Lessing, and other European writers. The numbers of volumes to be assigned to the classes mentioned above must, therefore, necessarily be smaller in proportion than those given in connection with Zedner's catalogue.

Printed Books, Whence Acquired.

The history of the acquisition of the printed books is naturally not so varied as that of the manuscripts. In 1753, when the Museum was first opened to the public, the editio princeps of the Talmud was the only Hebrew work in the collection, forming part of the royal library presented by King George II. But Solomon da Costa, a Jewish merchant who had immigrated from Holland, and whose name has already been mentioned above in the account of the manuscripts, presented to the Museum in the same year a collection of no less than 180 volumes, containing some of the most valuable works of Rabbinic literature. From the preface to Zedner's catalogue we further learn that "during the succeeding eighty-nine years the Hebrew books increased to about 600." But the great importance of the Hebrew library dates from the year 1848; for it was then enriched by the addition of 4,420 volumes purchased from the famous collection of H. J. Michael of Hamburg. "This acquisition gave," to use the words of the preface of 1867 just mentioned, "an impetus to this branch of the library, which has been constantly maintained" ever since, "and has resulted in making the national collection of Hebrew books the largest in the world."

The next notable addition to the library came from the collection of the late Joseph Almanzi, which had first passed into the hands of Asher of Berlin, and from which the trustees of the British Museum were able to select such works as were not already in the Museum library. The books acquired since that time came to the Museum gradually through the ordinary medium of booksellers, among whom the late Fischel Hirsch of Berlin was one of the most frequently employed.

The list of early printed books and other rare works in the collection is a pretty large one. The following statement relates to the books described in Mr. Zedner's catalogue:

1. Of works of the fifteenth century, mentioned by De Rossi, there were then 65 in the Museum.
2. Of works printed from 1500 to 1540, mentioned by De Rossi, there were 237.
3. Of works printed from 1480 to 1540, not mentioned by De Rossi, 32.
4. Of books of which no other copy, or only one or two copies, was known to exist, 38.

It has already been stated that the greater number of books described in Van Straalen's catalogue were

printed in recent times. The proportion of early books must, therefore, be necessarily small. There are, however, to be noticed such works as Jacob b. Asher's code, printed at Mantua in 1476 (with MS. notes by G. B. de Rossi); the Pentateuch, printed at Bologna in 1482 (also with MS. notes by De Rossi); the Talmudical tractate Beẓah, printed at Soncino in 1483; the Pentateuch, printed at Faro in 1487; the books of Isaiah and Jeremiah, printed at Lisbon in 1492.

It may finally be mentioned that the trustees recently acquired a rather curious copy of the Talmudical tractate Ketubot which probably belongs to the sixteenth century, and appears to have been printed at Salonica. It is specially noteworthy that the foliation of this copy differs from the uniform arrangement adopted in the editions generally.

The antiquities contained in the Museum also include many objects of Jewish interest, notably a fine series of ancient Jewish coins in the department of coins and medals.

Bibliography: For the printed books, Zedner, *Cat. Hebrew Books British Museum*, Preface, 1867; S. Van Straalen, *Cat. Hebrew Books British Museum*, Preface, 1901; for the manuscripts, G. Margoliouth, *Descriptive List of the Hebrew and Samaritan MSS. Preserved at the British Museum*, London, 1893; idem, *Catalogue*, vol. i.; C. D. Ginsburg, *Introduction to the Hebrew Bible*, London, 1897.

J. G. M.

BRITTANY (French, **Bretagne**): Ancient province of France corresponding to the present departments of Finistère, Côtes-du-Nord, Morbihan, Ile et Vilaine, and Loire-Inférieure. The name occurs in Hebrew writings under various forms, such as בירטנייה, בירטאניה, בריטאנייה. Little information can be gathered concerning the epoch of the settlement of Jews in Brittany, where they were never numerous. The first official documents referring to the Jews there date from the beginning of the thirteenth century. These are two charters, one dated April, 1209, and the other March, 1235. In the first the Jews are indirectly mentioned as creditors of Guillaume de Mareil; the second is a receipt delivered to the prior of Donege discharging him from all debts to the Jews Creisson and Bonastru of Guérande.

There were Jews also at Clisson, Aucenis (where a street still exists called "Rue de la Juiverie"), Segré, and Nantes, the last-named place being, according to Michael Guimar, the center of the Jews of Brittany. There they possessed a large synagogue in the street above-mentioned, and their own tribunal, where disputes among themselves were adjusted according to the Mosaic law. The chief occupation of the Jews of Brittany was money-broking, and many interested parties eagerly sought a pretext to rid themselves of their creditors. This pretext soon presented itself in the new crusade preached by Gregory IX. in 1235. In order to win believers, Gregory granted the crusaders and the promoters of the crusade full indulgence, and forbade their creditors, both Jews and Christians, to take any interest from them. The crusaders of Brittany, however, not willing to pay even the principal, demanded the banishment of the Jews. They not only forbade them to claim what was due, but forced them to return the goods given in pledge; then, in order to make sure of their complete riddance of these creditors, they massacred most of the Jews in 1236, soon after Easter. Three years later, at the request of the barons and prelates, Duke Jean le Roux issued a decree enacting the following: (1) the banishment of the Jews from Brittany, and prohibition of their entering his lands or those of his subjects; (2) the abolition of all debts, of whatever nature, contracted with Jews; (3) the return to the debtors or their heirs of both personal property and real estate given in pledge; (4) the interdiction of commitment for trial on the charge of having murdered a Jew; (5) the confirmation of this decree by the king of France. The duke engaged himself by an oath to observe the provisions of this decree during his life, and bound his successors to a similar fulfilment.

Some years later, however, it seems that Jews again settled in Brittany, and were banished thence only in 1391, when Brittany became a definite French province. In the early part of the seventeenth century, Jews, and especially Portuguese Maranos, sojourned there notwithstanding the decree of their banishment issued April 23, 1615, by Louis XIII.

Bibliography: Depping, *Histoire des Juifs au Moyen Age*, p. 200; Grätz, *Gesch. der Juden*, vii. 308; Brunswig, in *Rev. Et. Juives*, xiv. 80 *et seq.*, xvii. 125 *et seq.*, xix. 294 *et seq.*; Gross, *Gallia Judaica*, pp. 126–128.

G. I. Br.

BRIVIESCA (not **Birviesca** or **Briviasca**): The ancient Virovesca; city in Old Castile, not far from Burgos. A Jewish community dwelt there, which in 1290 was taxed 11,700 maravedis. At the request of his sister, the Infanta Doña Berenguella, Don Ferdinand III. of Castile presented to the convent San Maria la Real of Burgos, in perpetuity, the taxes of several Jews living in the quarter San Cæcilia in Briviesca, including those of Abraham del Bao, Judah Mocaniz, and Moses, his son in-law, and others, and their descendants. In the internecine war between Don Pedro and Henry of Trastamare the Jews valorously defended the walls of the city, until they were attacked in the rear by the troops of Bertrand du Guesclin, and were either killed or taken prisoners. According to Samuel Ẓarẓa's account not a single one of the two hundred heads of families that had lived there remained alive; "their corpses became food for the birds of heaven and the beasts of the field." In 1455 Don Mosse was living at Briviesca as farmer of taxes.

Bibliography: J. Amador de los Rios, *Historia de los Jud. en España*, i. 485, iii. 132; *Histoire de Bertrand du Guesclin*, p. 101 Paris, 1666; Samuel Ẓarẓa, in Appendix to *Shebet Jehudah*, ed. Wiener, p. 131.

G. M. K.

BROCINER, JOSEF B.: President of the Union of Hebrew Congregations of Rumania; born in Jassy, Rumania, Oct., 1846. From 1864 to 1866 he studied law at the university of his native city, and during that time cooperated with Dr. Landesberg and others in founding the Unimea Israelita, a Jewish defensive publication society. In 1867 Brociner settled at Galatz as a merchant. He joined (1868) the Galatz Lodge of the Masonic Order (Grand Orient de France), and as a Freemason was active in bringing about a modification of rituals, finally obtaining for himself the thirty-third degree. Up to the present time (1902) he is the only Jew

among the eighty-four Freemasons of the Grand Orient who has attained this degree.

In 1873 Brociner was chosen president of the local committee of the Alliance Israélite Universelle.

Together with Dr. Leopold Stern of Bucharest, he was delegated in 1876 to represent Rumania at the conference of the Alliance Israélite Universelle for the defense of Jews in the Orient, held under the chairmanship of Adolphe Crémieux at Paris. During the war of Russia and Rumania against Turkey in 1877, Brociner was secretary of the committee for maintaining ambulances on the battle-field; and in April and May, 1878, he accompanied Dr. Adolph Stern to Budapest, Vienna, and Berlin to obtain the cooperation of their coreligionists in championing the cause of the Rumanian Jews at the Berlin Congress. In June he was a member of the commission sent to Berlin to furnish the congress of the European powers with information on the Rumanian question. In August, 1878, with the late Benjamin F. Peixotto, American consul-general at Lyons, he represented the Rumanian Jews at the second conference of the Alliance Israélite Universelle, held at Paris.

Brociner accompanied his brother, Dr. Marco Brociner (another brother, Maurice, is secretary to King Charles of Rumania), to Vienna, Berlin, and Paris (1879), in order to further the interests of the Rumanian Jews in these cities. At that time he obtained from Professor Bluntschli of Heidelberg the famous juristic brochure "L'Etat Roumain," in favor of the Rumanian Israelites. He was president of the Jewish community of Galatz in 1874, 1878, 1884, and 1893. In 1884 he was vice-president of the Galatz committee for establishing the colonies in Palestine which were afterward taken under the protection of Baron Edmond de Rothschild of Paris.

The Union of Rumanian Jewish Congregations was due to Brociner's initiative, and in recognition of his services he was unanimously elected first president. In addition to many articles on the Jewish question, and various reports published by the B'nai B'rith Lodge, Brociner wrote a pamphlet entitled "Law of Moadim" (Days of Meeting), for the Independent Order of B'nai B'rith, which was well received.

BIBLIOGRAPHY: *Menorah Monthly*, Oct., 1893; Bloch, *Oesterreichische Wochenschrift*, March 21, 1902.

S. M. W. L.

BRODA, ABRAHAM BEN SAUL: Bohemian Talmudist; born about 1640 at Bunzlau; died April 11, 1717, at Frankfort-on-the-Main. Saul Broda sent his son to Cracow to pursue his Talmudic studies with Rabbi Isaac ben Ze'eb Ḥarif of that city, in order to withdraw him from the evil influences of Shabbethaism, at that time spreading throughout Bohemia. After receiving his rabbinical diploma, Broda returned to his native city, but was soon called as rabbi to Lichtenstadt, and thence to Raudnitz. Even then his reputation was so great that Shabbethai Bass asked for his approbation to a book that Bass had written. Hence, when the office of chief rabbi of Prague became vacant about 1693, it was offered to Broda, who accepted it, although it was probably not very remunerative in consequence of the great fire of 1689, which impoverished many members of the congregation. This office, from which he had doubtless expected much pleasure, involved him, on the contrary, in many difficulties; for when a difference arose between Broda and Ẓebi Ashkenazi in regard to a ritual question, all the rabbis of Prague took sides against the former.

It was probably this that induced Broda, who disliked quarrels, to seek another position. He was called to Metz. The documents available are conflicting as to the date of his entry into office; but the contract of the community of Metz with Broda, dated Oct. 30, 1708, has been discovered by Kaufmann, from which it is evident that Broda went to Metz in 1709, as claimed by Carmoly, and not in 1703, as Cahen assumed. Here, as at Raudnitz and Prague, Broda's chief activity consisted in founding and directing a yeshibah; it is said that he had an excellent method of initiating into the style of the Talmud those who had never before pursued such study. His stay at Metz was of short duration; for in 1713 he was called to Frankfort-on-the-Main, where, also, he founded a yeshibah. This had a large attendance, many of his pupils becoming eminent rabbis.

Broda's collected works appeared after his death. They include: (1) "Ḥiddushe Geonim" (Offenbach, 1723), consisting of scholia to the treatises Baba Ḳamma, Baba Meẓi'a, and Sanhedrin; (2) "Ḥiddushe Halakot," on Giṭṭin, Wandsbeck, 1731; (3) "Shema'ta Ḥadta," on Ketubot and Giṭṭin, Frankfort-on-the-Main, 1722; (4) "Eshel Abraham," on Pesaḥim, Ḥullin, Baba Batra, Frankfort-on-the-Main, 1747; (5) "Toledot Abraham," on Ḳiddushin and Ketubot, Fürth, 1764; (6) "Halikot 'Olam," the Jewish laws in the German language, Budapest.

Aside from these works written by him, many of his explanations of different questions are found in the works of other scholars, as in Nathaniel Weil's "Ḳorban Netanel," Carlsruhe, 1755; and Ẓebi Ashkenazi's "Ḥakam Ẓebi," *et seq.*

BIBLIOGRAPHY: Ab. Cahen, in *Rev. Etudes Juives*, viii. 260; David Kaufmann, *ib.* xix. 120; idem, *Die Memoiren der Glückel von Hameln*, p. 267, Frankfort, 1896; Bernhard Friedberg, *Luḥot Zikkaron*, p. 21, Drohobicz, 1897; idem, *Hashkafah Ab. Broda* (Hebrew biography), *ib.* 1892.

L. G. A. Pe.

BRODA, ABRAHAM B. SHALOM: Russian rabbinical author; born in Wilna about the beginning of the nineteenth century; died there after 1860. His father, R. Shalom b. Aaron, who was quite young at the time of his death (1805), was one of the leaders of the community (see R. Israel Ginzburg's approbation to "Bet Wa'ad"). R. Abraham is known as the author of two works: "Bet Wa'ad," a collection of regulations which refer to sitting down and standing up during various religious exercises, with an appendix relating to weights and measures, Wilna, 1832; "Bayit ha-Gadol," a commentary on Pirḳe Rabbi Eliezer, which is published with the text, Wilna, 1838. At the end of the work the author states that he has also written a commentary on the Mekilta, but does not possess the means to publish it. The commentary has no distinguishing feature except the numerous corrections made in the original text, which had been corrupted by various copyists and printers.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, p. 230; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 159; Wiener, *Bibliotheca Friedlandiana*, p. 163, St. Petersburg, 1895.

L. G. P. Wi.

BRODA, BENJAMIN B. AARON: Lithuanian rabbi and Talmudist; died Sept. 1, 1818, at Grodno. He was the best-known Talmudist of the five sons of Aaron Broda, an eminent Talmudist and rabbi of the old Polish community of Kalvarien. Owing to his wealth and family connections—he was a direct descendant of the famous Abraham b. Saul Broda—Benjamin, in 1791, secured appointment to the rabbinate of Grodno, one of the oldest and most important communities of Lithuania, as successor of R. Eliezer b. Żebi, who had recently died. Although the letters of appointment had been signed by the king Poniatowski himself, Broda's nomination gave rise to a warm dispute in the community; many members having favored the appointment of R. Tanḥum, son of the late Rabbi Eliezer, who had officiated as "rosh bet-din" (head of the court) even during his father's lifetime. The quarrel, which lasted until almost the end of Broda's incumbency, was so bitter that at his death it was decided, in order to avoid a recurrence of similar quarrels, to leave the office of the chief rabbi forever vacant. Among Broda's sons, **Ḥayyim Broda** may be mentioned, the author of the work "Torah Or we-Derek ha-Ḥayyim" (Grodno, 1823), a detailed commentary to the sixty chapters of Caro's "Yoreh De'ah."

Bibliography: Friedenstein, *'Ir Gibborim*, pp. 55, 56, 73.

L. G.

BRODSKI: A family which has produced many rabbis and notable men in the last three hundred years. It is a branch of the Schor family. **Meïr Schor** of Brody, Galicia, married and settled in Zlatopol, government of Kiev, Russia, where he assumed the name "Brodski" (from Brody). His father, **Alexander Ḥayyim Schor,** was a son of Deborah Babad, daughter of R. Alexander Schor, author of "Simlah Ḥadashah," who lived in Zolkiev in the latter part of the seventeenth century. Meïr had five sons, all of whom became very wealthy; and the Brodskis are now considered the richest Jewish family in Russia. **Israel** (b. 1823; d. 1889), who surpassed his brothers in wealth and philanthropy, settled in Kiev, where his sons, **Lazar** and **Leon,** who are practically at the head of the sugar industry in Russia, now reside. They own 22 sugar factories, including 3 refineries. They are both councilors of commerce, and have been decorated by the Russian government and by the French government with the order of the Legion of Honor.

The best known of the other sons of Meïr was **Abraham,** who was born in 1816 and settled in Odessa in 1858. He, too, was prominently identified with the sugar industry and other large enterprises, and was for many years the most influential member of the city council of Odessa, occupying for a long time the position of vice-mayor. He, like his brother Israel, distributed large sums for various charitable and educational purposes, and founded important benevolent institutions in Odessa and in Zlotopol, where he died Oct. 28, 1884. His son **Samuel** (b. 1846; d. Dec. 28, 1896) married a daughter of the journalist and author Ossip (Joseph) Rabinovitch. He was also a member of the Odessa city council (by appointment, for no Jew can be elected to that position).

Bibliography: H. D. Friedberg, *Toledot Mishpaḥat Schor*, pp. 19-20, Frankfort-on-the-Main, 1901; *Ahiasaf*, 5658; *Ozar ha-Sifrut*, v. 327-328; *Ha-Asif*, ii. 78, 755; *Ha-Meliẓ*, xiv. No. 9, xx. No. 84; Efrati, *Dor we-Dorshaw*, p. 45, Wilna, 1889; *Allg. Zeit. des Jud.* 1878, p. 297; *Jewish Messenger*, March 14, 1902. A genealogy of the family is presented by Wolf Kratuschinsky in his *'Aṣeret Tiferet Israel*, Vienna, 1883; but it deals only with Israel, not even mentioning the other brothers. The work is imperfectly done.

H. R. P. Wi.

BRODSKY, ADOLPH: Russian violinist; born in Taganrog March 21, 1851. At the age of nine he played in a concert at Odessa, attracting much attention. He received his musical education from Professor Helmesberger in Vienna, where he played in his teacher's quartets and in the Vienna court orchestra. After a concert tour in Russia he was appointed (1875) professor at the Moscow Conservatory of Music. In 1879 he directed the symphony concerts in Kiev; and since 1882 has been professor at the Conservatory of Leipsic. The quartet composed of Brodsky, Hans Becker, Novacek, and Julius Klengel has a wide reputation. In 1891 Brodsky went to the United States, where he toured for three seasons. Returning to Germany, he accepted the position of head teacher at the Manchester Royal College of Music and leader of the Hallé concerts. After Sir Charles Hallé's death in 1895, Brodsky was appointed his successor as principal of that college. The quartet arranged by him, and comprising himself, Rawson Briggs, S. Speelman, and Carl Fuchs, has become well known in England.

Bibliography: *Entziklopedicheski Slovar*, vol. iv., *s.v.*, St. Petersburg, 1895; Ehrlich-Legge, *Celebrated Violinists*, s.v., London, 1897.

H. R.

BRODY. See Galicia.

BRODY, HEINRICH: Austrian rabbi; born May 21, 1868, at Ungvár, Hungary; descendant of **Abraham Broda.** Educated in the public schools of his native town, and at the rabbinical colleges of Tolcsva and Presburg, Hungary, Brody also studied at the Hildesheimer Theological Seminary and at the University of Berlin, being an enthusiastic scholar of the Hebrew language and literature.

He was for some time secretary of the literary society Mekize Nirdamim, and in 1896 founded the "Zeitschrift für Hebräische Bibliographie," of which he is coeditor with A. Freiman.

Brody is now (1902) rabbi of the congregation of Nachod, Bohemia. He has taken great interest in the Zionist movement.

Brody is author or editor of the following works: "מתק שפתים, Hebräische Prosodie von Imm. Frances, mit Einleitung und Anmerkungen," Cracow, 1892; "ס' השלמה, Haschlamah zum Talm. Tractat Berachot, von R. Meschullam b. Mose," Berlin, 1893; "ר' שלמה דאפיירה, Beiträge zu Salomo da-Piera's Leben und Wirken," Berlin, 1893; "תולדות ר' דוד קאסל, David Cassel's Biographie," Cracow, 1893; "וכוח לבני וישמעי, Ein Dialog von Imm. Frances," Cracow, 1893; "Offener Brief an Herrn Prof. M. Hartmann," Berlin, 1894; "מטמוני מסתרים, Literarhistor. Mitteilungen," No. 1, Cracow, 1894; "Studien zu den Dichtungen Yehuda ha-Levi's," i.: "Ueber die Metra der Versgedichte," Berlin, 1895;

"עשר שירות משירי רמ"בע," Zehn Gedichte aus dem Diwân Moses ibn Esra," Leipsic, 1896; "דיואן, Der Diwân des Yehuda ha-Levi," vols. i. and ii. 1, 1894–1901; "שיר השירים, Weltliche Gedichte des Abu' Ajjub Soleiman b. Yahja (Solomon) ibn Gabirol," No. 1–2, Berlin, 1897–98; "מקרא קדש, Arnold B. Ehrlichs, Mikra ki-Peschuto Kritisch Beleuchtet," Cracow, 1902; "Mikra Kodesch," 1902.

He has also published, under the assumed name of Dr. H. Salomonsohn, "Widerspricht der Zionismus Unserer Religion?" 1898, and is a contributor to "Ha-Maggid," "Israelitische Monatsschrift," "Magazin für die Wissenschaft des Judenthums," "Monatsschrift für Geschichte und Literatur des Judenthums," "Allgemeine Zeitung des Judenthums," "Evkönyv," "Ha-Eshkol," "Ha-Shiloaḥ," etc.

S. F. T. H.

BRÓDY, SÁNDOR: Hungarian author and journalist; born at Erlau in 1863. After attending the schools of that city he devoted himself entirely to literature. From 1888 to 1890 he was editor of the "Erdélyi Hiradó," published at Klausenburg, and was also connected with the "Erdélyi Képes Ujság" and the political daily "Magyarság." Since 1890 he has been a member of the "Magyar Hirlap," and since 1882 a prolific contributor of articles, feuilletons, stories, and novels to the leading literary publications of Hungary. In his works he depicts the dark side of life, and is a disciple of the modern French realistic school.

The following are his principal works: "Regénytárgyak," tales, 1892; "A Kétlelkü Asszony," novel, 1893; "Az Egri Diákok," 1894; "Nyomor," stories, 1884; "Faust Orvos," novel, 1888–90; "Don Quixote Kisasszony," novel, 1888; "Emberek," stories, 1888; "Szinészvér," stories, 1891; "Hófehérke," novel, 1894; "Apró Regények," 1895; "Két Szöke Aszszny," novel, 1895; "Ejszaka," stories, 1895; "Rejtelmek," stories, 1895; "Az Asszonyi Szépség," 1897; "Tündér Ilona," novel, 1898; "Az Ezüst Kecske," de luxe edition, 1898; "Egy Férfi Vallomásai," 1899; "Fehér Könyv," 1900–01. Bródy justly enjoys a wide popularity. All his works have been translated into German, and many of his shorter productions have also appeared in French, English, Danish, Croatian, Rumanian, and Servian newspapers and other periodicals. His contributions to the "Magyar Hirlap" are mostly of a political or critical nature. In 1901 he essayed the drama in his preparation of a play founded upon his novel "Hófehérke"; this has been frequently performed with marked success at the National Theater at Budapest.

Bibliography: Szinnyei, *Magyar Irok Tára*; *Pallas Nagy Lexicona*, s.v.

S. M. W.

BRÓDY, SIGMUND: Hungarian journalist, and member of the Upper House of the Hungarian Parliament; born Nov. 15, 1840, at Miskolcz. He attended the gymnasium at Budapest, and late studied law at the university. He began his journalistic activity early in life, and in 1859 published his first leader. As early as 1860 he occupied the post of editor of the "Pesti Hölgydivatlap," and in conjunction with Károly Grosz founded the German periodical "Pannonia," whose purpose was the publication of Hungarian literature in the form of critical studies and translations. In 1859–60 he wrote some poems, as well as a number of hymns for the Jewish congregation which are still in use. As collaborator on the "Magyar Sajtó," he became very widely known as a journalist of the first rank.

After the compromise with Austria (1867), Bródy was associated with Sigmund Kemény as editorial writer on the "Pesti Napló"; and this was the most brilliant period of his career as publicist, his sound logic and comprehensive views being especially noticeable. In 1872 he became secretary at the Ministry of the Interior, but voluntarily resigned this position; a year later he purchased the "Neues Pester Journal," which paper under his management attained an unprecedented circulation throughout the country.

Bródy is also a distinguished philanthropist, and on the anniversary of his fiftieth birthday he donated 100,000 gulden to journalistic institutions. Further donations to the amount of 250,000 gulden were made in memory of his wife. In 1896 he was appointed a life member of the Hungarian Upper House.

Bibliography: Szinnyei, *Magyar Irók Tára*; *Pallas Nagy Lexicona*, s.v.

S. M. W.

BROGLIE, VICTOR-CLAUDE, PRINCE DE: French statesman; opponent of Jewish emancipation; born at Paris, 1757; beheaded in 1794 for intriguing against the French Revolution. He wrote "Opinion sur l'Admission des Juifs à l'Etat Civil" (Paris, 1791), in which he argues against the admission of the Jews into French citizenship simply because the reformed Jewish oath is sufficient proof of the complete renunciation of the rights of citizenship. De Broglie found a vigorous and bitter opponent in the representative Prugnan, who signally defeated his exclusion bill (Sept. 27, 1791).

Prugnan's chief argument against his opponent was that the civil laws of the Jews were identified with their religious laws, and, consequently, that their reformed oath had absolutely nothing to do with the conditions necessary for French citizenship, which were fixed by the constitution. After De Broglie's death a legend circulated among the Jews of Avignon, Dijon, and Carpentras to the effect that De Broglie had been beheaded soon after having issued his book against the Jews, and that, in the last moments of agony, he had asked forgiveness for his anti-Jewish sentiments. There is no historical basis for this legend, which the present writer heard for the first time in 1881 from Lazare Isidor, the grand rabbi of France, and from Michel Erlanger.

Bibliography: Drumont, *La France Juive*, ii., Index; *Univers Israélite*, Jan., 1882.

G. G. Se.

BROKER: One who acts as middleman between seller and buyer, or makes it his business to bring buyer and seller together; also one who acts as agent for hire. The Neo-Hebrew word for broker is "sirsur." It occurs with the former and more proper meaning in the Mishnah (B. B. v. 8, very briefly commented on in the Babylonian Gemara 87a), where the case is put of a package of oil or wine breaking while being measured, and "if a broker stands be-

tween the parties the loss falls on him," by reason of the doubt whether title to the goods has passed from the seller to the buyer. In the codes the word is defined in the latter sense—that of one who acts as agent for hire; and illustrations are given as well of purchasing agents as of men employed to sell. This occupation of a paid agent was rather infrequent, in Palestine and Babylonia, in the time when the Mishnah and Gemara were evolved, as the nation was still mainly engaged in farming and grazing; hence the references to the Talmud made by the codes on this subject are rather far-fetched.

The broker (says Maimonides in Hilkot Sheluḥin ii. 6) is a paid agent; hence, if he deviates from the intent of the owner, he must make good the loss caused. Thus, if *A* gives an article to *B*, the broker, and says, "Sell this for me for not less than a hundred zuz," and *B* sells it for fifty, he must make up the other fifty from his own pocket; but if he sells it for two hundred, the whole belongs to *A* (see also Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 185, 1 *et seq.*). According to R. Moses Isserles (gloss to *ib.*), a mere present sent to a buying or a selling agent turns him into a broker.

When a dispute arises about the instructions, there being no witnesses, and the broker insisting that he was permitted to sell at the price which he realized, he may clear himself by his oath. On the question when the "oath of the Torah" or when the rabbinic oath is required see Oath.

The broker can not sell to himself, thus gaining the ownership of the article entrusted to him; but when he is limited to a price at which he may sell, and he pays that price to the principal, who accepts it, the latter can not afterward object to the broker's keeping the article. If the owner offers to the broker the surplus over a named price as the reward for his trouble, the mere silence of the broker is deemed an acceptance of these terms; and he may upon a sale retain such surplus accordingly (*ib.* 125, 5).

When an article entrusted to a broker is lost or stolen from him, even on the way, being a hired keeper (see Bailments), he is bound to make it good. Should he lose a precious stone out of a ring or other jewel, he should swear that he has it not in his possession, and what it is worth, and make good its value (*ib.* 8). Where a broker is entrusted with goods for the purpose of pawning them, and he claims not to know to whom he has pawned them, this is an act of faithlessness, and he is answerable at once. If he has pawned the goods as directed and discloses the pawnee, and the latter denies having received them, the broker, in the opinion of Joseph Caro (*i.e.*, the text of the Ḥoshen Mishpaṭ, *ib.* 9), goes free; but other authorities (dating back to Alfasi) hold him liable, as it was his duty to have proof by witnesses or otherwise to the act of pawning (see "Beer ha-Golah," *ad loc.*). If the broker gives an article to a purchaser on trial, and it is not returned, or if he sells it on credit and can not collect the price, he must answer to the owner, unless he has acted as he did with the latter's assent (*ib.* 10).

It may be noticed that R. Moses Isserles, in his note on Ḥoshen Mishpaṭ, *l.c.*, mentions the "shadkan" or match-maker as a lawful species of broker, and refers to the customs of different countries, in some of which the fee is due as soon as the terms as to dowry, etc., are made (see Betrothal), while in others it becomes due only upon the marriage. The absence of older authorities indicates that the trade of the Jewish match-maker is comparatively modern.

The rights of third parties growing out of the acts of a broker or paid agent are the same as if he were acting without compensation. These are defined under Agency.

The word "safsar" or "safsira" also occurs (B. M. 42b, 51a, 63b): once in the sense of a purchasing agent, and once in that of a commission merchant.

J. SR. L. N. D.

BROKERS, JEW: A term used to indicate the Jewish merchants who had the right of trading at the Royal Exchange, London. The word "brokers" was first applied to traders, merchants, and middlemen in the time of Edward III.; but it was not until the resettlement of the Jews in England (1656) that the term was used in connection with the Jews resident in London and doing business there. Much opposition to the Jews was then manifested, especially concerning the privilege of trading as brokers; but the important position occupied by them through their manifold connections in the East and West Indies, made them too powerful to be ignored.

At that time wholesale trade was carried on mainly through the Royal Exchange, from which Jews were excluded. This proved so troublesome to the traders that in 1657 Solomon Dormido, a nephew of Manasseh ben Israel, applied for membership in the Exchange. His application was favorably considered by the court of aldermen, who purposely refrained from asking questions and from forcing him to take the oath, because of its doctrinal character. There were in England at this time a number of influential Jews, trading as brokers under assumed names. Don Antonio Fernandez Carvajal, or Antonio Fernandez, was for some years a contractor for corn for the English government. In 1650 he and Don Rodrigues sued a Captain Peters in the Admiralty Court for a shipment of goods that had not been delivered; and in the same year, under the name "Don Antonio Fernandez Carvagall," he petitioned the Admiralty committee to consider his claim for the seizure of certain shipments to Francisco Botelio Chacone and Botelio Silveria in Portugal, which, because of the unrest in the country, had been ordered shipped to Holland instead. All the names mentioned in these suits were those of founders of the Bevis Marks congregation.

Jews Admitted to Royal Exchange.

The first documentary mention of Jew brokers, so far as is known, is in the Rawlinsonian manuscripts of the Bodleian Library, and occurs in a rough slip similar to that used at the present day by the brokers and underwriters at Lloyd's. Particulars are given of the risk accepted on the cargo of "Augustin Coronell, the Littell Jue, in the Yonge Tobias, the 6th June, 1655, from London to Lixbo," the premium being 2½ per cent, and the policy being underwritten in "Thridnedel Stret" (Threadneedle Street). Another risk was effected upon the cargoes

First Jew Brokers.

of the "Dominego Vass and de breto, the 9th May, 1655, from London to Barbadoes in the Jno. Cli. at 3¼." Coronel and De Brito (whose names are incorrectly spelled in the premium slip) were also Jews. Probably the first judicial mention of a Jew acting as a bill-broker at the period of the Commonwealth is in the year 1656, when Lady Hall gave evidence before the commissioners of the protectorate respecting a sum of £4,000 lent to Charles Stewart on a bill of exchange. According to the Thurlow state papers, Lady Hall declared "that there is a Jew named Da Costa, a great merchant in London, who hath, and is presently to receive, the sum of £4,000 for the use of Charles Stewart," which sum was to be returned to Da Costa by Mr. Leger of Newcastle.

"Jews' Walk" in the Royal Exchange.

The admission of Solomon Dormido to membership in the Royal Exchange, as mentioned above, led to a suspension of the law excluding Jews; and soon they entered in such numbers that a special space, known as the Jews' Walk, was allotted to them. As the law had been abrogated for the Jews, a similar suspension as regards the taking of the oath had to be generally adopted; and in consequence the Exchange was soon overrun with doubtful characters. Abuses grew so rapidly that public clamor resulted in a reorganization of the Exchange and its laws in 1697. The "Post Boy" of April 27 of that year records that "the Lord Mayor and the Aldermen have been busy this week in receiving petitions from a great number of persons, who put in to be Exchange brokers: they are to be 100 in number, 80 of whom are to be Englishmen and the rest foreigners and Jews, each of whom is to carry a medal in his pocket with his name on it, the King's effigy on one side and the city arms on the other, and they are to show it on the making of any bargains."

The Brokers' Medals.

According to the archives contained in the Guildhall Library, London, the number of Jew brokers or alien brokers was limited to twelve, the election being the prerogative of the lord mayor and the court of aldermen. An entrance-fee of forty shillings was charged, with an annual payment of a similar amount. In addition, the broker had to give surety in two bonds of £500 each, as a guaranty of the faithful performance of his duties. When these conditions had been complied with, the applicant received his medal, which, in the case of a Jew broker, was transferable. The purchase of brokers' medals caused much competition, the usual purchase price ranging from £1,000 to £1,500. In the event of a Jew broker dying before a transfer could be made, the privileges accruing from the sale became perquisites of the lord mayor.

The last recorded sale of a broker's medal took place in 1826, when Joseph Barrow Montefiore paid 1,500 guineas to Sir William Maguay, the then lord mayor, for a medal which had lapsed through the death of its owner. In 1828 the corporation removed the limit on the number of Jews admitted to the Exchange, and abolished the purchase of the medal and the heavy entrance fee. Under an old charter of Edward III. English brokers were forced to be freemen, but it was not until 1832 that the freedom of the city was extended to the Jews.

Bibliography: *Young Israel*, i.

J. A. H. V.

BROMBERG. See Posen.

BROOCH or **BUCKLE:** A term which occurs in I. Macc. x. 89, xi. 58, xiv. 44, as the translation of the Greek πόρπη; Latin, *fibula*. This was a ring made of metal (often gold) and set with precious stones, through which passed a pin. It was used, in the manner of the modern safety-pin, to fasten the overgarment to the shoulder. By the Romans brooches were often given as presents; and in the army they were bestowed as marks of distinction or rewards for meritorious service, like modern orders and decorations. When of gold, they resembled the epaulets now worn by the higher military officers. From the passages quoted above it is evident that in the East kings or high dignitaries (priests) were exclusively the recipients; something of the ancient Taboo apparently surviving in this restricted use. In Ex. xxxv. 22, R. V., "brooch" is the rendering of the Hebrew חח, which, however, was a nose-ring (see Bridle; compare II Kings xix. 28).

E. G. H.

BROOKLYN. See New York.

BROTHER: Son of the same father and mother (or of either), but principally son of the same father and mother (see Gen. xlii. 3, 4, 5, 13; xliv. 11, 23, 29; II Sam. xiii. 4 *et seq.*; Judges ix. 3). The brother was expected to give his consent to his sister's marriage (Gen. xxiv. 50–55, xxxiv. 11 *et seq.*). The Mosaic law declares the marriage of brother and sister, whether the latter be the daughter of the same father or of the same mother, to be incestuous (Lev. xviii. 9, xx. 17); whereas in the patriarchal time, and even later, it was not considered unlawful to marry the daughter of the same father (Gen. xx. 12; II Sam. xiii. 13). To marry the brother's wife was incest (Lev. xviii. 16, xx. 21); but if a brother died childless, then the surviving brother was enjoined to marry the widow, and the first-born son of this marriage bore the dead brother's name and was his legal heir. In case of the refusal of the brother-in-law to marry her, the widow was required to summon him before the city elders and loose his shoe from off his foot, saying: "So shall be done unto that man that will not build up his brother's house" (Deut. xxv. 5–9; see Halizah and Levirate).

The nearest relative occasionally took the place of the brother (Ruth iv. 13; v. 3, 4). The brother was the first, as Goel, to redeem the property sold by an impoverished man, and to avenge the murder of a brother (Lev. xxv. 48; Ps. xlix.). It is probably due to this primitive idea of kinship that the name "brother" came to have the following significations:

(*a*) A kinsman. Thus, Lot, the nephew of Abraham, and Jacob, the nephew of Laban, are each called "brother" (Gen. xiii. 8, xiv. 14, xxxix. 15). Furthermore, inasmuch as the whole tribe formed in this sense one family, the name "brother" became also the designation for

(*b*) A tribesman (Lev. xxi. 10; Deut. xviii. 7; II Sam. xix. 13 [12]) or one belonging to the same nation (Ex. ii. 11, iv. 18; Num. xxxii. 6; Deut. x. 9, xvii. 20, xxiii. 19, xxiv. 7; Jer. xxxiv. 14).

(*c*) Kindred tribesmen, who are also called "brothers" (Num. xx. 14; Deut. ii. 4, 8; xxiii. 7; Amos i. 11).

(*d*) Friends by concluding a covenant become actual brothers (II Sam. i. 26; Amos i. 9—"berit aḥim" [covenant of brothers]; compare "aḥavah" [brotherhood], Zech. xi. 14); although, according to Prov. xviii. 24, "there is a friend that sticketh closer than a brother."

(*e*) The name "brother" has a higher meaning, and implies brotherly sentiment, in such verses as: "Open thine hand wide unto thy brother, to thy poor" (Deut. xv. 11); "Lest by exceeding the number of stripes thy brother should be vilified unto thee" (Deut. xxv. 3, Hebr.); "Fear thy God that thy brother may live with thee" (Lev. xxv. 36). Indeed, proverbial wisdom states as an experience of life among the Jewish people that "a brother is born for adversity" (Prov. xvii. 17); that is to say, mere sight of distress rouses brotherly compassion.

(*f*) Finally, the word "brother" means a fellow-man as son of the same God and Father: "At the hand of every man's brother will I require life" (Gen. ix. 5). "Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother" (Mal. ii. 10). "Thou shalt not hate thy brother in thine heart" (Lev. xix. 17). The feeling of brotherly union which gave rise to Ps. cxxxiii., "How good and how pleasant it is for brethren to dwell together in unity," prompted also the prayer recited in the Temple every morning: "May He who dwelleth in this house plant brotherliness and love, peace and friendship, amongst you" (Yer. Ber. i. 3c; compare iv. 7d, a similar prayer by R. Johanan). "Years of plenty and prosperity make of the creatures brothers to each other" (Gen. R. lxxxix.; Midrashic explanation of אחו, Gen. xli. 2). In a far higher sense Abraham by his piety and philanthropy "made brothers" of the whole world (Gen. R. xxxix.; see Brotherly Love).

(*g*) "Brother" is also used in the sense of "friend" as a form of politeness (Gen. xix. 7), and (*h*) figuratively in the sense of "companion": "He that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9); "I am a brother to dragons, a companion to owls" (Job xxx. 29).

E. C. K.

BROTHERHOODS. See Fraternities.

BROTHER-IN-LAW. See Levirate.

BROTHERLY LOVE: The love for one's fellow-man as a brother. The expression is taken from the Greek word φιλαδελφία ("love of brothers"), which trait distinguished the early Christian communities. Rom. xii. 10; I Thess. iv. 9; John xiii. 35; I John ii. 9, iii. 12, iv. 7, v. 1; and I Peter iii. 8, v. 9 express the idea of Christian fellowship and fraternity. It originated among the Essene brotherhoods, who practised brotherly love as a special virtue (Josephus, "B. J." ii. 8, § 2; Philo, "Quod Omnis Liber Probus," § 12). Brotherly love is commanded as a universal principle in Lev. xix. 18: "Thou shalt love thy neighbor as thyself," the preceding verse containing the words: "Thou shalt not hate thy brother in thine heart." This commandment of love, with the preceding sentence, "Thou shalt not avenge nor bear any grudge against the children of thy people," may originally have referred, and has by some scholars (Stade, "Gesch. des Volkes Israel," i. 510a) been exclusively referred, to the Israelitish neighbor; but in verse 34 of the same chapter it is extended to "the stranger that dwelleth with you . . . and thou shalt love him as thyself." In Job xxxi. 13–15 it is declared unjust to wrong the servant in his cause: "Did not he that made me in the womb make him? and did not one fashion us in the womb?"

A Biblical Command.

The principle of brotherly love, including all men, is plainly stated in the Book of Wisdom i. 6, vii. 23, xii. 19: "Wisdom is man-loving" (φιλάνθρωπον); "the righteous must be man-loving." The Testaments of the Patriarchs (Issachar v., vii.) teach the love of God and love of all men "as [His?] children." Commenting upon the command to love the neighbor (Lev. *l.c.*) is a discussion recorded (Sifra, Ḳedoshim, iv.; compare Gen. R. xxiv. 5) between Akiba, who declared this verse in Leviticus to contain the great principle of the Law ("Kelal gadol ba-Torah"), and Ben Azzai, who pointed to Gen. v. 1 ("This is the book of the generations of Adam; in the day that God created man, in the likeness of God made he him"), as the verse expressing the leading principle of the Law, obviously because the first verse gives to the term "neighbor" its unmistakable meaning as including all men as being sons of Adam, made in the image of God. Tanḥuma, in Gen. R. *l.c.*, explains it thus: "If thou despisest any man, thou despisest God who made man in His image."

The Golden Rule.

Hillel also took the Biblical command in this universal spirit when he responded to the heathen who requested him to tell the Law while standing before him on one foot: "What is lateful to thee, thou shalt not do unto thy neighbor. This is the whole of the Law, the rest is only commentary" (Shab. 31a). The negative form was the accepted Targum interpretation of Lev. xix. 18, known alike to the author of Tobit iv. 15 and to Philo, in the fragment preserved by Eusebius, "Preparatio Evangelica," viii. 7 (Bernays' "Gesammelte Abhandlungen," 1885, i. 274 *et seq.*); to the Didache, i. 1; Didascalia or Apostolic Constitutions, i. 1, iii. 15; Clementine Homilies, ii. 6; and other ancient patristic writings (Resch, "Agrapha," pp. 95, 135, 272). That this so-called golden rule, given also in James ii. 8, was recognized by the Jews in the time of Jesus, may be learned from Mark xii. 28–34; Luke x. 25–28; Matt. vii. 12, xix. 19, xxii. 34–40; Rom. xiii. 9; and Gal. v. 14, where the Pharisaic scribe asks Jesus in the same words that were used by Akiba, "What is the great commandment of the Law?" and the answer given by Jesus declares the first and great commandment to be the love of God, and the second the love of "thy neighbor as thyself." To include all men, Hillel used the term "beriot" (creatures [compare κτίσις]; Mark xvi. 15; Rom. viii. 19) when inculcating the teaching of love: "Love the fellow-creatures" (Abot i. 12). Hatred of fellow-creatures ("sinat ha-beriyot") is similarly declared by R. Joshua b. Hananiah to be one of the three

things that drive man out of the world (Abot ii. 11; compare I John iii. 15).

That brotherly love as a universal principle of humanity has been taught by the Jewish rabbis of old, is disputed by Christian theologians, who refer to the saying attributed to Jesus in Matt. v. 43: "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies," etc. This statement, however, lacks all foundation in Jewish literature (see Grätz, "Gesch. der Juden," iii. 312, note). Güdemann thinks that Jesus' words had a special political meaning, and that they refer to a view expressed by the zealots who wanted to exclude dissenters from the command of love by such teaching as is found in Abot R. N. xvi., ed. Schechter, p. 64: "Thou shalt not say, I love the sages but hate the disciples, or I love the students of the Law but hate the 'am ha-arez [ignoramuses]; thou shalt love all, but hate the heretics ["minim"], the apostates, and the informers. So does the command, 'Thou shalt love thy neighbor as thyself,' refer only to those that act as one of thy people; but if they act not accordingly, thou needst not love them." Against this exclusive principle, Jesus asserted the principle of brotherly love as applied by the liberal school of Hillel to all men. Indeed, the Talmud insists, with reference to Lev. xix. 18, that even the criminal at the time of execution should be treated with tender love (Sanh. 45a). As Schechter in "J. Q. R." x. 11, shows, the expression "Ye have heard . . ." is an inexact translation of the rabbinical formula שומע אני, which is only a formal logical interrogation introducing the opposite view as the only correct one: "Ye might deduce from this verse that thou shalt love thy neighbor *and* hate thine enemy, but I say to you the only correct interpretation is, Love all men, even thine enemies."

Hate Thy Enemy, Un-Jewish.

The story of the good Samaritan, in the Pauline Gospel of Luke x. 25–37, related to illustrate the meaning of the word "neighbor," possesses a feature which puzzles the student of rabbinical lore. The kind Samaritan who comes to the rescue of the men that had fallen among the robbers, is contrasted with the unkind priest and Levite; whereas the third class of Jews—*i.e.*, the ordinary Israelites who, as a rule, follow the Cohen and the Levite—are omitted; and therefore suspicion is aroused regarding the original form of the story. If "Samaritan" has been substituted by the anti-Judean gospel-writer for the original "Israelite," no reflection was intended by Jesus upon Jewish teaching concerning the meaning of neighbor; and the lesson implied is that he who is in need must be the object of our love.

The Good Samaritan.

The term "neighbor" has at all times been thus understood by Jewish teachers. In Tanna debe Eliyahu R. xv. it is said: "Blessed be the Lord who is impartial toward all. He says: 'Thou shalt not defraud thy neighbor. Thy neighbor is like thy brother, and thy brother is like thy neighbor.'" Likewise in xxviii.: "Thou shalt love the Lord thy God"; that is, thou shalt make the name of God beloved to the creatures by a righteous conduct toward Gentiles as well as Jews (compare Sifre, Deut. 32). Aaron b. Abraham ibn Ḥayyim of the sixteenth century, in his commentary to Sifre, *l.c.*; Ḥayyim Vital, the cabalist, in his "Sha'are Kedushah," i. 5; and Moses Ḥagis of the eighteenth century, in his work on the 613 commandments, while commenting on Deut. xxiii. 7, teach alike that the law of love of the neighbor includes the non-Israelite as well as the Israelite. There is nowhere a dissenting opinion expressed by Jewish writers. For modern times, see among others the conservative opinion of Plessner's religious catechism, "Dat Mosheh we-Yehudit," p. 258.

Accordingly the synod at Leipsic in 1869, and the German-Israelitish Union of Congregations in 1885, stood on old historical ground when declaring (Lazarus, "Ethics of Judaism," i. 234, 302) that "'Love thy neighbor as thyself' is a command of all-embracing love, and is a fundamental principle of the Jewish religion"; and Stade, when charging with imposture the rabbis who made this declaration, is entirely in error (see his "Gesch. des Volkes Israel," *l.c.*).

Bibliography: Güdemann, *Nächstenliebe*, 1890; Hastings, *Dict. Bible*, s.v.

K.

BROTHERS, RICHARD: English visionary and founder of Anglo-Israelism; born Dec. 25, 1757, at Placentia, Newfoundland; died at London Jan. 25, 1824. He entered the British navy in 1771, but was discharged as a half-pay lieutenant in 1783. In 1790 he refused to draw his pension on account of the oath which he was required to take; and two years later he began his prophetic career by declaring he had a divine mission to announce the fulfilment of Dan. vii. Brothers described himself as the "nephew of the Almighty," because he considered that he was descended from one of the brothers of Jesus, and claimed that on Nov. 17, 1795, he would be revealed as the prince of the Hebrews and ruler of the world. Before that date, however, he had been removed to a lunatic asylum, where he wrote his "Revealed Knowledge of the Prophecies" (1794), "A Description of the New Jerusalem" (1801), and "The New Covenant Between God and His People" (a posthumous work, 1830).

Brothers seems to have been the first person to claim that the English are descendants of the Lost Ten Tribes; and his views are still referred to with respect by the adherents of Anglo-Israelism. His "Description of the New Jerusalem" contains a series of plates of the various officials of the new kingdom which was to be restored in Palestine under his leadership. These officials are all dressed in the court costume of George III.

Bibliography: *Dictionary of National Biography*, s.v.

J.

BROUGHTON, HUGH: English Christian divine and rabbinical scholar; born 1549 at Oldbury, Shropshire; died at Tottenham, near London, Aug. 4, 1612. Broughton was entered at Magdalene College, Cambridge, where he began his Hebrew studies under the French scholar Chevalier. He graduated as B. A. in 1570, and subsequently went to London, where he distinguished himself in the pulpit as a representative of Puritan sentiment. In his first work, "A Concent of Scripture," which appeared in 1588, he made an effort to determine the Biblical

chronology, as well as to correct the profane writers by it.

Broughton seems to have been anxious to convert the Jews to Christianity. In the course of his travels in Germany (he probably started at the end of 1589 or at the beginning of 1590) he engaged in religious discussions with several Jews. In Frankfort, early in 1590, he disputed in the synagogue with "Rabbi Elias." This dispute resulted in a letter from a certain Rabbi Abraham Reuben, written in 1596 at Constantinople and transmitted to Broughton in Germany by his (Broughton's) disciple "Top." Broughton anticipated good results from his discussions with Jews; and often referred to his disputations with Rabbi David Farrar. He was desirous of translating the New Testament into Hebrew; but, receiving no encouragement, he translated the Apocrypha only.

Broughton was one of the chief instruments in bringing about the Authorized Version of King James; but, keenly disappointed at being overlooked by the king when the latter appointed the fifty-four learned men to undertake the revision (July 22, 1604), Broughton attacked vigorously the new translation. His own versions of the Prophets, while marked by all his peculiarities, have a majesty of expression which entitles them to be better known.

Bibliography: *Dict. National Biography*; *General Biographic Dict.* vii.; McClintock and Strong, *Cyc.*; *Encyc. Brit.*; P. Larousse, *Dict. Universel.*

A. R.
T.

BROVARY: Small town in the government of Chernigov, Russia. In 1898 it had 1,344 Jewish inhabitants in a population of 5,166. Most of them were engaged in mercantile pursuits; while 258 followed various handicrafts. The prevailing trade is tailoring, in which 102 Jews are engaged. Besides, there are 22 Jewish day-laborers and 75 persons who earn their livelihood in the local cigarette, tar, and chair factories.

The Jewish charitable institutions consist of a hospital for the poor, a home for the aged, and a few similar establishments. The educational needs of the Jewish community are supplied by 12 "ḥedarim" (136 pupils) and a Talmud-Torah (28 pupils).

S. J.
H. R.

BROWN, SAUL. See under New York.

BROWN, WILLIAM: Scottish clergyman; born 1766; died 1835; for forty-three years minister of Eskdalemuir, Scotland. He is the author of "Antiquities of the Jews Carefully Compiled from Authentic Sources, and Their Customs Illustrated from Modern Travels," in two volumes, with a map showing the ground-plan of the Temple (London, 1820; 2d edition, Edinburgh, 1826). The work is compiled mostly from Latin, French, and English sources, such as Arius Montanus' "Aaron," Calmet's dictionary, Goodwin's "Moses and Aaron," Owen's "Exercitation on the Hebrews," Buxtorf's "De Synagoga Judaica," and Basnage's history. He borrowed much from Dr. Lightfoot's "Prospect of the Temple" and "Temple Services," but states in the preface of his work that he takes "a wider range than Dr. Lightfoot, who professes to despise rabbinical learning."

For the improvements in the second edition Brown used Surenhusius' Latin translation of the Mishnah and several additional treatises by Maimonides and Abravanel, also from Latin translations; for his familiarity with Hebrew seems to have been very limited. The work is of more interest to the bibliographer than to the student.

Bibliography: *Dictionary of National Biography*, vii. 36.

T. P. Wi.

BROWNING, ROBERT: English poet; born in Clerkenwell, London, 1812; died at Venice Dec. 12, 1889. From his somewhat Jewish appearance, knowledge of Hebrew, and sympathy with Jews, it was for a long time thought that Browning was of Jewish descent, but this has been disproved by the tracing of his genealogy by Dr. Furnivall. His interest in Jews may to some extent be due to the fact that his father obtained a position in the Bank of England through the influence of the Rothschilds, with whom the poet was personally acquainted throughout his life. Several of Browning's poems deal with Jewish subjects. "Holy Cross Day" gives the soliloquy of a Jew of the Roman ghetto who was unwilling to attend the sermons of a Dominican friar. The concluding lines state the case forcibly of the Jew against Christian persecution:

> "By the torture, prolonged from age to age,
> By the infamy, Israel's heritage,
> By the Ghetto's plague, by the garb's disgrace,
> By the badge of shame, by the felon's place,
> By the branding tool, the bloody whip,
> And the summons to Christian fellowship—
> We boast our proof that at least the Jew
> Would wrest Christ's name from the Devil's crew."

His principal Jewish poems were "Rabbi Ben Ezra" and "Jochanan Hakkadosh," the former giving the life-philosophy of a Jewish sage, who may perhaps be identified with Abraham ibn Ezra; it is full of true Jewish optimism. "Jochanan Hakkadosh" is an account of a great rabbi who obtains the privilege of additional months of life given up to him by his pupils, through whose experience he passes. He declares that all is vanity, after three months' experience of the life of a married lover, of a warrior, of a poet, and of a statesman. But by accident he has also obtained the gift of three months from the life of a little child, and this experience harmonizes all the discrepancies, and enables the sage to feel that life is not altogether in vain.

Other poems of Jewish interest are: "Filippo Baldinucci on the Privilege of Burial" and "Ben Karshook's Wisdom"—the latter an extension of the saying in Pirḳe Abot, "Repent the day before your death."

Besides his poems, Browning showed his sympathy with Jews by signing, in 1881, the memorial to the lord mayor to summon a meeting to protest against the persecution of the Jews of Russia; and by joining the Council of the Anglo-Jewish Exhibition in 1887.

Bibliography: Joseph Jacobs, *Jewish Ideals*, pp. 84–95.

J.

BROYDÉ, ISAAC: Russian Orientalist; born at Porozowo, government of Grodno, Russia, Feb. 23, 1867. After attending the gymnasium at Grodno

he went in 1883 to Paris. There he studied at the Sorbonne, receiving his diploma from the Ecole des Langues Orientales in 1892, and from the Ecole des Hautes Etudes, Section des Sciences Historiques et Philologiques, in 1894. From 1890 to 1895 he was secretary to Joseph Derenbourg, and on the death of the latter, in 1895, was appointed by the publication committee of the Alliance Israélite Universelle one of the collaborators to continue the publication of Saadia's works, which Derenbourg had commenced. In 1895 Broydé was appointed librarian to the Alliance Israélite Universelle, which position he resigned in 1900. He then went to London, and during his short stay there catalogued the library of Elkan Adler. The same year he went to New York and joined the editorial staff of the JEWISH ENCYCLOPEDIA.

Broydé is the author of the following works: "Résumé des Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," Paris, 1894; "Torat ha-Nefesh": "Réflexions sur l'Ame de Baḥya ben Joseph ibn Pakuda," translated from the Arabic into Hebrew, with notes and an introduction, Paris, 1894; "La Prise de Jérusalem par les Perses, sous Heraclius," Orléans, 1896, translated from an old Arabic manuscript in Count Couret's collection of documents relating to the Crusades. He has also contributed several articles on Jewish subjects to "The Jewish Quarterly Review" and the "Revue des Etudes Juives."

S. F. T. H.

BRUCHSAL: City in the grand duchy of Baden. Jews resided here as early as the beginning of the twelfth century. In 1337 the Jews of Bruchsal joined with those of a number of other places in paying an annual tribute of 700 marks (in lieu of the taxes levied) to the bishop of Speyer. They also lent various sums to the bishop, which money was credited against the tribute due. At the time of the Black Death (1348–49) many Jews of Bruchsal were martyred. During the Middle Ages and the Reformation the Jews of Bruchsal suffered in common with their coreligionists throughout Germany. Until the French Revolution the Jewish community numbered only one or two hundred persons; and there were never so many as at the present time (1902), when about 100 families are to be found in the place.

The most famous of the rabbis was David Friedberg of Mosbach, who officiated in Bruchsal from 1857 to 1871.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, passim.

D. A. M. F.

BRUCK, ABRAHAM JACOB: Russian educator; author of works in Hebrew and in Russian; born in the district of Rossienny 1820; died in Yekaterinoslav 1893. He received his education at the yeshibah of Volozhin, but studied Hebrew grammar and the Russian, German, French, and English languages without the aid of a teacher. For many years he was instructor in Hebrew at the government school for Jewish boys in Kherson, and later established a private school for Jewish girls, which the government subsidized. For his zeal as an educator he was awarded a medal by the government. He contributed extensively to Jewish periodicals, Russian and Hebrew. A Hebrew translation of a French novel by L. Z——ski—which had been published in the "Archives Israélites"—was made by him under the title of "Ḥatan Damim," Lemberg, 1878. The novel portrays the life of the Jews in Russia.

BIBLIOGRAPHY: *Aḥiasaf*, 1893-94; on his articles in *Russki Vevrei* and other periodicals see *Sistematicheski Ukazatel*, etc.

H. R.

BRUCK, JACOB: Hungarian physician and author; born at Pápa Oct. 20, 1845; died at Budapest 1901; brother of Lajos BRUCK. He studied at the gymnasium and at the University of Budapest; and graduated as doctor of medicine in 1870. He began to practise at Budapest in 1874, and in 1875 became consulting physician at the Erzsébet salt-water baths of the city, which position he held till his death in 1901. He was one of the judges at the National Exposition of 1885, and notary of the sanitary department; subsequently he was appointed a member of the National Sanitary Council. He was also a member of the committee of arrangements for the Millennial Exposition of 1896. His literary works, principally on the treatment of female diseases and hydropathy, appeared in the medical journals "Gyógyászat," "Fürdöi Lapok," and "Pester Medicinische Presse," of which last-mentioned publication Bruck was for a time editor.

BIBLIOGRAPHY: *Pallas Nagy Lexicona.*

S. M. W.

BRUCK, JULIUS: German dentist and writer on dentistry; born at Breslau Oct. 6, 1840; died there, April 20, 1902. He studied dentistry and medicine at the universities of Breslau, Berlin, Bonn, and Paris; receiving his diploma as dentist from Berlin in 1858, and as doctor of medicine from Breslau University in 1866. In 1859 he became assistant to his father, Dr. Jonas Bruck, a dentist in Breslau, and succeeded him in his practise. In 1871 he was admitted to the medical faculty of the Breslau University as privat-docent, receiving the honorary title of professor in 1891.

Bruck is the author of: "Die Krankheiten des Zahnfleisches"; "Beiträge zur Pathologie und Histologie der Zahnpulpa"; "Ueber Angeborene und Erworbene Defekte des Gesichts und des Kiefers"; "Das Urethroscop und Stomatoscop Durch Galvanisches Glühlicht."

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901; *Allg. Zeit. des Jud.* May 2, 1902.

S. F. T. H.

BRUCK, LAJOS: Hungarian painter; born at Pápa, county of Veszprim, Nov., 1846. Though his father intended him for commercial life, he early showed a liking for drawing and painting, and resolved to become an artist. He frequented the Academy of Art in Vienna, and made portraits in private; this latter occupation absorbing his time to such an extent that often he had to miss the lectures and go to Budapest and Erlau in order to complete the portraits which had been ordered. In 1871, after having received a stipend from the government, he went to Italy to study the masterpieces of art. He remained two years in Venice, and then

proceeded to Rome and Naples, everywhere producing a large number of sketches and studies. An outcome of this journey was the picture with which in 1873 he first came before the public, "The Rialto at Venice." On his return from Italy he completed his sketches, but succeeded in finding only a single patron, General Türr, who purchased three of his pictures. As a consequence he undertook another pilgrimage, visiting the cities of Salzburg, Munich, Augsburg, Heidelberg, Cologne, Rotterdam, Amsterdam, Antwerp, Brussels, Ostend, and London.

In 1874 he went to Paris, where he was subjected to many struggles, his German style not appealing to the French taste. Hitherto his style had inclined to idealism and sentimentalism, while Paris demanded the forceful representation of actual life. His first notable painting, "On the Edge of the Wood," was exhibited in the Salon in 1876. This was followed by "The Departure for the City"—exhibited at the Salon, 1877—which made him widely known. Since that time he has been a regular annual exhibitor of pictures treating of Hungarian folk-life, such as "The Letter from the Absent One," "Deserted," "The Emigrant," and "In the Forge." These pictures have become widely known through engravings and photographs, which have found many purchasers in America. Bruck recently removed from Paris to London, where he ranks among the most popular painters.

Bibliography: *Pallas Nagy Lexicona*; *Figaro*, 1877; *Illustrated News*, 1899.

S. M. W.

BRUCK, MAX (Miksa): Hungarian painter; born at Budapest 1863; a brother of Lajos Bruck. He graduated from the schools of his native city, and when still a pupil at the Realschule showed a predilection for drawing. He continued his studies at the National Academy of Design, where he occupied himself with wood-carving. In 1880 he accompanied his brother to Paris, where he remained for several years. He also spent three years in Munich. On his return to Budapest he entered Benczúr's School of Arts, and is to-day professor at the Academy of Painting. His best-known pictures are "Zwei Liebespaare," "Nach Hause," "Im Walde" (which are at the imperial castle at Vienna); "Bis Wir Alt Werden" (in the imperial castle at Budapest); "Am Rande der Theiss," "Das Gänse-Mädchen."

Bibliography: *Selbstbiographie*; *Pester Lloyd*, 1899.

S. M. W.

BRUCK, MOSES: Hungarian theological writer; born about 1812 in Prerau, Moravia; died in 1849. He studied at Prague, and, as he could find no position as tutor in Moravia, went to Hungary. On the outbreak of the Revolution of 1848 he enlisted in Gross-Becskerek on the side of Hungarian independence, became a Honvéd officer, died at Hód-Mezö-Vásárhely, and was buried with full military honors in the Jewish cemetery there.

Bruck was one of the most enthusiastic supporters of the Reform movement, and was among the pioneers of modern Jewish theological literature. He wrote "Die Reform des Judenthums"; but especially his "Rabbinische Ceremonialgebräuche" and "Pharisäische Volkssitten und Ritualien" are of great value to the student of Jewish customs and practises, and were favorably criticized by Geiger ("Wissenschaftliche Zeitschrift," iii. 426) and Fürst ("Allg. Zeit. des Judenthums," i. 324), and were widely read.

S. L. V.

BRÜCK, SOLOMON B. ḤAYYIM: Austrian Hebraist; born in the latter part of the eighteenth century; died about 1846. He is the author of "Ḥaḳirat ha-Emet" (Altona, 1839; 2d ed., Vienna, 1842), a volume of collectanea, including in the first edition a sermon which he delivered in England in the English language, and which was excluded by the Austrian censor from the second edition. His other work, "Ḥezyone Layil," was published posthumously by his son, Isaac Levi Brück (born 1817), a veteran of the Italian wars under Radetzky. In a German preface which he appended to his father's work, Isaac Levi tells his own interesting biography and his experiences with Samuel David Luzzatto while he was stationed at Padua. The work consists of a series of imaginary dream-visits to the other world, in which the manners and conduct of certain classes are severely criticized.

Bibliography: Fürst, *Bibl. Jud.* i. 134; Benjacob, *Oẓar ha-Sefarim*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 43.

S. P. Wi.

BRUCKMAN, HENRIETTA (née **Kahn**): Founder of the first Jewish women's lodge in America; born in Bohemia April, 1810; died in New York city April, 1888. She married Dr. Philip Bruckman, and, about the year 1842, came with him to the United States, settling in New York city. Dr. Bruckman and his wife did much to assist their fellow-countrymen who emigrated to New York, the former winning the sobriquet of "Der Böhmische Vater."

Mrs. Bruckman conceived the idea of organizing a women's lodge and broached the subject to several ladies of the Congregation Emanu-El. An informal meeting was held at her house in 1846, resulting in the foundation, on April 21 of that year, of the "Unabhängiger Orden Treuer Schwestern" (Independent Order of True Sisters), a secret benevolent society.

Bibliography: *Buch des Goldenen Jubiläums* (*U. O. T. S.*), New York, 1896.

A. C. Br.

BRUHL, LUCIEN LEVY. See Levy-Bruhl.

BRUHL, L. S. See Levy-Bruhl.

BRÜLL, ADOLF: German writer and theologian; born in Kojetein, Moravia, April 27, 1846; son of Rabbi Jakob Brüll. He was educated at Kremsier and at the universities of Vienna, Prague, and Breslau, and received his theological training at the Jewish Theological Seminary at the last-named city. In 1871 he received a call as teacher at the Philanthropin in Frankfort-on-the-Main. Here he founded (1879) the Mendelssohn Society and edits the "Populär-Wissenschaftliche Monatsblätter."

He is the author of "Fremdsprachliche Redensarten und Ausdrücklich als Fremdsprachlich Bezeich-

nete Wörter in den Talmuden und Midraschim," Leipsic, 1869; "Trachten der Juden im Nachbiblischen Alterthume," part i., Frankfort-on-the-Main, 1873; "Das Samaritanische Targum zum Pentateuch, zum Ersten Male in Hebräischer Quadratschrift Nebst einem Anhange Textkritischen Inhaltes Herausgegeben," *ib.* 1875; "Zur Geschichte und Literatur der Samaritaner," *ib.* 1876; "Beiträge zur Kenntniss der Jüdisch-Deutschen Literatur," in Brüll's "Jahrbücher," 1877, iii. S.

BRÜLL, IGNAZ: Austrian composer; born at Prossnitz, Moravia, Nov. 7, 1846. In 1848 his parents removed to Vienna, where he became a pupil of Epstein (pianoforte), Rufinatscha (composition), and Dessoff (instrumentation). In 1861 Epstein played with great success a pianoforte-concerto composed by his youthful pupil. After giving pianoforte-recitals at Vienna, at which he played principally his own compositions, Brüll made extensive tours through Germany and England. An orchestral serenade of his, performed at Stuttgart in 1864, served to spread his fame, and in 1872 he was appointed professor at the Horak Institute, Vienna.

Ignaz Brüll

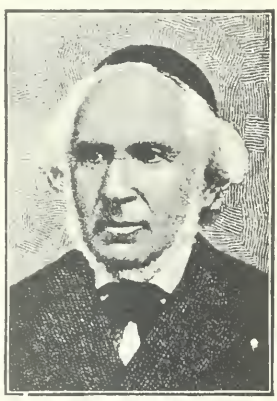
Brüll's first opera, "Der Bettler von Samarkand" (1864), was never played; but the second, "Das Goldene Kreuz" (Berlin, 1875), rapidly became very popular in Germany and abroad. At its first performance at the Imperial Opera House in Berlin, the emperor, William I., personally complimented the composer on his success. The opera was also given in English by the Carl Rosa Company, and was very favorably received in London. It was followed by "Der Landfriede" (Vienna, 1877); "Bianca" (Dresden, 1879); "Königin Mariette" (Munich, 1883); "Das Steinerne Herz" (Prague, 1888); "Gringoire" (one act, Munich, 1892); "Schach dem König" (Munich, 1893); and a two-act comic opera, "Der Hussar" (Vienna, March 2, 1898), a work which has met with great success. The other compositions of Brüll include: "Im Walde"; "Jagd-Ouverture für Orchester": 3 orchestral serenades; overture to "Macbeth"; a dance-suite for orchestra; 2 pianoforte-concertos; a violin-concerto; a suite and 3 sonatas for piano and violin; a trio; a sonata for violoncello and pianoforte; a sonata for two pianos; songs, part-songs, and pianoforte pieces.

Brüll is one of the ablest and most diligent composers of the present day; he has exercised a most wholesome and fruitful influence upon every department of composition in which he has been active. In his chamber-music he reveals the influence of Schumann and Mendelssohn, but finds in the field of opera a wider scope for his inventive powers. "Das Goldene Kreuz" to-day occupies a position unapproached by any other modern production in the field of popular German opera, not excepting Nessler's "Trompeter von Säkkingen." Brüll is an excellent pianist, and has especially distinguished himself as an interpreter of the compositions of Brahms, with whom he was on terms of intimate friendship.

BIBLIOGRAPHY: Baker, *Biographical Dict. of Musicians*; Riemann, *Musik-Lexikon*; Hanslick, *Die Moderne Oper*, 1875.

S. J. So.

BRÜLL, JAKOB: Austrian Talmudist and author; born at Neu-Raussnitz, Moravia, Nov. 16, 1812; died at Kojetein Nov. 29, 1869. He attended the yeshibot of Bonyhad, Presburg, and Budapest. After serving as assistant rabbi in his native city, he was elected rabbi at Kojetein (1843), where he remained till his death. Among his pupils were his two sons, Nehemiah and Adolf Brüll, as well as David Kaufmann.



Jakob Brüll.

Brüll wrote "Forschungen über Targumim und Midraschim" (1852); "Die Mnemonik des Talmud" (1864); "Mebo ha-Mishnah" (2 vols., 1876, 1885); and a week before his death he published "Ben Zekunim" (A Child of Old Age). He contributed to Löw's "Ben Chananja" and Weiss's "Bet-Talmud." His writings are characterized by extensive learning and critical insight.

S.

BRÜLL, NEHEMIAH: Rabbi and scholar of varied attainments; born March 16, 1843, at Neu-Raussnitz, Moravia; died Feb. 5, 1891, at Frankfort-on-the-Main. Brüll received his rabbinic-Talmudic education from his father, Jakob, who combined wide Talmudic knowledge with acute historical perception. He then studied classical and Oriental languages and history at the University of Vienna, having at the same time a good opportunity to continue his Talmudic studies at the Vienna bet ha-Midrash, then under the direction of men like I. H. Weiss, M. Friedmann, and Adolf Jellinek. Here, too, Brüll, the son of a conservative rabbi, and the grandson of the arch-Orthodox chief rabbi of Moravia, Nahum Trebitsch, developed into a decided Reformer and a disciple of Geiger.

Brüll was called as rabbi to Bisenz, one of the Reform communities of Moravia, an office that he resigned in 1870 in order to take charge of the rabbinate

of Frankfort-on-the-Main. He owed this appointment to Abraham Geiger, who drew the attention of his native community to the young Moravian rabbi. Brüll remained with this ancient community until his death, although his position was fraught with disappointment. As a result of the movement inaugurated by S. R. Hirsch at Frankfort, even the circles that were not Orthodox tended gradually toward the conservative party. Brüll cared as little for compromise as did his opponent Hirsch. An enthusiastic representative of the Reform movement, for religious as well as scientific reasons, he was decidedly opposed to any attempts at reconciliation between Reform and Orthodoxy. Yet he was not the man to influence the masses: his sermons, less effective from the pulpit, had to be read in order to be appreciated. Not until he saw that all his efforts were in vain, and he had been personally attacked (compare Frankfort-on-the-Main), did he retire to devote himself to his studies, greatly to the honor and advantage of Jewish learning.

Nehemiah Brüll.

Brüll's researches ranged over almost all the branches of Jewish science, including Bible exegesis and grammar, Jewish history and literature, the Apocrypha, Biblical Halakah, casuistics, responsa, general history, philology, poetry, Jewish-German literature; and he contributed to all these by original investigation. No less a man than Adolf Jellinek says of Brüll: "His range of reading in Jewish literature was hardly paralleled, and he evinced a peculiar acumen found in no other scholar of modern times" (in Adolf Brüll's "Monatsblätter," xi. 50). Brüll collected the results of his scholarship in the ten volumes of his "Jahrbücher" (Frankfort-on-the-Main, 1874–90). He contributed almost the entire material to these "Jahrbücher"—the longer and shorter essays as well as the numerous criticisms on new books. Many of these essays have also been printed separately. Following is a list of the more important of them, arranged according to subjects—Bible: "Beiträge zur Erklärung des Buches Hosea" ("Jahrb." v.–vi. 1–62); "Historische Basis des Buches Ruth" (v.–vi. 63–70); "Das Apokryphische Susannabuch" (iii. 1–69); "Die Epistolischen Apokryphen und die Apokryphischen Zusätze zum Buche Daniel." Talmud: "Die Talmudischen Tractate über Trauer um Verstorbene" (i. 1–57); "Fremdsprachliche Wörter in den Talmuden und Midraschim" (i. 123–210); "Die Entstehungsgeschichte des Babylonischen Talmuds als Schriftwerkes" (ii. 1–123); "Verschollene Baraitas und Midraschim" (ii. 124–133); "Entstehung und Ursprünglicher Inhalt des Tractates Abot" (vii. 1–17); "Eingeschaltete Partien im Babylonischen Talmud" (viii. 59–60). History: "Adiabene" (i. 58–86); "Das Geschlecht der Treves" (i. 87–122); "Die Polemik für und gegen Maimuni im Dreizehnten Jahrhundert" (iv. 1–33); "Zur Gesch. der Jüdisch-Ethischen Literatur des Mittelalters" (v.–vi. 71–93); "Sprüchwörter in der Nachtalmudischen Literatur des Judenthums" (vii. 18–30).

Brüll's Scientific Importance.

Brüll's extraordinary range of reading and critical insight constituted him an almost unexcelled reviewer of new books in the field of Jewish science. His "Jahrbücher" contain 183 reviews, all of which illuminate more or less the subjects with which they deal. In 1890 Brüll undertook a continuation of the "Hebräische Bibliographie," edited by Steinschneider, under the title "Central-Anzeiger für Jüdische Literatur"; but only one volume appeared (Frankfort-on-the-Main, 1891), as the undertaking was cut short by Brüll's death. At the instance of Steinschneider, the Zunz-Stiftung had commissioned Brüll to add a supplement to Zunz's "Gottesdienstliche Vorträge," the basic work of modern Jewish science. Steinschneider remarked in his preface to the second edition of the work in question (xvi.): "Dr. Brüll appeared to me to possess the rare combination of ability and leisure, zeal and perseverance, requisite for editing such a supplement." Brüll had intended to devote his whole scholarship to this undertaking. The scattered notes that were found in his papers after his death were in part incorporated in the second edition of the "Gottesdienstliche Vorträge" (*ib.* 1892). Brüll was among the few German scholars who also wrote in Hebrew, as may be seen by his many contributions to the Hebrew periodicals "Bet-Talmud," "Bet ha-Midrash," "Ha-Karmel," and "Oẓar ha-Sifrut." Of these, "Toledot Shabbethai Ẓebi" (Wilna, 1879) and "Ner la-Maor," a biography of Aaron Worms, in "Oẓar ha-Sifrut," ii. 20–31, deserve special mention. Brüll also printed his sermons (1869) and addresses (1878). "Grabreden" (Frankfort-on-the-Main, 1895) and "Trauungsreden" (*ib.* 1891) were published posthumously.

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S. L. G.

BRUNA, ISRAEL. See Israel ben Hayyim of Brünn.

BRUNETTI, ANGELO (better known as **Ciciruacchio**): Popular Roman leader, and advocate of the emancipation of the Jews; born in Rome 1800; died there Aug. 10, 1849. Inspired by the patriot Mazzini, Brunetti labored not only for the deliverance of his native city, but also for the unhappy inhabitants of the Roman ghetto. He utilized the great influence he had gained during the prerevolutionary epoch, in effecting a reconciliation between the Jews and their Christian fellow-citizens. On July 8, 1847, he won over the inhabitants of Regola, a suburb of Rome, and a week later an immense mass-meeting in favor of the Jews was held in the capital itself. On the evening of that meeting (July 15) 6,000 Roman citizens went to the ghetto and fraternized enthusiastically with its inhabitants. When on April 17, 1848 (the first day of Pesaḥ), the

order of Pius IX. to tear down the walls of the ghetto was made public, Ciciruacchio hastened thither with a large number of his friends, and they were the first to begin the work of demolition. In the following year Ciciruacchio, together with two of his sons, was killed in a riot in the streets of Rome. The Jewish congregation of Rome erected in its council-room a tablet to his memory, with an inscription recording his great services in the emancipation of the Jews of Rome.

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S. I. E.

BRÜNN: Capital of Moravia. It possessed a Jewish community as early as the twelfth century. At the instigation of Capistrano, the Jews were expelled from Brünn July 27, 1451, by King Ladislaus, the posthumous son of the fanatical Albrecht II. Among the exiles was Israel Bruna, author of a well-known set of responsa. Not until the beginning of the nineteenth century did the Jews attempt to found a new community. In obedience to a royal decree of Sept. 5, 1811, they paid 50 florins a year, and 12 florins into the poor fund, for permission to have a small Torah (law-scroll) in their possession. David Ashkenazi, whose son, Joel Deutsch, was director of the institute for deaf-mutes, officiated as rabbi, although he was only allowed to assume the title of meat-inspector. In 1852 the Jews were permitted to lay out a cemetery, and in 1853 to build a synagogue. The statutes of a religious society formed in 1853 were provisionally confirmed Sept. 1 of that year; but not until Feb. 7, 1859, did the ministry give permission to organize a provisional religious community. On March 15, 1860, all the Jews living at Brünn were released from paying the communal dues of their several communities, and on Nov. 7 of the same year the protest of the district community against this decree, that injured it in its finances, was refused. Dr. B. Placzek, who was chosen rabbi in the same year, was appointed district rabbi by the ministry May 5, 1885.

The Jewish-Moravian orphan asylum and the proseminary are at Brünn; the city is the center for the Moravian general fund ("Landesmassenfonds") derived from the excise. This fund, which had been used for Jewish educational purposes since the time of Joseph II., was handed over to the management of the Jews of Moravia by Emperor Francis Joseph I. Sept. 28, 1869. At present (1902) Brünn has about 8,000 Jews. A. F.-G.

BRUNNER, ARNOLD WILLIAM: American architect; the son of William Brunner and Isabelle Solomon; was born in New York city Sept. 25, 1857. He was educated in Manchester, England, and in New York, and is a graduate of the special architectural course in the Massachusetts Institute of Technology. Brunner was one of the founders of the Architectural League of New York (1881), is a member and vice-president (1898) of the New York Chapter of the American Institute of Architects, a fellow of the Institute, and (1902) a member of the Board of Education of New York city. He has designed and erected many buildings, notably the new United States post-office, custom-house, and court-house at Cleveland, Ohio, won in competition. He was also the architect of the Temple Beth El, the synagogues of the congregations Shearith Israel and Shaaray Tefila, the Educational Alliance Building, the Mt. Sinai Hospital, the Clara de Hirsch Home for Working Girls, the Jewish Theological Seminary of America, all in New York, and of the Temple Mishkan Israel at New Haven, Conn., and the Frank Memorial Synagogue at Philadelphia.

Brunner has written a work on "Cottages," another on "Interior Decoration," and is a contributor to the "Encyclopedia of Architecture," edited by Russell Sturgis. A.

BRUNNER, SEBASTIAN: Austrian Catholic theologian, editor, and anti-Jewish writer; born Dec. 10, 1814, in Vienna; died in Währing, near Vienna, Nov. 26, 1893. He was ordained as priest in 1838, and after officiating in various parts of the diocese of Vienna, was employed by Metternich (1843–48) in arranging all reports on religious and political movements that came into the minister's office. In 1846 he was sent by the chancellor to France and Germany to report the situation in those countries.

Brunner founded in 1848 the "Wiener Katholische Kirchenzeitung," which he edited until 1865, making himself notorious by his rabid attacks in its columns on Jews and Judaism. Citing the actions of David and Elijah, he insisted that the Old Testament was permeated by a spirit of vindictiveness, and for this reason he maintained that the Jewish morals endangered those of the Christian neighbors of Jews ("Kirchenzeitung," 1860, p. 12). For a long time the Jews ignored his denunciations; but finally, in 1860, Ignaz Kuranda, editor and publisher of the "Ostdeutsche Post," took up the cause of his coreligionists, calling attention to the fact (Jan. 28, 1860) that Brunner's attacks were for the most part mere repetitions of the charges made by Eisenmenger and Pfefferkorn, and that, moreover, they were undertaken by Brunner not in a spirit of zeal for the Church, but in the hope of increasing the circulation of his paper.

Brunner sued Kuranda for libel April 27, 1860; but on trial the latter was acquitted as having sustained every item of his charges against Brunner, who in addition was severely rebuked by the presiding judge for conduct unbecoming a priest. The importance which the Jews attached to the result of the trial may be seen from the fact that a stenographic account of its proceedings was printed in pamphlet form in both Hebrew and German for the purpose of commemorating Kuranda's victory over Brunner.

Brunner held several high offices in the Catholic Church.

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D. A. R.

BRUNSWICH, LÉON LÉVY (known as **Lhérie**): French dramatist; born at Paris April 20, 1805; died at Havre April 29, 1859. Favorite

collaborator of Ad. de Leuven, he wrote together with him, as well as with Dumersan, Dupeuty de Beauplan, etc., many vaudevilles and comic operas, among which were: "Gothon du Passage Delorme," 1831, a parody on Victor Hugo's "Marion Delorme"; "Faublas," 1833; "Le Postillon de Longjumeau," 1837; "Le Brasseur de Preston," 1838, the last two set to music by Adolphe Adam; "Le Mariage du Tambour," 1843; "Gibby la Cornemuse," 1847, to the music of Clapisson; "La Foire aux Idées," 1849; "Le Roi des Halles," 1853; "Dans les Vignes," 1856.

Bibliography: *La Grande Encyclopédie*, s.v.

S. J. W.

BRUNSWICK (German, **Braunschweig**): Duchy of Germany, the capital of which has the same name. The first settlement of Jews in the duchy was at Blankenburg; for a record states that in 1241 the abbess of Quedlinburg owed Jacob, a Jew, probably the first one in Brunswick, 213 pounds of silver; some of the lands of the nunnery were sold to extinguish this debt. At another time a payment of eighty pounds of silver between the same parties is mentioned. In 1247, Jews were settled at Helmstedt. The abbot of Verden was their lord. At the time of the Black Death in 1349, the Jews of Brunswick were persecuted; and in 1540, by reason of Martin Luther's polemics, anti-Jewish outbreaks occurred. In the eighteenth century Israel Jacobson, a noted Jewish financier, lived in Brunswick. Mendelssohn often visited the ducal family, with which he was on intimate terms.

The Jews at the beginning of the nineteenth century were barely tolerated in Brunswick. However, their condition was gradually ameliorated; for, by the laws of Oct. 29, 1821, Jews were permitted to become apprentices in all trades. On dissolving the Chambers July 11, 1823, the duke of Brunswick announced that steps to relieve Jews of their disabilities were contemplated. Again, in 1831, the Jews petitioned Duke William of Brunswick to change the laws affecting them. As the Jews had always fulfilled their duties as citizens, they demanded to be admitted to full privileges as such. This petition was unsuccessful.

On Oct. 12, 1832, measures for the relief of the Jews were passed. It was enacted that those who had the legal right to reside in Brunswick were to be regarded as inhabitants and native residents. It was ordained that right of residence did not depend on religious convictions, but rather on the possession of some means, or of freedom from criminal acts. The Jews were allowed to vote for and act as deputies and as minor officials. As late as 1820 these rights were exclusively enjoyed by the Christians. It is to be noted that in 1833 the director of the Samson Free School in Wolfenbüttel was a candidate for the office of deputy and was defeated by one vote. The Jews had, however, no extensive property rights; for they could buy land only with the permission of the government. They were permitted to act as attorneys, but not as procurators or notaries.

In 1843 and 1844, through the "Allg. Zeit. des Judenthums," Ludwig Philippson summoned a rabbinical conference for the discussion of questions affecting Judaism, to meet at Brunswick early in 1844. The sessions lasted from June 12 to June 19, and were attended by twenty-two, and later by twenty-five rabbis, who worked to improve the Jewish ritual and to preserve the religious instinct in the Jews themselves. One of the results of the conference, which drew attention to the position of the Jews, was the repeal of the Jews' oath, "More Judaico," May 16, 1845. In 1850 permission was granted to Jews to become officers in the army and to marry Christians without first being baptized.

At the beginning of the nineteenth century S. L. Eger was rabbi in Brunswick. In 1840 Dr. Herzfeld was the rabbi, the government having full power to appoint.

In the duchy two famous institutions now flourish: (1) the Samson Free School at Wolfenbüttel, mentioned above, founded in 1733 by Gumpel Moses (also known as Marcus Gumpel Moses Fulda), the first Jewish resident of Wolfenbüttel; and (2) the Jacobson Free School and Asylum at Seesen, of which Immanuel Wohlwill was superintendent in 1838.

In 1840 the Jews of Brunswick numbered 1,300. The latest figures give 2,000 Jewish residents in the duchy.

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D. A. M. F.

BRUSA: City of Anatolia, 54 miles from Constantinople and 21 miles from the port of Moudania. According to some chroniclers, the Jews of Brusa were the first to enter into relations with the Ottoman Turks and to come under their dominion. According to others, Sultan Urkhan, on capturing Brusa (1326), drove out all the inhabitants, and, in order to repeople it, imported Jews from Damascus, Aleppo, and other places in the Byzantine empire. Hence Brusa was the first Jewish community of Turkey. Sultan Urkhan, in consideration of a poll-tax called "kharaj," granted to the Jews a firman authorizing them to live in a special quarter (Yahudi-Mahalesi), to build a synagogue there (that of 'Eẓ Ḥayyim), and to have a chief rabbi. The Jewish magistrates ("memununim"), popularly called "kharajros," receivers of the kharaj or tax, collected this tax and delivered it to the governor, under oath upon the roll of the Law.

Historical Data.

According to the historian Ubicini, persecutions obliged Spanish Jews to leave their country in 1415. "When they arrived at Brusa, the beauty of this Oriental city, the freshness of its waters, the multitude of its palaces and gardens that reminded them of Granada and Andalusia, induced them to settle here." Upon the great expulsion of 1492 other Spanish Jews settled in Brusa, and founded two new synagogues named, respectively, "Ḳahal Ḳadosh Mayor" and "Ḳahal Ḳadosh Gerushah."

Toward the end of the sixteenth century and at the beginning of the seventeenth there existed in

Brusa an important yeshibah, from which proceeded the well-known family of rabbis Algazi or Al-Gâzi. At this time Solomon Algazi I., "the Elder," author of thirteen rabbinical works; his brother Moses Algazi, also an author; and Joseph Gansou (1628), teacher of the Algazis, flourished here. As one of the remarkable events of the period 1600–1800 a conflagration is reported toward the end of the eighteenth century that destroyed half the city as well as the Jewish quarter. The rabbis of Brusa during the nineteenth century have been, in chronological order: Abraham Shilṭon; his son Elijah Shilṭon; David Carasso from Salonica; Abraham Ḥabib from Bosnia; Rab Shabbethai Halévy, brother of the grand rabbi Moses Halévy of Constantinople; a rabbi from Ismid; and R. Uzziel from Constantinople.

Legend.

The older Jews of Brusa tell the following legend: At the end of the eighteenth century a learned rabbi came incognito to that city from Salonica. He fell ill and died almost immediately upon his arrival, and was buried like any ordinary man. But a strange light was seen to hover over his grave for several nights in succession, which greatly excited the community. Upon inquiry it was learned that the stranger was a very pious and learned rabbi, Rab Segalia by name; and the people then decided to render him the last honors due to his position, by erecting a fine tombstone over his grave. The stone, accordingly, was placed on the mound. The next morning, however, it was found thrown down some distance away. It was restored, but again mysteriously removed overnight, and now the people no longer dared to replace it. At this tomb of Rab Segalia the people were wont to pray for rain in times of drought. Every trace of the tomb has now disappeared, owing to the construction of a road to the railway station.

Population and Institutions.

In 1901 the Jewish population of Brusa numbered 3,500 in a total of 100,000 inhabitants. The community possesses three very handsome synagogues, belonging to the congregations 'Eẓ Ḥayyim, Mayor, and Gerushah. Of Jewish antiquities, there is in the synagogue 'Eẓ Ḥayyim a scroll of the Law more than 160 years old; and in that of the Gerushah congregation a unique old "rimmon" (a silver pomegranate forming part of the ornaments of the Torah scroll; the mate of this rimmon was stolen), dating back to the first half of the eighteenth century; and the Shilṭon family possesses some old manuscripts written by rabbis of that name. The notable families of Brusa are: Baraza, Caraco, Shilṭon, Franco, Saban, and Sévilla.

The Brusa community has the following philanthropic societies: Haknasat Oraḥim, 'Ozer Dallim, Biḳḳur Ḥolim, 'Ose Ḥesed. The Jews of Brusa are very benevolent, and visit the poor in their own homes. There is not a single beggar in the city.

In 1901 there were four hundred Jewish pupils—namely, one hundred and twenty-eight boys and seventy-two girls—in the two schools supported by the Alliance Israélite Universelle, and two hundred in the Ṭalmud Torah.

Communal Administration.

The chief rabbi of Brusa in 1901 was David Pappo of Constantinople. This official presides at the communal council elected by the notables of the city. The revenues of this council consist of taxes upon meat and wine and the rent of some real estate (a bath, an oven, and some shops). As formerly, the Jews still pay to the government a tax for exemption from military duty, called "bédèle." When the notables are short of funds and unable to pay this tax, the communal council draws upon the treasury of the three synagogues. These are governed by syndics ("gabba'im").

As a matter of fact the majority of the Jews are generally poor. Among them are two or three merchants, about fifteen money-changers, and a large number of small shopkeepers, pedlers, and dealers in tinware. Although the silk industry is a specialty there, no Jews are engaged in it, beyond some two hundred Jewish women working as operatives in the mills. The Alliance Israélite maintains at Brusa a system for apprenticing boys as carpenters, blacksmiths, tinsmiths, compositors, and for teaching girls to weave. Some young Jews occupy subordinate positions in European business houses and banks established at Brusa. No Jews are employed by the government, nor are any engaged in the professions.

In the neighborhood of Brusa there are some places containing a small number of Jews originally from Brusa, as Climasti-Cassaba, Yeni-Yol, Yeni-Shehir, Eski-Shehir, and Yeumlek.

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D. M. Fr.

BRUSILOV: Town in the government of Kiev, Russia, with a Jewish population (1898) of 2,800, in a total of 6,500. Of the 541 Jewish artisans, 112 are tailors and 206 tanners. About eighty families receive alms at Passover. There is a Talmud Torah, attended by more than one hundred children. Brusilov has also twenty-two private schools, a hospital, a poorhouse, and a "Gemilut Ḥesed" (society for lending money without interest).

H. R. S. J.

BRUSSELS (French, **Bruxelles**): Capital of Belgium. There are no records as to the date when Jews first settled in Brussels; but as many of them were scattered over the province of Brabant at the time of the Romans, it may be assumed that they established themselves at Brussels as soon as it was founded by St. Gery, bishop of Cambray, in the seventh century. The Jews of Brussels underwent all the vicissitudes of their Belgian coreligionists. The Crusaders left many sanguinary traces of their passage at Brussels. During the thirteenth century and at the beginning of the fourteenth the Jews of Brussels, protected by the subsequent rulers, attained, in common with those of other communities of Brabant, a high degree of prosperity. The calamities which culminated in the massacre and banishment of the Jews of Brussels in 1370 began with the spreading of the Black Death throughout Europe. A chronicler of that time, Li Muisis, gives an account of this tragedy, for which see Belgium.

Sale of the Host.

Jews Dragged to Prison.

Martyrdom of the Jews.

HOST-TRAGEDY AT BRUSSELS, 1370.

(From "Histoire des Hosties Miraculeuses," 1770, after the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

This catastrophe, which took place in 1349, was followed twenty-two years later by a similar one. A banker of Enghien, distinguished by his wealth as well as by his philanthropy, was assassinated in his own garden. His wife and son took refuge in Brussels. The assassins spread the report that the Jews had stolen from a church consecrated wafers in order to pierce them with poniards. This brought about the burning of hundreds of Jews at Brussels (May 22, 1370) and a general banishment from Belgium. The event is known locally as the miracle of St. Gudule, and was commemorated by an annual festival. Eighteen tableaux, which represented the piercing of the host and the miracle of the spurting of the blood, were painted; and these paintings are still preserved in the Church of St. Gudule. On the Jewish side, the martyrs of Brussels were commemorated in the "Memorbuch" of Mayence and in a Hebrew elegy.

Jews Represented as Transfixing Hosts.
(After the Gobelin Tapestries in the Cathedral of St. Gudule, Brussels.)

From 1370 till the end of the Spanish domination over Belgium, there is no trace of Jews at Brussels. Their reappearance there dated probably from the Peace of Utrecht (April 11, 1713), when Belgium became part of Austria. A decree banishing Jews from Brussels was issued July 18, 1716; but it was not enforced: a gift to the crown overcame all difficulties. A similar decree issued forty years later had the same result. Several Jews received the right of citizenship in Brussels. Among them was one named Philip Nathan, who, in 1783, requested the government to assign a place for a new cemetery for the Jews; the old one, situated near the Porte de Namur, having disappeared in consequence of the dismantling of the fortress.

After the Peace of Utrecht.

Many families of position from Germany and Holland, such as the Landaus, the Lipmanns, the Fürths, the Hirschs, and the Simons, settled in Brussels. The Jews were still subjected to special imposts. It was only after 1794, when the French became masters of Belgium, that Jews could settle freely in Brussels and enjoy the rights of citizenship. An imperial edict dated March 17, 1808, divided the Jews living in French countries into consistories. Brussels was included in the consistory of Crefeld. On the overthrow of Napoleon, Belgium was united with Holland; and the Jewish community of Brussels became the head of the fourteenth religious district of Holland. After the revolution of 1830 Brussels became the head of the Belgian consistories, and a chief rabbi was nominated. The chief rabbis have been: E. Carmoly, Henri Loeb, Aristide Astruc, Abraham Dreyfus, and the present (1902) rabbi, Armand Bloch. The government contributes largely to the support of Jewish worship. In 1890, according to the official statistics, Brussels had 150 registered Jewish households.

Brussels has the following Jewish communal institutions: Société de Bienfaisance Israélite, Société des Secours Efficaces (Dames), Société des Mères Israélites et Ecole Gardienne, Orphelinat, Comité d'Apprentissage de la Jeunesse Israélite, Maison de Retraite pour les Vieillards, Hakeneset Kallah, Cercle des Amis Israélites, l'Egalité (mutual aid), and Ménahem Abélim.

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G. I. BR.

BRUTISH (בער): A term applied by the Biblical writers to men whose disposition or spirit was like that of beasts. It is used in close conjunction with "foolish" (Jer. x. 8; Ps. xlix. 10, xciv. 8), and, as indicated in the Hebrew, may mean "stupid." In a few instances it seems to indicate that the persons under consideration are both ignorant and reckless (Jer. x. 14, li. 17; Ps. lxiii. 22, xcii. 6). Again, brutishness, or beastlikeness, implies not a passive but an actively dangerous quality of character (Ezek. xxi. 31). The man who is persistently ignorant is also called "brutish" (Prov. xii. 1). The prophets who did not call upon the Lord, to inquire of Him, were included in the same category (compare Jer. x. 21). To sum up, "brutishness" in the Old Testament is descriptive of a foolish, stupid, recklessly and persistently ignorant, and dangerous man.

J. JR. I. M. P.

BRUTZKUS, JUDAH LOEB BEN DAVID: Russian writer; born 1870 at Polangen, in the government of Courland; studied at the gymnasium and University of Moscow, from which city his family was expelled in 1892. He received his diploma as physician in 1894. Brutzkus took part in the Russo-Jewish bibliographical work, "Sistimaticheski Ukazatel Literatury o Yevreyakh." Since 1895 he has contributed to the Russo-Jewish periodical "Voskhod"; and in 1899 he was appointed assistant editor on that periodical.

H. R. V. R.

BRÜX: Town of Bohemia, 14 miles north of Saaz. Documents prove that, as early as the fourteenth century, Jews were living at Brüx. In 1393 Borso the Younger, of Riesenburg and Petschau, gave his note for fifty schock of Prague groschen to the Jews Isaac and Asher of Brüx; and similar notes were given in 1394, 1413, and 1419 to the Jews Eberleyn and his wife Esther, Michael and Heyneman, Michael the Larger, and Michael the Smaller. In a document dated Feb. 17, 1456, a Jewish cemetery of Brüx is mentioned, which Frederick, duke of Saxony and margrave of Meissen, gave to a certain Hans Wickart. According to a Latin document, dated June 20, 1464, the king of Bohemia, George Podiebrad, forbade the Jews to reside at Brüx or within a mile of it, for which the city had to pay an annual tribute of six shocks of Prague groschen to indemnify the king for his loss of the Jews' annual toleration tax (*Schutzgeld*). For four hundred years there was no Jewish community at Brüx; in fact, since the sixteenth century Jews were not permitted to live in the mining towns of Bohemia.

Jewish congregations existed in Harreth and Lischnicz (about one hour's distance from Brüx), and these became parents of the congregation of Brüx, which was founded in 1868. A synagogue was built in 1873, and the cemetery was dedicated in 1878. The prosperity, harmony, and high standing of the congregation are due primarily to its able and public-spirited leader, Joseph Spitz, who took charge in 1885. The following associations may be mentioned: The Ḥebrah Ḳaddishah, the Hebrew Women's Benevolent Society, and the Kronprinz Rudolf Stiftung for poor wayfarers. There are, besides, the Kaiser Franz Joseph Jubiläums-Stiftung, for poor Hebrew artisans, and a Ludwig Bloch Stiftung. A pension fund for the Jewish clergy is to be founded. Adam Sattler, for many years religious instructor in the public schools and at the gymnasium, on being pensioned was decorated with the Golden Cross of Merit. Among the rabbis and religious teachers at the public schools and the gymnasium may be mentioned: Alexander Kisch, 1874–1877; I. S. Bloch, 1877–80, editor of the "Oesterreichische Wochenschrift," and at one time a member of the Reichstag; Jacob Tauber, 1880–86; Gotthard Deutsch, 1887–91, later professor in Cincinnati; and, since 1891, Adolf Biach.

The Jewish population of about 1,000—one-twentieth of the entire population—speak German. There are among them 10 lawyers, 5 physicians, and 2 clerks of the court; but the larger number are merchants.

D. A. BI.

BRYANSK: Town in the government of Grodno, Russia, with a Jewish population (1898) of 2,365, in a total population of 6,342. Of the Jews 525 are artisans and 85 gardeners and farmers.

H. R. S. J.

BUBER, SOLOMON: Galician scholar and editor of Hebrew works; born at Lemberg Feb. 2, 1827. His father, Isaiah Abraham Buber, was versed in Talmudic literature and Jewish philosophy, and was Solomon's teacher in the latter subject; but for his son's Biblical and Talmudic studies he carefully selected competent professional teachers. The desire was soon aroused in Solomon to make independent research and to put the result of his work into literary form—a disposition which proved of the utmost value to Jewish literature.

Biographical Data.

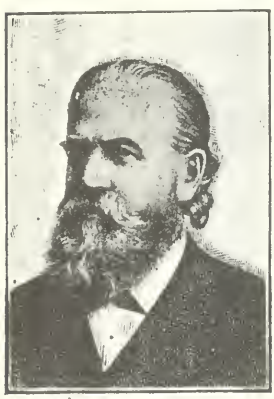
At twenty years of age Buber married and entered commercial pursuits. He rose by rapid degrees until he became "Handelskammerrath," and auditor of the Austro-Hungarian bank, the national bank, and the Galician savings-bank. This last position he still (1902) retains. Buber is also president of the "Geschäftshalle," vice-president of the free kitchen, and honorary member of a working men's union. For more than a quarter of a century he has been one of the directors of the Lemberg congregation; he is on the committee of the Bernstein foundation, and takes a leading part in various philanthropic associations.

While active in public life, Buber has also devoted himself to learned research. The Midrash literature had special attractions for him; and his activity in this field has been remarkable in extent. Its first result was an edition of the so-called "Pesiḳta de-Rab Kahana," with an elaborate commentary and

an introduction which exhaustively discuss all questions pertaining to the history of this old Haggadah collection. The book appeared as a publication of the society known under the name of "Mekize Nirdamim," Lyck, 1868. Buber's method of dealing with the difficult undertaking was new to scientific literature; and both introduction and commentary received the unstinted praise of the scholarly world. The introduction was translated into German by Aug. Wünsche, and published by him with his translation of the Midrash, Leipsic, 1884.

Midrash Editions.

Other Midrashic works edited on a similar method and scale by Buber are: collectanea from Midrash Abkir, Vienna, 1883; Tobiah b. Eliezer's Midrash Leḳaḥ Ṭob, Wilna, 1884; the original Midrash Tanḥuma, Wilna, 1885; collectanea from Midrash Eleh ha-Debarim Zuṭṭa, Vienna, 1885; Sifre d'Agadta, short Midrashim on the Book of Esther, Wilna, 1886; Midrash Tehillim, Wilna, 1891; Midrash Mishle, Wilna, 1893; Midrash Shemuel, Cracow, 1893, Midrash Agada, an anonymous haggadic commentary on the Pentateuch, Vienna, 1894; Midrash Zuṭṭa, on the Song of Solomon, Ruth, Lamentations, and Ecclesiastes, Berlin, 1894. Aggadat Esther, haggadic treatises on the Book of Esther, anonymous, Cracow, 1897; Midrash Ekah Rabbati, Wilna, 1899; Yalḳ Makiri, on the Psalms, Berdychev, 1899; Menahem b. Solomon's Midrash Sekel Ṭob, on the Books of Genesis and Exodus, ii. vol. 2, Berlin, 1900–02. This last work is also published by the society Mekize Nirdamim.



Solomon Buber

As this array of publications shows, Buber is a prolific writer; yet the scientific quality of his work does not suffer on this account. At the outset he adopted a certain system to which he has consistently adhered. For a determination of the reading of the text he avails himself of all accessible manuscripts and printed works—and everything is accessible to him, as he spares no expense in obtaining copies of manuscripts and the rarest printed editions; he conscientiously records the various readings in foot-notes, and he bestows special care, chiefly in the older Midrashim, on the correction and explanation of words in the text borrowed from the Greek and the Latin. In the introductions, which almost assume the proportions of independent works (the introduction to the Tanḥuma embraces 212 pages octavo), everything that bears upon the history of the work under consideration is discussed, and a compilation is given of the authors or works cited by the Midrash or serving as sources for it, and those which in turn have drawn upon the Midrash. His work is distinguished by thoroughness, and reveals his synthetic ability as well as the vast extent of his reading. The only serious opposition to the views encountered by Buber has been in regard to his theory concerning the Tanḥuma.

Method as Editor.

Buber has distinguished himself in other departments of literature. His first work was a biography of the grammarian Elias Levita, published at Leipsic in 1856. After this he edited the following: "De Lates' Gelehrtengeschichte Sha'are Zion," Jaroslaw, 1885; Zedekiah b Abraham's liturgic work, "Shibbole ha-Leket," Wilna, 1886; "Pesher Dabar," Saadia's treatise on the Hapax Legomena of the Bible, Przemysl, 1888; Samuel b. Jacob Jam'a's "Agur," introduction and additions to the 'Aruk, Breslau, 1888 (in "Grätz Jubelschrift"); Samuel b. Nissim's commentary on Job, "Ma'yan Gannim," Berlin, 1889; Biurim: Jedaiah Penini's explanations of Midrash Tehillim, Cracow, 1891, and a commentary on Lamentations by Joseph Caro, Breslau, 1901 (in the Kaufmann Gedenkbuch); "Anshe Shem," biographies and epitaphs of the rabbis and heads of academies who lived and worked at Lemberg, covering a period of nearly four hundred years (1500–1890), Cracow, 1895. In these works Buber appears as a philologist and as a careful writer of biographies of scholars, especially of the Jewish scholars of Poland.

Buber's extensive knowledge of Jewish history and literature is also displayed in additions to the works of others and in numerous contributions to Hebrew magazines, such as: "Meged Yeraḥin," Kobak's "Jeschurun," "Ha-Lebanon," "Ha-Maggid," "Maggid Mishneh," "Ha-'Ibri," "Ha-Meliz," "Ha-Ḥabaẓelet," "Ha-Karmel," Joseph Kohn's "Oẓar Ḥokmah," "Bet Talmud," "Ha-Shaḥar," "Ha-Asif," "Keneset Yisrael," "Zion," "Oẓar ha-Sifrut," "Ha-Eshkol."

Among the works of his more recent years the following may be mentioned: "Yeri'ot Shelomoh," a supplement to Abraham b. Elijah Wilna's "Rab Po'alim," Warsaw, 1894; a criticism of Yalḳuṭ Makhiri, on Isaiah, ed. Schapira, Cracow, 1895; a criticism of the Pesiḳta, with an introduction by David Luria (ed. Warsaw, 1893), Cracow, 1895; "Ḳiryah Nisgabah," on the rabbis in Zolkiev up to the letter ר, published in "Ha-Eshkol," i.–iii., 1898–1900; and his contribution to the "Steinschneider Festschrift," wherein he propounds a new theory concerning the "Petiḥtot" (Introductions) in Midrash Ekah Rabbati.

Buber corresponds on learned subjects with many well-known Jewish scholars. He has proved himself a veritable Mæcenas of learning. The cost involved in the publication of his works has usually been borne by him, and he has presented gratuitous copies to libraries and indigent scholars.

BIBLIOGRAPHY: M. Reines, *Dor we-Ḥakamaw*, i. 28–40; *Sefer Zikkaron*, p. 7, Warsaw, 1889.

L. G. H. B.

BUCHHEIM, CHARLES ADOLPHUS: Professor of the German language and German literature at King's College, London; born in Moravia

1828; died at London June 4, 1900. He was educated at the University of Vienna, whence he received the degree of Ph.D.; settled in Paris; but after 1852 removed to London, where he lived till his death. In 1863 Buchheim became professor in King's College. He was also examiner in German to the universities of London (1875–90), Oxford, and Cambridge, and at one time was German tutor to the children of the Prince of Wales (afterward King Edward VII.).

Buchheim was the author of several critical works on German writers. He translated several of Dickens's novels into German, and published, through the Clarendon Press, annotated editions of a large number of German classics. In the "Golden Treasury Series" he published the popular "Deutsche Lyrik," 1875; "Balladen und Romanzen," 1891; and Heine's "Lieder und Gedichte," 1897. Of a more scholarly nature is his work "First Principles of the Reformation," which he published, conjointly with the Rev. Dr. Wace, in 1883.

In recognition of his learning and services the University of Oxford in 1898 bestowed on Buchheim the honorary degree of M.A.

Bibliography: *Athenæum*, June 16, 1900, p. 753; *The International Year Book*, 1900; *The Annual Register*, 1900.

J. A. R.

BUCHAREST: Ancient capital of Wallachia, and the present capital of Rumania. The oldest Jewish tombstone is dated 1682; but Jews settled in the city much earlier. In 1573 a Jew, Isaiah b. Joseph, was secretary to Prince Alexander Mircea. When Michael the Brave rose against Turkey in 1594, all the Jews of Bucharest were massacred. Not much is known of Jews resident here during the seventeenth century, except that they were engaged in commerce and in the manufacture and sale of liquor, while a few practised medicine. Under Constantin Brancovan (1689–1714) a Jew surnamed "Salitrariul" (maker of saltpeter) furnished that prince with the gunpowder needed in the army. The Jews formed a corporation of their own with a "staroste" (provost) at their head, and were restricted to one suburb, as were also the Armenians. In addition to their personal taxes, special assessments were levied upon them as a corporate body, out of all proportion to those imposed on other organizations of the city. In 1695 they were assessed 150 thalers to support the Turkish army in the war against Austria, and 100 thalers for boats.

In 1715 Stephen Cantacuzene ordered the synagogue to be demolished. This led to a riot, during which the Jewish provost was killed. Upon payment of a heavy sum the Jews were permitted to rebuild their synagogue and resume worship. Better times came with the enlightened Prince Nicholas Mavrocordato. This ruler maintained most friendly relations with the physician Tobias Cohen of Constantinople, and with Daniel de Fonseca who was physician to the sultan as well as to the French ambassadors at Constantinople, with whom he was on terms of intimate friendship. Nicholas in 1719 established De Fonseca at his court in Bucharest, and lent him his influence. Nicholas also favored Mentech Bally, banker of the grand vizier, upon whom he conferred valuable privileges

The Eighteenth Century.

Under the successors of Mavrocordato the Jews were again more or less persecuted. Michael Racovitza (1730–31 and 1741–44), taught by the loss of his Moldavian throne in consequence of his difficulties with the Jews, did not oppress them more than he did his other subjects. His son Constantine even renewed the privileges of the "ḥaham bashi" of Moldavia, recognizing the latter's authority over the Jews of Wallachia, and granting them the right to have a deputy at Bucharest (1764).

The number of Jews increased after the Austro-Turkish wars, so that it became necessary to open a second synagogue in a central part of the city. Alexander Ghika (1764–66) demolished it upon the advice of the patriarch Ephraim of Jerusalem, who was passing through Bucharest. The Jews opened a new synagogue during the Russian occupation (1769–74), but this also was destroyed by Alexander Ypsilanti (1774–82). Not until 1787 did they receive permission from Peter Mavroyeni (1786–89) to have a new synagogue, on condition that it was located in a distant suburb. During the Russo-Turkish war (1769–74) the Jews suffered from the violence and spoliation of the janizaries. In 1770 they were unexpectedly attacked by the populace; many perished, but the greater number were saved by the boyars. Urged by the need of money, Mavrogyeni, though not unfavorably disposed toward the Jews, pressed them hard. On pretense of taxing them, he made the Jewish tailors, furriers, and jewelers of Bucharest work for the Turks, who were then at war with Austria. The plague, which broke out in 1792, under Michel Sutzu, brought disaster to the merchants already ruined by the Austrian occupation (1789–91). The distilleries, which were mostly owned by the Jews, were also closed.

Alexander Moruzi (1793–96) closed the synagogue which had been opened in 1790 in the center of the city, and punished the Jews who had defended themselves against their oppressors. Encouraged by the attitude of their prince, the populace heaped indignities upon the Jews; so that Moruzi found himself obliged—for a consideration in money—to direct the authorities to defend them: he even had to condemn to the bastinado and to exile a Christian tailor who had forcibly baptized a Jewish child. Under pretext of sumptuary laws, Moruzi forbade the Jews to sell cosmetics. At the same time the reappearance of the plague crippled the business of the second-hand dealers, pedlers, retailers, and even of the artisans. Constantine Hangerli (1797–99) treated the Jews somewhat better; giving them a tract of land on which to erect distilleries, granting privileges to artisans, and exempting them from taxation. But the plague, that had become endemic, paralyzed all business.

In spite of the obstacles put in the way of the Jews at Bucharest, the artisan class especially developed during the eighteenth century; its members often occupied exceptional positions, owing to their skill and the services which they rendered to the princes, the boyars, and even the people. The provost of the Jews occupied under several princes the position of "kuyunju pasha" (grand provost of silver-

smiths). In 1787 he gave way to a Christian; but six years later the position was again held by a Jew, Eleazar, who bore the title of "jevahirji-pasha" (grand provost of jewelers). There were also among the Jews manufacturers of pipes, potash, and rackets; also excellent engravers, lace-makers, and bookbinders. Certain Jews attached to the court obtained privileges and were exempt from taxes; and they acquired influence with the princes, the high dignitaries, and the boyars.

Development of Artisan Class.

The populace was still hostile to them, and the nineteenth century opened with a bloody massacre. The Jews were accused of espionage and of ritual murder; and on April 8, 1801, the rabble, aided by some soldiers, pretending to possess orders from the authorities, fell upon them, maltreated them, pillaged their houses, and massacred 128. Alexander Moruzi, who in 1799 had again come into power, being frightened by the massacre and his responsibility to the Porte, condemned the ringleaders to the salt-mines for life.

Massacre of 1801.

The Jews had hardly recovered from this terrible blow, when they were obliged to leave Bucharest hastily, together with the rest of the population, on account of the invasion of Pasvan Oglu, the rebel pasha of Rustchuk (1802). When they returned to their homes the specter of ritual murder again confronted them, so that Constantine Ypsilanti was obliged to request the metropolitan to instruct the priests to proclaim from their pulpits the falsehood of the accusation, which had been spread by persons whose only purposes were riot and pillage (1804). Nevertheless, the populace had their way two years later (Dec., 1806). When the Russo-Turkish war recommenced Ypsilanti abdicated just as the Russians were approaching Bucharest. The populace drove out the Turks, and, taking advantage of the disorder, fell upon the Jews, pillaged them, massacred a considerable number, and penned up the remainder in a certain locality, giving them a few days in which to choose between baptism and massacre. The entrance of the Russians rescued the Jews from this terrible plight.

Their fate during the Russian occupation (1806–1812) was not an enviable one. The well-to-do families removed to Transylvania; and the less fortunate ones who remained behind were subjected to heavy taxes, in which, however, they were not treated differently from the Christian merchants. Jews were forbidden to open their shops on the Christian festivals, and even to work at home during these days. Certain manufacturers of potash were driven from their factories, and pedling was interdicted. The Jews lived in continual fear of being accused of ritual murder, and finally, in order to extort money from them, their provost was imprisoned, and his office given to a German Catholic. Later the provost was liberated and restored to office. The Russian Jews residing at Bucharest only received a certain amount of liberty and a few privileges.

The impecunious prince Jean Caradja (1812–18), in order to extract money from the Jews, revived the order forbidding them to employ Christian minors as servants, or to rent or buy shops in the vicinity of churches. A fresh and violent outbreak of the plague furnished a pretext to Caradja, who accused the Jews of living in filth and of thus spreading the pestilence. Various measures taken by the authorities completely paralyzed the business of the merchants, pedlers, brokers, and others. In order to increase his revenues and to tax foreign Jews who should have been exempt, Caradja granted to the native Jews the exclusive privilege of establishing Jewish butcher-shops. Alexander Sutzu (1818–1821) confirmed this privilege.

Position at Beginning of Nineteenth Century.

During the first quarter of the nineteenth century the situation of the Jews of Bucharest was not enviable, in spite of the considerable influence which some of them enjoyed. They were treated worse than the gipsies, and were continually exposed to the insults of the populace. They could not venture into certain streets without risking their lives. Their domestic life was exemplary; but the communal life was filled with quarrels, originating with Polish or Russian rabbis of mediocre attainments, who did not know much more than their flocks, and who were driven from office as soon as the opposing party gained the upper hand.

The death of Alexander Sutzu precipitated the Hetæria (Greek insurrection) and the rising of Theodore Vladimirescu. Panic reigned at Bucharest. The well-to-do Jews fled to Cronstadt, while others sought refuge in the neighboring monasteries, where they camped in the courtyards in tents or on mats. Business was suspended, and the workmen were entirely out of work. The Jews suffered untold misery, for the entry of the Hetærists into Bucharest was marked by the pillage of the Jewish quarter. The Turkish occupation that followed was a period of unlimited oppression. For a Jew to venture into the streets meant almost certain death. The merchants closed their shops and left the country. On March 7, 1822, the Turkish soldiers, after a quarrel, charged upon the people, killed and wounded fifteen Christians and sixty Jews and Armenians, and looted the shops.

In the second year of the reign of Gregory Ghika (1822–28) a fire destroyed the Jewish synagogue and one hundred and fifty houses inhabited mainly by Jews, many of whom lost all their possessions. In the same year the populace fell upon the Austrian Jews, who, on repelling the attack, were arrested by the police. The plague again offered an opportunity for extortion; the Jews, being declared infected, were driven from the city, and allowed to return only on payment of a sum of money. The anti-Semitic feeling also showed itself in the decree forbidding Moldavian Jews to settle at Bucharest (1827). The decree became a dead letter when the Russians again occupied those principalities (1828–34), bringing with them a number of Russian and Moldavian Jewish traders. During this occupation the Jews of Bucharest experienced better times.

Further Difficulties.

The communal quarrels in the mean time continued

among the followers of the German and the Portuguese ritual, and among the native Russian, Austrian, and Prussian Jews, not abating even after the reorganization of the community, which was granted by the authorities in 1832. Rabbis were installed and deposed by the different parties, thus causing embarrassment to the government, the all-powerful consuls, and the boyars, each of whom had a favorite Jew. Further, the populace here and there brought up the accusation of ritual murder (1834). Nevertheless, the importance and the influence of the Jews increased; their provost was named grand provost of the gild of tinmen; and their artisans and merchants were sought and honored by the boyars. Some among them were appointed to remunerative and honorable positions. The cashier of the Bucharest prefecture of police from 1839 to 1848 was a Jew. The banker Hillel Manoah, on being knighted, was made a member of the commission appointed by the prince in 1847 to aid the suffering Jews, and in the following year he was elected to the municipal council. The physician Barasch was appointed a professor at the college in 1852. The Jews owned houses, vineyards, and estates. They were readily permitted to build synagogues, and in order to reduce the number of these they decided in 1845 to build a large one.

The Jews of German origin especially took an active part in the revolution of 1848, sacrificing themselves for it. The painter Daniel Rosenthal was naturalized and devoted himself heart and soul to his country. This epoch marks the beginning of the real regeneration of the Jews of Bucharest. The native Jews as well as the Austrian and Prussian subjects founded modern schools (1852), and took the initiative in reforming divine worship; erecting a temple with modernized service in 1857. Physicians increased in number; and young men turned to the higher studies. This progress did not cease even when the anti-Semitic spirit began to show itself, about 1866.

The Sephardim, who are called "Spaniards" in Rumania, were at first united with the rest of the Jews; but as early as 1818 they built their own synagogue and were subsequently recruited in numbers by Turkish immigrants. During the reign of Alexander Ghika (1834–43) they completely separated themselves from the other congregations, even having their special cemetery. This separation, however, while profitable to them materially, injured them morally, retarding their spiritual progress. After 1866 the two communities were no longer officially recognized. Yet the Sephardim, although less numerous, were able to maintain their organization; while that of the Ashkenazim was dissolved. All the educational and philanthropic institutions and agencies have been supported solely by societies or committees appointed for raising funds, since the salt-tax, which was a profitable source of income, was abolished.

The Jewish population of Bucharest, numbering between 4,000 and 5,000 at the beginning of the nineteenth century, had risen to 43,274 in 1899, according to the census of that year. The Sephardim have two synagogues; the Ashkenazim, a large number in addition to the Temple. The only congregation organized by the Ashkenazim is that of the Temple using the western ritual, with M. Beck at its head as rabbi and preacher.

Present Condition. Since the law of 1893 practically excluding their children from the public schools, the Jews of Bucharest have maintained six primary schools for boys and two for girls, a professional school for boys and one for girls, a business school, and a gymnasium. They also have a hospital, two homes for the aged, two burial societies (ḥebrah ḳaddishah), and a large number of philanthropic societies and institutions. See also Rumania.

Bibliography: See Rumania.

D. E. Sd.

BUCHBINDER, BERNHARD (pen-name, **Gustav Klinger**): Austrian journalist; born July 6, 1854, in Budapest, where he received his education, being destined for a mercantile career. A one-act comedy, which he wrote after he left school, and which was played successfully in Budapest, decided his future. Both of his parents having died when he was very young, and his father having been but a poor peddler, Buchbinder had to care for his younger brothers and sisters. Under great hardships and privations he adopted the profession of journalist and became very successful as a novelist and dramatic writer.

Among his numerous works may be mentioned the novels, "Vergessen im Armenhause," 1882; "Väter und Söhne," 1885; "Bettelstudent," 1886; "Freimann," 1891; "Eine Wiener Theaterprinzessin," 1894, and the dramas "Herrgotts Mörder," "Vater Deák," "Wer Ist der Herr im Hause," "Gräfin von der Strasse," "Die Flüchtlinge," "Heirat auf Probe," "Heiratsschwindler," "Der Schmetterling," "Göttin der Vernunft," "Verlogenes Volk," "Leute von Heute," "Die Diva," Rother Schnabel," "Die Dritte Eskadron," "Grubers Nachfolger," and "Er und Seine Schwester."

S. F. T. H.

BUCHHOLZ, CARL AUGUST: German Christian lawyer and author; born in the latter half of the eighteenth century; died at Lübeck Nov. 15, 1843. He was a doctor of laws and of philosophy, and, at the time of his death, occupied the position of second "Stadt-Syndicus" of Lübeck. Although that city was notorious for its hostility to the Jews, both before and after the Napoleonic wars, Buchholz, who was one of its leading citizens, voluntarily undertook to champion their cause in a work entitled "Ueber die Aufnahme der Jüdischen Glaubensgenossen zum Bürgerrecht" (Lübeck, 1814; 2d ed., Leipsic, 1816). This led to his being selected by the Jewish communities of the three Hanse towns (Lübeck, Hamburg, and Bremen) as their representative at the Congress of Vienna (1815), where he rendered valuable service. He was also sent as representative of the foregoing Jewish communities to the German Diet at Frankfort. At that time appeared his "Actenstücke, die Verbesserung des Bürgerlichen Zustandes der Israeliten Betreffend" (Stuttgart and Tübingen, 1815), a collection of laws and decrees concerning the Jews, issued by various princes and commonwealths of Germany. It is preceded by an

introduction of about 75 pages, which forms one of the best and most comprehensive pleas for Jewish emancipation advanced by a Christian in that period of reaction. This work, which may be considered as a brief, showing his capacity as defender of the rights of the Jews of Germany, is alike creditable to his erudition, to his logical mind, and to his love of justice.

Bibliography: *Sulamith*, ix. 1. 92; Grätz, *Gesch. der Juden*, v. 468–472; Fürst, *Bibl. Jud.* xi. 134.

S. P. Wi.

BUCHHOLZ, P.: German rabbi; born Oct. 2, 1837; died in Emden, Hanover, Sept. 20, 1892. He became rabbi of Märkisch-Friedland in 1863, where he remained till 1867, in which year he was called to the rabbinate of Stargard, Pomerania. In 1875 he became chief rabbi of Friesland, which position he filled with ability and distinction until his death. He was a good Talmudical scholar and well versed in modern philosophy.

Buchholz was the author of a small work on the legal and moral relations of the family according to Jewish law, "Die Familie in Rechtlicher und Moralischer Beziehung nach Mosaisch-Talmudischer Lehre" (Breslau, 1867); and some of his more important speeches and lectures were published by him or by his friends. He has also written a number of articles on historical and other scientific subjects in the Jewish periodicals of Germany, of which his "Historischer Ueberblick über die Mannigfachen Codificationen des Halachastoffes" ("Monatsschrift," 1864, pp. 201–241) and "R. Azaria Figo und Seine Predigtsammlung Binah la-'Ittim" (Beilage zur "Isr. Wochenschrift," 1872, Nos. 4–9) are probably the most important.

Bibliography: Lippe, *Bibliographisches Lexicon*, pp. 58, 59; *Der Israelit* (Mayence), 1892, Nos. 79, 80; Winter and Wünsche, *Jüdische Literatur*, iii. 769.

S. P. Wi.

BÜCHLER, ADOLF: Austrian historian and theologian; born Oct. 18, 1867, at Prickopa, Hungary. In 1887 he began his theological studies at the Budapest Seminary, and at the same time studied in the department of philosophy of the university under Goldziher and Kármán. Büchler continued his studies at the Breslau Seminary, and in 1890 was graduated as Ph.D. at Leipsic University, his dissertation being "Zur Entstehung der Hebräischen Accente," which was afterward published in the "Sitzungsberichte der Wiener Akademie der Wissenschaften" of 1891.

Büchler returned to Budapest to finish his theological studies, and was graduated as rabbi in 1892. He then went to Oxford for one year, where he worked under the direction of his uncle, Dr. Adolf Neubauer, and published an essay, "The Reading of the Law and Prophets in a Triennial Cycle" (in "Jew. Quart. Rev." April, 1893). The same year he accepted a call as instructor at the Vienna Jewish Theological Seminary, where he still (1902) teaches Jewish history, Bible, and Talmud.

Büchler has published the following works: "Die Priester und der Cultus im Letzten Jahrzehnt des Tempelbestandes," Vienna, 1895; "Die Tobiaden und die Oniaden," *ib.* 1899; "Das Grosse Synedrion in Jerusalem und das Beth-Din in der Quaderkammer des Jerusalemischen Tempels," *ib.* 1902. He has also contributed some essays to the "Jewish Quarterly Review," the "Monatsschrift," the "Revue des Etudes Juives," and other periodicals, mainly on the last days of the Second Temple, which essays have attracted much attention on account of their originality. S.

BÜCHLER, ALEXANDER: Born in Fülek, Hungary, in 1869; son of the Talmudist rabbi Phineas Büchler of Moór. He was educated at the gymnasium in Székesfehérvár and at the university and the seminary of Budapest; he received the degree of Ph.D. in 1893, and was ordained as rabbi in 1895. In 1897 he was called to Keszthely.

Büchler's works include essays on the history of the Jews in Hungary, published in the "Magyar Zsidó Szemle" and the "Oesterreichische Wochenschrift," and the following books: "Niederlassungen der Juden in Europa im XVI. und XVII. Jahrhundert, mit Besonderer Rücksicht auf Ungarn," Budapest, 1893 (in Hungarian); "Schay Lamoreh," "Kolel Miktebe Ḥakme Yisrael," Budapest, 1895 (in Hebrew); and "History of the Jews in Budapest," 1901 (in Hungarian).

S. L. V.

BUCHNER, WOLF B. DAVID HA-KOHEN: Hebrew stylist; born at Brody in the latter half of the eighteenth century and lived into the nineteenth. In his boyhood Buchner enjoyed the hospitality which every Talmud student found in those days in the bet ha-midrash, and during his manhood he traveled with Hebrew books through Germany, Galicia, Poland, and Lithuania (Letter 83).

At times he earned his livelihood by writing letters for illiterate people. His own publications were another source of income to him (*ib.*). He corresponded with Baruch Jeiteles (Letter 72); Jacob Landau, son of Ezekiel Landau (Letter 81); and Beer Ginzburg, the Galician poet and friend of Naḥman Krochmal (Letters 3, 82, 83). He suffered very much in his travels through foreign countries, and in Berlin he sustained an injury which cost him the sight of his right eye (Letters 19, 20). As he never speaks in his letters of wife or child, it is impossible to tell whether he was married.

His works are: (1) "Zebed ha-Meliẓah," an imitation of Al-Ḥarizi's "Taḥkemoni," written in 1770, but published (Prague, n.d.) not earlier than 1794, the date of the censor's approbation; (2) "Zebed Ṭob" (*ib.*), a collection of poems; (3) "Keter Malkut" (Lemberg, 1794), a hymn in imitation of Gabirol's; (4) "Shire Tehillah" (Berlin, 1797), hymns and parodies; (5) "Ẓaḥut ha-Meliẓah" (Prague, 1805), a collection of his private letters. The "Shir Nifla" (Frankfort-on-the-Oder, 1802) and "Shir Yedidut" (*ib.* 1810) are to all appearance partial reprints from the "Shire Tehillah." His parodies of the marriage and betrothal contracts were later abridged and published separately ("Seder Tenaim Rishonim me-Ḥag ha-Pesaḥ," Lemberg, 1878) and wrongly ascribed to Israel Nagara.

Buchner is one of the modern representatives of the medieval school of artificial poetry. His prose is flowery and full of conceits; while his poetry

devotes more attention to the number of letters in the words than to the sense which the words are supposed to convey. He endeavored to imitate Gabirol, Al-Ḥarizi, and Bedersi; but he had not the depth of the first, the invention of the second, or the force of expression of the third. He showed a predilection for similitudes (משל); but his arguments are generally encumbered rather than strengthened by these. Though his works had considerable vogue in his day, and went through several editions, they have fallen into oblivion.

Bibliography: His letters (צחות המליצה); Zeitlin, *Bibl. Post-Mendels.* s.v.; Delitzsch, *Zur Gesch.* p. 86; Fuenn, *Keneset Yisrael*, p. 301.

L. G. I. D.

BUCHSBAUM: Family of Jewish physicians of Frankfort-on-the-Main, whose activity extended over a century. Its prominent members were:

1. Amschel Gutman Buchsbaum: Son of Gutman Wolf (No. 3). He graduated from the University of Giessen in 1729; died 1743.

2. Benjamin Levi or **Wolfgang Buchsbaum:** Born at Frankfort 1645; died June 26, 1715. He devoted many years to the study of medicine and philosophy at the universities of Heidelberg, Vienna, Pisa, and Padua, and graduated from the last-named in 1669. The same year he returned to his native town, where he was given permission to practise medicine, and enjoyed a high reputation among both Jews and Christians.

3. Gutman Wolf Buchsbaum: Born 1678; died 1770; a son of Wolfgang (No. 2). He graduated from the University of Leyden in 1697, and returned to Frankfort to practise. He held a respected position in the community.

4. Lipman Buchsbaum: Brother of Gutman Wolf (No. 3); born 1677; date of death unknown. With his brother he graduated from the University of Leyden in 1697, and returned to Frankfort to practise medicine. He also held a high position in the community. Confined for a time in the tower of Bornheim on account of false accusations brought against him, he utilized his imprisonment by writing a long treatise on medicine.

Bibliography: D. Kaufmann, *Ein Jahrhundert Einer Frankfurter Aerztefamilie*, in *Monatsschrift*, xli. 128–133; Horovitz, *Jüd. Aerzte in Frankfurt-am-Main*, pp. 33, 34; Landau, *Geschichte der Jüdischen Aerzte*, p. 124.

D. A. R.

BUCKLER. See Shield.

BUCURESTEANU (BUCURESHTEANU), ABRAHAM COHEN: Rumanian publicist; born at Bucharest 1840; died there Jan. 24, 1877. From his earliest youth he was passionately fond of the theater, and obtained some success on the stage; but by the advice of his family he devoted himself to commerce. At the same time, being gifted with spirited wit and having an inordinate fondness for puns and repartee, he composed a number of satirical poems and epigrams, love-songs, theatrical skits, and anecdotes, which were most favorably received by the public (1860–74). His songs were favorites alike in the parlors of the wealthy and the hovels of the poor, and, although mediocre, are still (1902) to be heard in Bucharest. The best known among them are: "S'o vezi Mama n'o mai uită"; "Gândul meu la tine sboara"; "Cu Chimir."

Bucuresteanu's life was a wild one; insatiable love and furious jealousy soon deprived him of his wife, and brought him to the grave, a victim of physical suffering and remorse. His songs are to be found in numerous popular collections; but he himself published only "Urdubelea si Norocul," Bucharest, 1873, and "Buchetul, Culegere de Anecdote," Bucharest, 1874.

As Jew and philanthropist, he has to his credit the foundation of the Zion Society, which assumed large dimensions, and became an integral part of the American B'nai B'rith in Rumania, under the name "Zion Grand Lodge."

Bibliography: M. Schwarzfeld, *Abram Cohen Bucuresteanu*, in the *Anuarul Pentru Israelitzi*, vol. x.

S. M. Schw.

BUCZACZ, ABRAHAM DAVID B. ASHER ANSHEL: Galician Talmudist; born 1770 at Nadworna; died 1840 at Buczacz. Even as a boy he attracted, by his acuteness in Talmudic knowledge, the attention of the leading Talmudists to such a degree that Zebi Hirsch, the author of "Neṭa' Sha'shu'im," chose him in his tenth year as a son-in-law. At the age of twenty he was ready to accept the office of rabbi at Goslowitz.

The chief event of his life was the struggle awakened in him by the opposition between the Talmud and the Cabala. Unacquainted with the tendencies and modes of life of the Ḥasidim, Buczacz did not believe in the miracles of their rabbis; and his wife and friends had great difficulty in persuading him to take his sick son to a Ḥasidic rabbi, Levi Isaac of Berdychev. The latter, however, influenced him to take up the study of the Cabala; but in trying to reconcile these new views—so utterly antagonistic to those of the extreme Talmudists, which he himself had hitherto held—he nearly became insane. The Ḥasidic rabbi Levi Isaac of Berdychev helped him through this struggle and won him over, to the great joy of the Ḥasidim, who feared his wide Talmudic learning. Buczacz adopted the Ḥasidic mode of living; but in his decision of halakic questions was guided, not by cabalistic, but by purely Talmudic, principles. In 1813 he succeeded his late father-in-law as rabbi of Buczacz, and remained in office until his death.

Buczacz is the author of the following works: (1) "Da'at Ḳedoshim," to the Shulḥan 'Aruk, Yoreh De'ah, Lemberg, 1870; 2d ed., *ib.* 1879; (2) "Dibre Abot," commentary on Abot, *ib.* 1879; (3) "Eshel Abraham," annotations to the Shulḥan 'Aruk, Oraḥ Ḥayyim, *ib.* 1885; (4) "Birkat David," cabalistic-haggadic commentary on Genesis, Zolkiev (date 1766, given on title-page, wrong); (5) "Maḥazeh Abraham," commentary on the Pentateuch, and "Ḥozeh David," on the other Biblical books, Lemberg, 1871; (6) "Amarot Ṭehorot," on the purification of Niddah and vessels, in Judæo-German, *ib.* 1878; (7) "Tefillah le-David," on benediction and prayer, *ib.* 1886; Kolomea, 1887; (8) "Tehillah le-David," on the Psalms, *ib.* 1872.

Bibliography: E. Z. Shmerler, *Toledot ha-RABD*, Lemberg, 1890.

L. G. A. Pe.

BUDA. See Budapest.

BUDA, PURIM OF: In 1684 the Christian armies laid siege to Buda (Ofen) to drive out the Turks, who had held possession of the city from 1541; their design was, however, frustrated by the stout resistance of the Turks and Jews. The participation of the latter in this opposition to Christian forces was followed by great embitterment against the Jews, particularly in Italy, where in Rome they could not venture into the street without a guard from the pope's troops; any not thus protected being sure of immediate assault and possibly murder. The towns of Moncellis, Montaniana, Castel-Franco, and Citadella followed the example of Rome; and in Padua, where Jews and Christians had lived side by side for many centuries, a sharp outbreak of anti-Jewish feeling was felt in 1670. The outbreak in that city was the outcome of commercial jealousy, brought to a head by a calumnious publication which was widely circulated among the people. Although the publication was interdicted by the authorities, it nevertheless implanted deep animosity against the Jews; and when the news came of the part which they had taken in the defense of Buda, the latent hatred broke into flame. The Capuchin Marco d'Aviano, who had passed two months with the besieging armies outside Buda, when asked concerning the part which the Jews had taken in bringing disgrace upon the Christian armies, replied truthfully that the Jews of Buda were not blameworthy. The populace, however, refused to accept this generous estimate, and pictures of Buda in which the ghetto was over-prominent were widely circulated, greatly increasing the popular resentment.

Jews of Padua Besieged.

On the Ninth of Ab the Jews of Padua gathered as usual to celebrate their annual fast-day commemorating the destruction of the Jerusalem Temple; but no explanation would convince the people that the object of the fast was other than to implore divine assistance in behalf of the Turks and Jews then besieged in Buda, and to offer prayers for the defeat of the imperial troops. Although the Jews notified the authorities of this cruel misconception on the part of their Christian fellow-citizens, no weight was attributed to their statement. On Sunday, Aug. 20, 1684, the news was passed from mouth to mouth that Buda had at last been captured. It appears that a special messenger had arrived at Venice from Buda the day before, and the people had erroneously taken him to be the bearer of tidings of victory. The Padua populace, joined presently by armed men, gathered in the vicinity of the ghetto, and, in exultation over the supposed victory, bombarded the Jewish dwellings with stones and attempted to break down the barred gates of the ghetto. The authorities who tried to pacify the mob were silenced with volleys of stones; all who endeavored to make peace were assailed with reproaches of having been bought by the Jews. The Jews themselves attempted to pacify the raging people with gifts of money and food; but to no purpose. The magistrates threatened the severest punishment to any who should assault or despoil Jews, but their warnings availed only for the moment. The Jews decided to send an appeal for help to the doge of Venice, but when the ghetto-gate was opened to give egress to the messenger, the mob poured in by thousands, broke open warehouses, and destroyed the windows of the synagogue. The besieged barricaded the doors of their dwellings and awaited their fate. Finally a detachment of Italian and German cuirassiers cleared the ghetto of the rioters, wounding several of them. This still further incensed the populace, and two cuirassiers were slain by the mob. When a wicked woman, with a terrible outcry, announced that the Jews had stolen her only child to use its blood, popular fury knew no bounds. The riotous mob rushed with the woman to the city hall, demanding the heaviest punishment for the offenders. In vain did the educated and respectable element of the city government endeavor to pacify them. It was only by the lavish use of gold that any impression was made upon the mob, which presently dispersed. When, some time later, the Jews offered to repay the sum thus disbursed by the burgomaster, he refused to accept it.

At the request of the people the military was withdrawn from the ghetto. No sooner had this taken place, however, than the fury of the people broke out afresh; the ghetto was again assailed and its massive doors attacked with fire and sledge-hammers. The Jews passed the night in consummate terror; distrusting the guards who had been assigned for their protection, some crawled on ladders into the houses of their Christian friends outside the ghetto. Deliberate attack was prevented by the proclamation of the authorities that death awaited any man who harmed the Jews, and the next day stringent orders came from Venice commanding immediate cessation of the riot. Popular indignation therefore was forced to content itself with burning Jews in effigy at the stake.

These anxious days are still commemorated by the Jews of Padua, who on Elul the 10th annually celebrate a festival called the Buda (Ofen) Purim, in memory of the valiant deeds of their ancestors in that city, the sufferings brought by it upon the Jews of Padua, and their deliverance therefrom.

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D. A. Bü.

BUDAPEST: The capital of Hungary. Of the several congregations within this tripartite city, Buda (Ofen), Ó-Buda (Alt-Ofen), and Pesth, that at Buda is the oldest (see Alt-Ofen); Jewish population in 1900 was 166,198. The first mention of the Jews of Pesth dates back to 1406, in which year Saul of Pesth and Saul of Ofen obtained from Béla IV. certain privileges which were countersigned by the chapter of Stuhlweissenburg, when they settled in the last-named city. In 1504, Jews owned houses and lands at Pesth. At the time of the Turkish rule their cemetery was situated in the present Leopoldstadt. After 1686, in which year the Turks were driven from Pesth, no Jews were allowed to live there for nearly a century; and the magistrate of Pesth collected a tax of thirty kreutzers from every Jew traveling through the city, and one thaler from

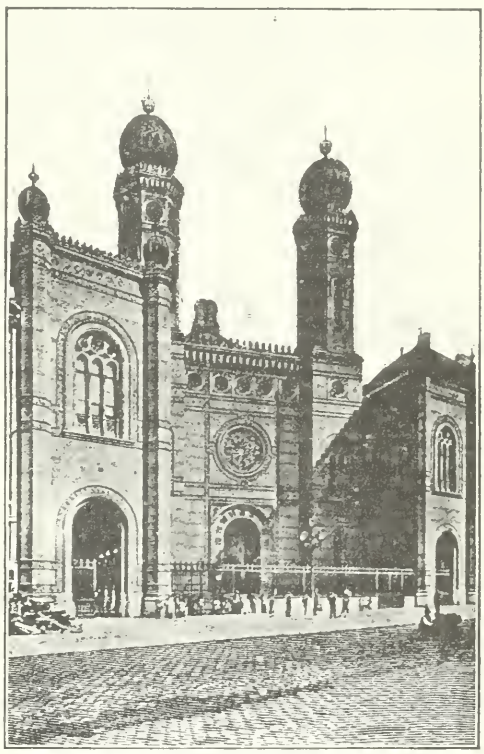
every Jew remaining in it overnight—a right that Pesth claimed by virtue of the letter of privileges granted by King Leopold I. Oct. 23, 1703, according to which it was left in the hands of the municipal council to admit Jews or to refuse them admission. When the governor enrolled the Jews of Hungary in 1735, the city of Pesth decreed that neither a heretic nor a Jew could live or settle there in future; but they were allowed to visit the markets of the city from the sixth decade of the eighteenth century.

In endeavoring to gain a permanent residence in the city, the Jews were always frustrated by the magistracy. The latter in 1762 even begged the prince primate, Count Franz Barkóczy, who had become the protector of the city, to exclude the Jews. This resistance of the city authorities was finally overcome by the emperor, Joseph II., after whose decree of March 31, 1783, Jews slowly began to settle at Pesth. The first arrivals came from Alt-Ofen and settled generally in the Theresienstadt, which at the present time (1902) is most thickly populated by Jews. The city of Pesth would not allow them to live elsewhere, and would have transformed the Theresienstadt into a ghetto, but failed to do so when Israel Abraham Offenheim, with the permission of the authorities, rented a house and a store in the inner city itself in 1786. Jews were allowed to live in the city only with the permission of the king, and those who bought this right for large sums were called "tolerated Jews"; those who were only temporarily received by the city were called "Commoranten" (sojourners). In 1787 fourteen tolerated Jews were living at Pesth; the settlement numbering 114, including servants. At first they were not allowed to have their own butcher-shop, the kosher meat being cut up twice a week by the municipal butcher. Jews staying temporarily in the city or those traveling through it had to obtain their food and drink at the public cook-shop, the high rent paid for the same being a large source of income for the city. At first travelers were allowed no lodging except in this cook-shop.

Under Joseph II.

When Joseph II., on his death-bed (Jan. 28, 1790), revoked all his decrees, the citizens of Pesth determined to expel the Jews, who competed with them in business; and the magistracy had already fixed upon the first of May as the day of expulsion, when the Diet interfered. Being compelled to endure the presence of the Jews, the city endeavored to make their residence unpleasant. The Commoranten were often expelled; and only those were allowed to stay in the city who had a toleration-permit. The city forbade them to organize a community or to use a seal. In 1804 it attempted several times to drive them from various parts of the city and to concentrate them in the Theresienstadt. The Jews, stung by this animosity and conscious of the commercial services they were rendering to the community, pointed out that the creation of a ghetto would be the surest means of injuring the commerce of Hungary, which was then in its infancy. They claimed that nowhere else had Jews been so instrumental in developing trade as in Pesth; and that they did not deserve insult as a reward. They declared that Jews lived amicably with Christians in every port and emporium of Europe, and that in those cities in which they were influential in commerce, such as Triest, Hamburg, Dresden, and Berlin, they even owned their houses; while in places where a special Jewry was assigned, the more prominent merchants were allowed to live in open places outside of the ghetto. The Jews warned the city not to carry out its intentions, pointing out the damage that the Leopoldstadt would suffer if they were expelled from it, and directing attention also to the formidable increase which would ensue in rents if the

After Joseph II.



The Tabakgasse Synagogue at Budapest.
(From a photograph.)

owners of the houses in the Theresienstadt had the monopoly of renting to Jews.

A most severe decree against the Jews of Pesth was issued in 1808: it forbade any foreign Jew to settle at Pesth, even though he married the daughter of a tolerated Jew. The parent's right to trade and to be tolerated passed by inheritance only to one male descendant; while all the other children were regarded merely as Commoranten and as assistants in their father's business. In 1828 the Jews addressed a petition to the king requesting the abrogation of this decree. "Out of love to our children," thus wrote the community, "we wish to die with the assurance that we may leave to our descendants at least an assured home, the honest means of gaining a livelihood, and independence, if not wealth."

Foreign Jews Forbidden Entrance, 1808.

If the father died all the children who had been working with him as "assistants" had to emigrate, with the sole exception of the tolerated son. It happened often that the only available husbands for their daughters were shiftless and undesirable Jews, whose sole merit was that they possessed the right of toleration. Honest and industrious strangers were out of the question because they were forbidden to remain at Pesth or to engage in commerce.

Progress of Community.

That all these endeavors to place difficulties in the way of Jews intending to settle at Pesth were futile may be seen by the fact that of 1,346 Jewish families living there in 1833, only 530 had the right of toleration or were Commoranten. The community of Pesth, increasing in numbers, wealth, and education, thus became from 1839 the foremost of the Hungarian Jewish communities; working as such for the emancipation of Hungarian Judaism, and often convoking gatherings of representative Hungarian Jews for that purpose.

It was due to the energetic interposition of the community of Pesth that King Ferdinand V. (1835–1848) abrogated the toleration-tax by which the Jews had been branded for a century. The Jews of Pesth sympathized with the nation at the time of the Hungarian struggles for liberty. Although the populace attacked and plundered the Jews on the second day of Passover, April, 1848, and the intolerance of the people excluded them from the national guard, the Jews were not long discouraged. The rabbi Schwab stirred up their patriotism, for which he was arrested after the uprising had been quelled. The Jews were so enthusiastic in the cause of Hungary that they even offered to sacrifice the silver paraphernalia of the temple and of the Ḥebrah Ḳaddishah; and all Jews entering the revolutionary army received their full equipment from the community. Haynau punished them for this patriotism with a heavy war-tax, part of which, however, King Francis Joseph I. remitted.

Occupations.

Emperor Joseph sought to forbid the Jews to engage in retail business and in pedling, for which reason in 1788 he decreed that tolerated Jews should be received in Pesth only when they established a wholesale house or some manufacture. Within the community they were allowed to deal only in such goods as the Christian population lacked or in which they could not compete with Christian dealers. Only wholesale merchants were allowed to keep an open shop. Many Jews, therefore, who did not wish to engage in pedling, petitioned for the rights of a wholesale dealer, although they had neither the money nor the capacity for such business. Their profits were curtailed by visiting dealers, who came from near and far to the markets; there were heavy taxes and living expenses; and the shops had to be closed not only on the Jewish, but also on the Christian, holidays.

Yet with all these drawbacks the Jewish business men of Pesth materially aided the development of the city. Noteworthy among the many eminent merchants is the Ullmann family, a member of which, the apostate Moritz, who was ennobled, was the first to propose the organization of the Commercial Bank of Pesth; he also originated the plans for the railroad from the Austrian frontier to Pesth and thence to Debreczen. Not only Jewish merchants, but artisans also settled at Pesth, among them the lace-maker Joel Berkovits, a descendant of Rabbi Heilmann of Metz, who had learned his trade with a relative, Ephraim Kossmann, at Berlin. Berkovits was also skilful in making Turkish fancy boxes.

Although the gilds largely interfered with the development of Jewish industry, the Jewish community of Pesth encouraged many young men to learn trades. It instituted a fund to aid Jewish youths who followed laborious handicrafts, and with the assistance of Jacob Kern it was instrumental in founding in 1842 the Hungarian Israelitish Trades and Economic Association, which had benefited many Jews. Thus in due time the Jews contributed to the industrial development of the city, as well as to its culture, through the many teachers and university professors, judges, physicians, lawyers, and engineers they furnished to the community.

Worship.

Immediately after their settlement the Jews organized a place of worship in the Hausler homestead in the Königsgasse, paying a rent of 200 gulden for their synagogue. The necessary Torah-rolls were lent to them by the community at Alt-Ofen. On Aug. 17, 1787, the government gave them a permit to continue worshiping quietly in private houses of prayer without a rabbi. In 1796 they rented a room for a new synagogue in the house owned by Baron Orczy, an immense building that is still called the "Judenhof." In the year 1800 there were, in addition to the Orczy temple (called the "large temple"), a Polish temple, and a separate house of prayer belonging to the Sephardim. The first place to adopt an improved (moderate Reform) manner of worship was the temple of the Ḥesed Ne'urim association, in the house of the "White Goose" ("Fehér Lud"). It was considered merely as a private synagogue; but when all private and association temples were dissolved in 1830, the community included this temple among its institutions, and transferred it also to the Orczy house, adjoining the "large temple." The communal temple was transferred in 1859 to the present magnificent building in the Tabaksgasse. In the seventies a synagogue was organized for the Conservatives in the Rombachgasse, while their temple in the Orczy house was rented by the Orthodox congregation, which still worships there (1902). The temple of the Reform Society was from 1848 to 1852 in the Valero house in the Königsgasse.

Cemeteries.

The Jews of Pesth at first buried their dead in Alt-Ofen. The city in 1788 assigned to them a free cemetery, which was situated on the plot now occupied by the Westbahnhof. A new cemetery was given to them in 1808 behind the city dike, in the Weitznerstrasse, and they transferred thither in 1839 their dead and their tombstones. Gravestones with sculptured images of men and women were erected in this cemetery as early as 1832, a practise against which Moses Sofer, rabbi of Presburg, vigorously protested. As this cemetery proved to be too small, a new one was assigned to them near the Kerepeserstrasse. Lately the community bought for

burial purposes a large plot of ground behind Kőbanya.

The Ḥebrah Ḳaddishah was founded in 1790. It is one of the largest benevolent societies, its budget for 1902 being 511,671 crowns. In 1800 Israel Wahrmann founded the Shi'yur society. The hospital was organized in 1805. There are also the following associations: Ḥesed Ne'urim, Biḳḳur Ḥolim, Menaḥem Abelim, and Tomke Yetomim; the Women's Society, founded in 1866, which owes its success largely to the noble Johanna Bischitz de Heves; the People's Kitchen, the hospital, the Adela Brody Children's Hospital, named after its founder; an orphan asylum for girls, and one for boys, which was founded by a philanthropist named Fochs; the new building of the last-named, inaugurated in 1901, is a monument to the labors of Jacob Deutsch. Many Jews have perpetuated their names by large foundations, among them Wolf Holitscher, Solomon Taub, Alexander Wahrmann, Philip Kunewalder, and Moses Ehrlich. The Jews of Pesth have always been public-spirited and philanthropic. During the cholera epidemic of 1831 they not only relieved Jews, but also furnished daily rations to eighty-two Christian families, earning the gratitude of the count palatine Joseph. They are, in addition, liberal contributors to the general philanthropic institutions of the country.

Philanthropic Associations.

The religious life of the community was at first under the supervision of the rabbinical council of Alt-Ofen, and, beginning with 1789, under Moses Münz, rabbi of that city. When Rabbi Wolf Boskovitz settled at Pesth in 1793, the community elected him rabbi. The government, however, deprived him of his office Dec. 27, 1796, in consequence of the intrigues of Moses Münz, and ordered the community to elect any one it chose to conduct its religious affairs, with the exception of Münz. In the spring of 1799 it elected Israel ben Solomon Wahrmann, rabbi at Bodrogh-Keresztur, against whom Münz again began to plot. In the following year the government ended these intrigues, and the enlightened Wahrmann was able peacefully to conduct the affairs of the community. He died June 24, 1826 at the age of seventy. His dayyanim were Simon, Oppenheimer, Azriel Brill, and Moses Kunitzer. After Wahrmann's death certain educated and wealthy members of the community, delighted with the organization of the new Vienna temple and the sermons of its preacher, Noah Mannheimer, proceeded to introduce Reformed worship at Pesth and to elect a preacher. They chose Joseph Bach of Alt-Ofen as preacher, and Edward Karl Denhof, also of Alt-Ofen and a pupil of Sulzer of Vienna, as precentor. This temple, or "choir synagogue," as it was also called, was for a time a bone of contention in the community. Attempts were made to prohibit worship in it; and only the endeavors of the president of the community, Gabriel Ullmann, preserved it from the fanatics.

Earlier Rabbis.

These changes in the life of the community made it imperative that a man should officiate as rabbi who could meet the demands of the Conservatives as well as of the Reform party. In 1829 the community elected David Joseph Wahrmann, son of the deceased rabbi; but as he delayed his coming, Löw Schwab, rabbi at Prossnitz, was called instead. Entering upon office in Jan., 1836, Schwab's incumbency was a blessing not only to the community of Pesth, but also to the entire Hungarian Jewry. He fostered the development of all culture and religious institutions, acting always with tact and avoiding dissensions. His rabbinical council included the scholarly Samuel Löw Brill (b. 1814; d. 1897), later professor of the Talmud at the rabbinical seminary at Budapest, and Judah Wahrmann, author of the "Ma'areket ha-Ha'taḳot" (Ofen, 1831), on Hebrew punctuation ("trop"), and of an ethical book, "Dat Yehudah." Schwab's literary activity included sermons, and works in which he defended Judaism against the slanders of Gasparich Kilit, translated into Hungarian by Moritz Bloch, a convert; a religious book, "Erinnerung an den Erhaltenen Religionsunterricht" (Pesth, 1846), in German and Hungarian; and a responsum directed against the Jewish Reform Association at Pesth. This association had been called into life by the Hungarian struggles for liberty in 1848. Its first rabbi was Ignatz Einhorn, who subsequently became secretary of state in the Hungarian ministry under the name of Eduard Horn. When Horn fled from Hungary, after the Revolution had been put down, his place was taken in 1852 by Dr. David Einhorn, district rabbi of Mecklenburg-Schwerin. However, he officiated for only a short time, as the government dissolved the Reform Association in 1852 in consequence of the remonstrances of Rabbi Schwab, the members going back to the original congregation.

After Schwab's death, April 3, 1857, the community extended an invitation to Dr. Michael Sachs of Berlin; but as he refused the call, Dr. W. Alois Meisel was chosen May 11, 1859. This preacher was much hampered in his activities not only by the president of the community, Dr. Ignatz Hirschler, but also by the rivalry between the Hungarian and the German element. It was in consequence of the strengthening of the Hungarian element that the office of a preacher in the Hungarian language was created, Dr. Samuel Kohn being called to fill it. His researches contributed largely to the systematization of the history of the Hungarian Jews. After Meisel's death (Nov. 30, 1867), the position of chief rabbi remained vacant, and the office of a German preacher was created, Dr. M. Kayserling being chosen to fill it. Rabbi L. Pollak was called to the temple in the Rombachgasse. Dr. Julius Weissburg has been assistant rabbi since 1895. After Brill's death the position of chief of the "bet din" was filled in 1901 by Moses Feldmann, rabbi at Galantha. The first rabbi of the Orthodox congregation founded in the seventies was Joachim Schreiber, after whose death Koppel Reich was elected (still officiating in 1902).

Successors of Schwab.

The education of Jewish children was at first in the hands of private teachers. In Aug., 1787, the government decreed that all the Jewish children of Pesth should attend the Christian schools, and that there should be no private instruction except that

of one religious teacher. Some of these private teachers contributed to Hebrew literature, among others I. L. Löwinger, Joseph Rottenbauer, Adolf Pevani, L. Moses Fochs, Filipp Weil, Leopold Breuer, and Karl Kohlmann, who, after renouncing Judaism, was appointed censor of the Hebrew books printed at Ofen. A public school was opened through the endeavors of Rabbi Israel Wahrmann, through whose influence the pupils of the gymnasium received religious instruction. Rabbi Schwab procured royal protection for the school, and also induced the community to organize an infant-school. After the Revolution, during the Germanizing régime of Bach, the school became the nursery of the Hungarian national spirit. Ignatz Reich, the enthusiastic Hungarian teacher, was active at this time. He is the author of "Bet El," a work containing the biographies of eminent Hungarian Jews. The community of Pesth did much for its schools. In addition to the elementary schools for boys and for girls, it has a secondary school for them, with capable instructors. The religious instruction in the municipal schools, as well as in all the intermediate schools (Mittelschulen), is provided by the congregation, and consists of a staff of religious teachers, some of whom are graduate rabbis. The supervision of all the schools at present is in the hands of B. Munkácsi, appointed by the congregation.

Education.

Ever since the Jews settled at Pesth their governing board has consisted of the seven members of the so-called "Deputation," which originally regulated the rents derived from Jewish taverns. The arbitrary proceedings of this board were restricted by the statutes of 1800, according to which twelve members in addition to the seven directors supervised the affairs of the community. New by-laws were imposed upon the community by the city in 1816 and 1828. It had no constitution confirmed by the government until 1833. Since this date the Jews of Pesth have formed an officially recognized community. It drew up new by-laws in 1861, when Dr. Ignatz Hirschler was chosen as president, by whom the institutions of the community were reorganized. He was succeeded as president by Moritz Wahrmann, who was the first Jewish deputy in the Hungarian House of Representatives. The present president of the congregation is Sigmund Kohner; its secretary (since 1874), the well-known Orientalist Ignaz Goldziher. See Alt-Ofen.

Internal Government.

Bibliography: Dr. Alexander Büchler, *A Zsidók Története Budapesten*, Budapest, 1901.

D. A. Bü.

BUDEK: Polish Catholic priest; canon of Wislica at the beginning of the fifteenth century, and one of the most vigorous Jew-baiters of his time. It was he who instigated the attack on the Jews of Cracow on the third day of Easter (March 27), 1407; charging them with the murder of a Christian boy and with having attacked a priest who was carrying the sacrament (see Cracow). H. R.

BÜDINGER, MAX: Austrian historian; born April 1, 1828, at Cassel, Germany; died at Vienna Feb. 23, 1902, son of Moses Mordecai Büdinger.

Büdinger devoted himself from 1847 to 1851 to the study of history at the universities of Marburg, Bonn, and Berlin. In 1857 he became privat-docent of history at the University of Marburg; but seeing no prospect of attaining a professorship, on account of his Jewish faith, he soon left this position and went to Vienna. In 1861 he received a call to the University of Zurich as professor of history. From 1872 until his death in 1902 he occupied the chair of history at the University of Vienna. In 1887 he was elected a member of the Vienna Academy of Sciences.

Büdinger was the editor of two series of historic essays written by his pupils under his direction: (1) "Untersuchungen zur Römischen Kaisergeschichte," in 3 vols., Leipsic, 1868–70; and (2) "Untersuchungen zur Mittleren Geschichte," in 2 vols., *ib.* 1871. He is the author of the following works: (1) "Zur Kritik Altbayrischer Geschichte," Vienna, 1857; (2) "Zur Kritik Altböhmischer Geschichte," *ib.* 1857; (3) "Oesterreichische Geschichte bis zum Ausgang des 13. Jahrhunderts," Leipsic, 1858; (4) "König Richard III. von England," Vienna, 1858; (5) "Die Königinhofer Handschrift und Ihr Neuester Verteidiger," *ib.* 1859, where he proved the spuriousness of this pretended Old-Bohemian literary monument; (6) "Nachrichten aus Altrussischen Jahrbüchern," *ib.* 1859; (7) "Ein Buch Ungarischer Geschichte, 1058–1100," Leipsic, 1866; (8) "Wellington," *ib.* 1869; (9) "Lafayette," *ib.* 1870; (10) "Aegyptische Einwirkungen auf Hebräische Kulte," Vienna, 1872–74; (11) "Zur Aegyptischen Forschung Herodots," *ib.* 1873; (12) "Lafayette in Oesterreich," *ib.* 1878; (13) "Vorlesungen über Englische Verfassungsgeschichte," *ib.* 1880; (14) "Cicero und das Patriziat," *ib.* 1881; (15) "Poesie und Urkunde bei Thukydides," in 2 vols., *ib.* 1890–91; (16) "Don Carlos' Haft und Tod," *ib.* 1891. He embraced Protestantism.

Bibliography: *La Grande Encyclopédie*, viii. 355; Meyers, *Konversations-Lexikon*, iii. 649.

S. I. Br.

BÜDINGER, MOSES ISRAEL BEN ISAAC: Teacher at Metz at the end of the eighteenth century and the beginning of the nineteenth. He devoted himself to Hebrew grammar and literature and trained a large number of grammarians and writers of elegant Hebrew. Büdinger was the author of the following works, all published at Metz: "Em le-Mikra" (Mother of Reading), a manual of the Hebrew language, compiled from various elementary books, 1816; "Ḥanok le-Na'ar" (Train up the Child), an extract of the preceding work, 1816; "Iggeret Purim" (Essay on Purim), the ritual laws concerning the Feast of Purim, together with the roll of Esther, 1816; "Maḥzor," a commentary on the festival prayers, together with the text and a German translation by Prosper d'Alsace, in 9 vols., 1817; "Derush le-Bar Miẓwah" (Lecture for a Confirmee), with a German translation by Prosper d'Alsace, 1819; "Seliḥot," a commentary on the penitential prayers, together with the text, 1822.

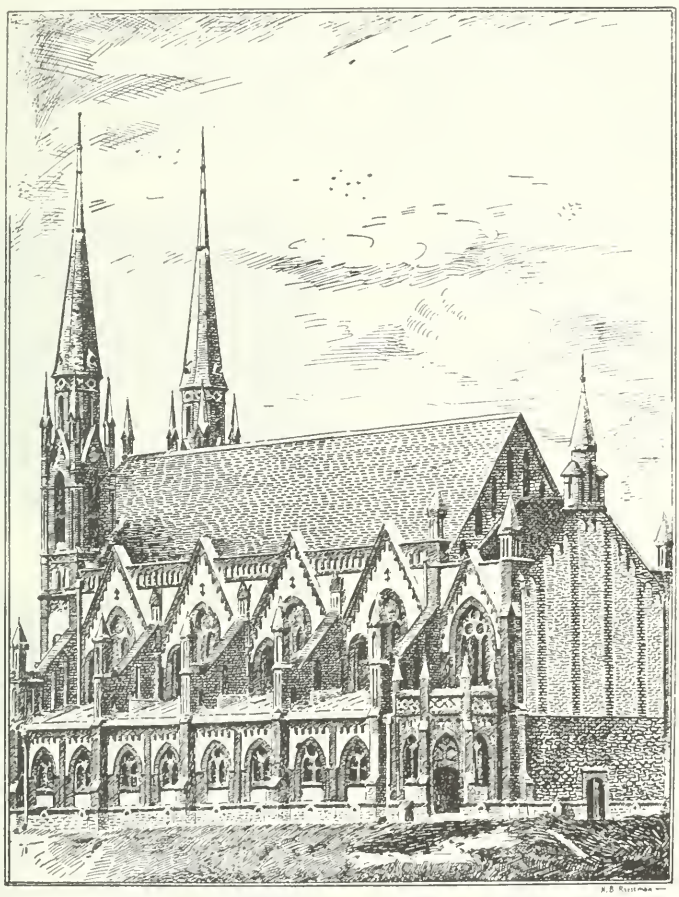
In addition, Büdinger reedited the ethical work of Isaac Aboab, "Menorah ha-Maor," with the Hebrew commentary, "Nefesh Yehudah," and a

Judæo-German translation by Moses Frankfurter, Metz, 1769.

Bibliography: *Allg. Zeit. des Jud.* Supplement, 1839, No. 2; Fürst, *Bibl. Jud.* i. 1835; Zeitlin, *Bibl. Post-Mendels.* p. 48.

S. I. Br.

BÜDINGER, MOSES MORDECAI: German educator; born at Maidorf, a village in Hessen, Jan., 1783; died at Cassel Jan. 31, 1841. At the age of twenty he became a servant in the house of a petty Jewish merchant, and later, by dint of indefatigable zeal, became shoḥet, ḥazan, and religious teacher in a small congregation. After making the necessary preparatory studies during his four years' residence in Naumburg, where he was private teacher, he went to the University of Marburg. In 1820 he became tutor in the family of the court banker Kaulla, in Stuttgart. From 1824 he occupied with great distinction the position of principal teacher of the Jewish pedagogical seminary at Cassel. Büdinger was also a prominent preacher, and very often delivered lectures in the little synagogue attached to the seminary, on moral and religious subjects. In 1830 the philosophical faculty of the University of Marburg gave him the degree Ph. D. for his "Leitfaden beim Unterrichte der Religion." The government rewarded him by appointing him member of the "Landrabbinat." His only son was the historian Max Büdinger.



Synagogue at Budweis (Pointed Style).
(After a photograph.)

Büdinger's first work was "Derek Emunah, oder die Kleine Bibel" (1823), which was introduced as a text-book in many schools. Of his numerous sermons and addresses may be mentioned "Zehn Geistliche Reden" (Stuttgart, 1821).

Bibliography: Steinheim, *Moses Mordecai Büdinger: Lebensbeschreibung eines Israelitischen Schulmannes*, Altona, 1844.

S. M. Si.

BUDNY, SIMON: Calvinist priest of Lithuania in the sixteenth century; founder of the Polish sect of the Budnians, who were surnamed "Half-Jews" ("Semi-Judaizantes"). He studied at the Academy of Cracow, where he became acquainted with some of the disciples of Socinus, Blandrata, and other Unitarians, who, being outlawed by Catholics and Reformers alike, had found shelter in Poland, where they could live and speak freely. Budny was invited by Prince Nicholas Radziwill in 1562 to take the place of pastor in the newly built Calvinist church at Kleck. Here he began his Polish translation of the Bible, which was published in Nieswicz in 1572. He then turned to the Socinians, and was one of their most ardent missionaries in Lithuania.

Budny associated much with Jewish scholars, and was a great friend of the Jews. He was somewhat familiar with the Hebrew language and literature. Hezekiah David Abulafia mentions him in his work "Ben Zeḳunim" in the following words: "There is another wise man, by the name of Simon Budny, who praises the Talmud very much and considers it to be the best work of all literatures."

The exact date of Budny's death is unknown; but he died before Faustus Socinus—according to Grätz in 1584. His works are very rare, the Catholics having collected and burned all that they could obtain.

Bibliography: Bock, *Historia Antitrinitariorum*; Hoefer, *Nouvelle Biographie Universelle*, vii. 729, Paris, 1853; Krasinski, *Historical Sketch of the Reformation in Poland*, ii.; A. Harkavy, Note in S. P. Rabbinowicz's Hebrew translation of Grätz's *Gesch. der Juden*, vii. 356, Warsaw, 1899.

H. R.

BUDUSHCHNOST ("The Future") Russo-Jewish weekly, established (1900) and edited by S. O. Gruzenberg. Like the "Voskhod," it gives val-

uable information concerning the history of the Jews and their social life and institutions; but while the former periodical is in favor of assimilation, the latter is of a Zionistic tendency. Most of the leading Zionist writers of Russia are among its contributors. The "Budushchnost" publishes a "sbornik," or literary annual, as a supplement.

H. R. M. R.

BUDWEIS: City of Bohemia. Jews were settled there in the first half of the fourteenth century, possibly earlier. In 1337 the community was destroyed by the Flagellants. In 1341 King John I. of Bohemia again admitted two Jews, who were granted remission of taxes for a period of ten years. They were compelled, however, to pay an impost to the city, which was set apart to cancel its debts to foreign Jews. They also erected a synagogue, which fact shows that many other Jews joined them. In 1390 a Jews' quarter ("vicus Judæorum") is mentioned; it was situated close to the parsonage, because the Jews, on account of their financial and commercial importance, had to be near the authorities.

A responsum concerning the Jews of Budweis is recorded in the fifteenth century. In 1506, Jews were expelled from Budweis, and were not permitted even to visit the annual fairs. Hence the "persecutions in Budweis" in 1505, during which thirteen Jewish women drowned themselves, and those of 1564, which are mentioned in the Nachod "Memorbuch," can not refer to the Bohemian city of Budweis.

Since 1848, Jews have again lived at Budweis, and they have had an incorporated congregation since 1859. The cemetery was laid out in 1866; the synagogue (see p. 421), a building in the pointed style of architecture, was built by Max Fleischer of Vienna. There is also an organization of Jewish artisans in the city. The district rabbi is (1902) Adam Wunder. The nineteen communities of the district of Budweis include 252 families, numbering 1,263 persons.

BIBLIOGRAPHY: Salfeld, *Martyrologium*, p. 241; *Mittheilungen des Vereins für Gesch. der Deutschen in Böhmen*, xviii. 201; xxii. 266, 269; Wertheimer, *Juden in Oesterreich*, Leipsic, 1842, p. 177; *Rechtsgutachten*, Nos. 79-81; Löw, in Busch's *Kalender*, 1847, pp. 81, 84; Schudt, *Jüdische Merkwürdigkeiten*, i. 222; Poznanski, in *Jüd. Chronik*, ed. Kurrein, i.

D. A. F.

BUENA ESPÉRANZA, LA ("The Good Hope"): Title of a Jewish weekly, published in Judæo-Spanish and in rabbinic characters at Smyrna since 1874. It first appeared under the name "La Esperanza." Aaron de Joseph Hazan has been its editor from the beginning.

G. M. Fr.

BUENO (BONUS): Family of Spanish origin, members of which, including many physicians and scholars, have settled in southern France, Italy, Holland, England, and America, as well as in the Orient.

Abraham Bueno: Physician in Amsterdam, where he died in 1633.

Benjamin Bueno de Mesquita: Died in New York, Nov., 1683. The monument erected to his memory is one of the oldest in that city ("Publications Am. Jew. Hist. Soc." i. 91 *et seq.*).

David Bueno: Lived at Leghorn in the seventeenth century. He was wealthy and fostered Jewish science. He directed that Solomon Adret's collection of responsa ("Toledot Adam") be printed at his own expense at Leghorn in 1657, but died at an advanced age before the work was completed.

David Bueno de Mesquita: Lived in Amsterdam in the seventeenth century. He was the husband of a granddaughter of Francisco Fernandez de Mora. He was the "resident" of Duke Christian Ernst of Brandenburg-Bayreuth, and in 1684 served as agent-general of the dukes of Brunswick-Lüneburg (De Barrios, "Aumento de Israel," p. 172).

David ben Raphael Ḥayyim Bueno: Editor in Venice from 1704 to 1732.

Ephraim Hezekiah Bueno: Died at Amsterdam Nov. 8, 1665; son of Joseph Bueno. According to the inscription placed beneath a portrait of him painted by Rembrandt about 1647 and engraved by Lyrius, he was "Alter Avenzoar, magnus in medicis, magni discipulus patris" (a second Avenzoar, a distinguished physician and pupil of his celebrated father). In 1650, in conjunction with Jonah Abravanel, he published several liturgical works, among which were a Spanish translation of the Psalms, entitled "Psalterio de David, en Hebrayco Dicho Thehylim, Transladado con Toda Fidelidad Verbo de Verbo del Hebrayco," Amsterdam, 1650, and "Pene Rabbah" (1628), the first work of Manasseh ben

Ephraim Hezekiah Bueno.
(From Rembrandt's painting of the "Jewish Doctor.")

Israel, with whom he, as well as his father, was on terms of intimate friendship.

In 1656 Bueno, together with the pious and charitable Abraham Pereira, founded the scientific society "Torah Or" in Amsterdam.

Isaac Bueno: Ḥakam in Jerusalem about 1685. He was the author of dialectal notes on the codes Oraḥ Ḥayyim and Yoreh De'ah, entitled "Shulḥan Melakim" (The Kings' Table; Azulai, "Shem ha-Gedolim," *s.v.*).

Jacob Bueno: Physician; died at Amsterdam in 1661; probably a son of Abraham Bueno.

Joseph Bueno: Physician; died at Amsterdam Aug. 8, 1641; father of Ephraim Bueno. After having received his degree of doctor of medicine in Bordeaux, he went to Amsterdam some time before 1625. In that year this "new Jewish physician," as the French ambassador D'Espesses states, was summoned to the sick-bed of Prince Maurice of Orange. "The Jewish physician," he continues, "Joseph Bueno, has made the prince of Orange take some powders, and will not allow any one to despair of his life." But Bueno had been deceived in his hopes, for the prince died April 23, 1625.

According to Daniel Levi de Barrios, Bueno was also a poet, and celebrated the "Conciliador" of his friend Manasseh ben Israel in a Spanish sonnet. Sarah, Bueno's wife, died May 15 (not 25), 1654.

Joseph Bueno: Poet; lived in Amsterdam in the seventeenth century. In the martyrology entitled "Elogios que Zelosos Dedicaron," etc., he celebrated the martyr Bernal, who was burned at Cordova May 3, 1655. From the fact that this composition was of the kind known as a "silva," Wolf ("Bibl. Hebr." iii. 385) and Steinschneider ("Hebr. Bibl." iv. 91) have erroneously called him "Bueno Silva."

Joseph Bueno: Went, probably from London, to New York about 1680. In the latter city he became a highly respected merchant, and in 1681 purchased land for a Jewish cemetery ("Publications of the Am. Jew. Hist. Soc." i. 91, ii. 81 *et seq.*, 85 *et seq.*).

Joseph Bueno de Mesquita: Rabbi in the Orient; mentioned by Samuel Zarfati in his "Nimuḳe Shemuel" (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 168).

Joseph Morenu Bueno: Physician in Amsterdam. He possessed extraordinary talent, and died at the early age of twenty, Sept. 16, 1669.

Samuel Bueno: A contemporary of Solomon Alkabeẓ, and, like him, devoted to the study of mysticism; lived in Safed, Palestine, about 1550.

Solomon Bueno: Physician in Amsterdam, where he died 1681.

Solomon ben Jacob Bueno: Editor in Cremona, Italy, in 1576.

Bibliography: D. H. De Castro, *Keur v. Grafsteenen*, pp. 77 *et seq.*, 87 *et seq.*; Koenen, *Gesch. der Joden in Nederland*, pp. 208, 433; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 31 *et seq.*

D. M. K.

BUENOS AYRES. See South America.

BUFFALO: A name common to different species of *Boridæ*. The best known is the *Bubalus buffelus*, or *Bos bubalus*, generally called in Eastern countries *jamoos* or *chamoosh*, a word of Persian origin, meaning "ram-cow." From India, its native home, the buffalo has been gradually introduced into western Asia, Greece, southern Italy, and northern Africa. Some writers have tried to identify the buffalo with the "re'em" (ראם) of the Bible, and Gesenius ("Thesaurus," p. 1249) was one of them. This theory of identity, however, is now generally abandoned. The re'em appears to have been a much wilder animal, an animal utterly impossible to domesticate (Job xxxix. 9–12). Besides it seems established that the buffalo was not introduced into western Asia until shortly before the common era. Hence the re'em, identical with the Assyrian "rimu," is now generally regarded as the wild ox of the mountain.

Bibliography: Hommel, *Die Namen der Säugethiere*, p. 229; Lydekker, *Wild Oxen, Sheep, and Goats*, p. 123; Wood, *Animals of the Bible*, p. 55; Tristram, *The Natural History of the Bible*, pp. 56 and 72.

J. JR. H. H.

BUFFALO: The second city in New York state. Its first connection with the history of the Jews occurred in 1825, when Mordecai M. Noah laid the corner-stone of his projected city of Ararat in one of its churches.

Though a flourishing city of over 15,000 inhabitants, Buffalo in 1835 contained but one Jew, named Flersheim, from Frankfort-on-the-Main; he gave private instruction in German.

The earliest Jewish arrivals were German, and one Englishman. The first attempt at a religious organization was the holding of the Passover services, in the spring of 1847, in Concert Hall, on the southwest corner of Main and Swan streets. On Oct. 3, in the same year, the Jacobsohn Society was organized; it disbanded five years later. The society purchased a piece of land for burial purposes on Fillmore avenue, which has been unused since 1861.

First Congregation, Beth-El.

In 1847 the first congregation, Beth-El, was established, under the presidency of Mark Moritz, and had as its reader the Rev. Isaac M. Slatky. Services were held for more than two years on the third floor of the Hoyt Building, at the corner of Main and Eagle streets. In 1850 this congregation bought a schoolhouse on Pearl street, near Eagle, which it converted into a synagogue, and dedicated July 22 of the same year. In 1874 this congregation, which uses the Polish liturgy, built its own synagogue, which it still occupies.

New Temple.

The German element in Buffalo organized in Nov., 1850, the Beth Zion congregation, which found great difficulty in maintaining itself, but continued to exist until 1864, when it merged into the newly established Reform congregation. In 1863 a number of Jews requested the Rev. Isaac M. Wise of Cincinnati to send them a minister to conduct the services of the New-Year and the Day of Atonement according to the Reformed liturgy. These services were held in Kremlin Hall. The following year, at a meeting held (Oct. 9) in Kremlin Hall, at which Leopold Kaiser presided, the congregation Temple Beth Zion was organized. A year after its organization the congregation purchased for its place of worship a Methodist church in Niagara street. This building was dedicated May 25, 1865, and the Rev. I. N. Cohn was elected minister. He was succeeded in 1866 by the Rev. Samson Falk, who continued his ministration until his death, Dec. 24, 1886

The congregation called as his successor Rabbi Israel Aaron, D.D., then at Fort Wayne, Ind., who was installed May 1, 1887. During his incumbency a new and more commodious temple was erected on Delaware avenue.

The influence of this congregation in promoting fellowship among the religious bodies of Buffalo has been very great. Upon the walls of the temple are tablets recording the sentiments of Episcopalians and Baptists. Its minister has been invited to preach in most of the principal churches of the city.

The educational and social-settlement work of the congregation is managed by the Sisterhood of Zion, founded in April, 1891, by Dr. I. Aaron. This body of women owns, free of debt, Zion House, a busy center in the heart of that section of the city inhabited by Russian Jews.

Russian Jews at Buffalo.

There is a large colony of Russian Jews in Buffalo, who own five synagogues. Among their rabbis have been several Hebrew scholars and writers of note; *e.g.*, Rev. Harry Singer, author of "Sefer Zikkaron basefer," published in Wilna.

There are a number of benevolent societies in Buffalo, but the chief work is under the efficient supervision of the Hebrew Board of Charities, which represents several organizations, and receives into its treasury nearly all funds for the relief of the poor.

Buffalo is associated with Rochester and Syracuse in the support of the Jewish Orphan Asylum of western New York, situated at Rochester.

The Union of American Hebrew Congregations held its second council in Buffalo in 1875, at which it was finally determined to open a Hebrew Union College. In 1900 the Central Conference of American Rabbis met in Buffalo.

The present (1902) Jewish population is estimated at 7,000. Among the Jews of Buffalo who have held public positions are R. Wolfsohn, United States consul at Mannheim; Hon. Louis W. Marcus, judge of the surrogate court; and Simon Fleischmann, president of the common council.

A. I. Aa.

BUK: Town in Prussia, province of Posen, which, after the second partition of Poland, in 1793, passed under Prussian rule. Jews then began to settle in the place, which, as an old episcopal town, had hitherto excluded them. By 1820 many Jews were living there. The Hebrah Ḳaddishah Gomle Ḥasidim, an association for nursing and burial which is still flourishing, was founded in that year. The synagogue was built in 1846–47.

The year 1848 was disastrous to the Jews of Buk. Their synagogue was almost completely demolished during an uprising of the Poles, and several Jews were killed. After order was restored, the synagogue was renovated, and in 1894 it was entirely rebuilt.

At present (1902) there are about 250 Jews in Buk.

D. M. L. B.

BUKKI: 1. Son of Jogli, prince of the tribe of Dan, who represented his tribe in the division of the land (Num. xxxiv. 22). 2. Son of Abishua' and father of Uzzi, a priest, the fourth in line from Aaron (I Chron. v. 31), and ancestor of Ezra (Ezra vii. 4). In the Apocrypha his name is given as **Boccas** (I Esd. viii. 2) and **Borith** (II Esd. i. 2).

J. JR. G. B. L.

BUKOWINA. See Galicia, Czernowitz, Radautz, Seretii, Suczawa.

BUL: The name of the month in which the building of Solomon's Temple was completed, as mentioned in I Kings vi. 38. It would seem that at the time of the writing of that passage the name was obsolete; for the writer found it necessary to define "Bul" as the eighth month. The name is Canaanitish, occurring in the Phenician inscriptions, on the Eshmunazar tablet ("C. I. S." i. 3, line 1), on an inscription from Cyprus (*ib.* i. 10, line 1), and on one from Idalium (*ib.* i. 90, line 2). It was adopted by the Israelites on their entrance into Canaan, and was retained by them during preexilic days. In postexilic times בול, along with the names of three other months, "Ziv" (I Kings vi. 37), "Abib" (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), and "Etanim" (I Kings viii. 2), was supplanted by the names current in Babylonia, and "Bul" became "Ḥeshwan." This could only have been an approximation, however; for the old calendar of the Canaanites was solar and was adapted to an agricultural people, whereas the Assyrian calendar was lunar, with compensations to harmonize with the solar year.

The etymology of the word is still in doubt. The Septuagint simply transliterates Βαάλ. The Targum attempts an etymology in its translation מיסף אבביא ("destroying the crops"), pointing clearly to the root נבל ("to destroy"). This derivation is also given by the Rabbis (Yer. R. H. i. 56d): "The month in which the leaf is destroyed and the earth becomes full of clods," referring to the great rains in that month. A somewhat fanciful explanation fastens on בלל ("to provide"; Judges xix. 21). "It is the month in which they provide food for the cattle from the house" (Tan., Noaḥ, 11), the fields being waste.

Bibliography: Jastrow, *Dict.* s.v.; Lidzbarski, *Handbuch der Nordsemitischen Epigraphik*, pp. 417, 420, 421; Nowack, *Arch.* p. 215; Benzinger, *Arch.* p. 201.

E. G. H. G. B. L.

BULAH, RAPHAEL MOSES BEN JOSEPH DE: Palestinian Talmudist and rabbi; died at Jerusalem March 23, 1773, where he had been rabbi, and had conducted a Talmudic school. He wrote the "Get Mekushshar" on the divorce laws, Constantinople, 1767; "Ḥayye 'Olam" (Eternal Life), homiletic essays on the first and second books of the Pentateuch, *ib.* 1752; and "Zekut Mosheh," methodology of the Talmud and divorce laws.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 132, ii. 52; Fürst, *Bibl. Jud.* i. 100; Ḥazan, *Ḥama'alot li-Shelomoh*, p. 53b; Luncz, *Jerusalem*, i. 129.

L. G. I. Ber.

BULAH, SOLOMON BEN RAPHAEL MOSES DE: Turkish Talmudist; born at Jerusalem, where his father, Raphael Moses ben Joseph de Bulah, was rabbi; died 1786 at Salonica. Solomon settled at Salonica. He was the author of "Leḥem Shelomoh" (The Bread of Solomon), a halakic work in three divisions, referring to the laws on acquisi-

tion by purchase, on real estate, and on divorce (Salonica, 1795). The other works of Bulah, among them a commentary on Jacob ben Asher's "Ṭur," have not been printed.

BIBLIOGRAPHY: Ḥazan, *Hama'alot li-Shelomoh*, p. 53b.

L. G. I. BER.

BULAN: King of the Chazars, who in 620 embraced Judaism. Joseph, "Chaghan" (king) of the Chazars, in answer to a letter from Ḥasdai ibn Shaprut (960), informs him that 340 years earlier one of his ancestors, Bulan, became ruler of the Chazars. To him the Lord appeared in a dream, promising him might and glory. Bulan went by the Daralan road (Caucasus) to Aradavil (Ardebil), the capital of Adherbaijan in Armenia, and gained great victories. He then determined to adopt the Jewish religion. The Byzantine emperor and the calif of Ismael each sent to him deputations with valuable presents and wise men versed in religious matters to convert him to their respective religions. Bulan summoned wise men of Israel also, and examined them all. As both the representatives of the religion of the Nazarene and those of Islam referred to Judaism as the foundation of their faiths, Bulan declared that they, the opponents of Judaism, had themselves made an impartial avowal of the excellence of the Jewish religion; and he therefore accepted it. See CHAZARS.

BIBLIOGRAPHY: A. Harkavy, *Soobshcheniya o Chazarakh*, in *Yevreiskaya Bibliioteka*, vii. 156–159; idem, *Der Name Bulan*, in *Geiger's Jüd. Zeitschrift*, iii. 207; *idem*, in *Russische Revue*, 1874.

H. R.

BULAT (בולאט), ABRAHAM IBN: Talmudic scholar; lived in Spain in the fifteenth century. He was the disciple of Isaac de Leon, and in a vigorous dispute of the latter with Isaac Gayyal concerning a halakic decision, Balat took the part of his master and wrote a booklet demonstrating that Gayyal's decision was against the law. This booklet was published, together with the arguments of Isaac de Leon and Isaac Gayyal, in the miscellany "Shib'a 'Enayim" by Jacob London and Abraham Meldola (Leghorn, 1745).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 138; Steinschneider, *Cat. Bodl.* cols. 643 and 671.

L. G. I. BR.

BULAT (בולאט), JUDAH BEN JOSEPH IBN: Spanish Talmudist and rabbi; born at the end of the fifteenth century at Estella, Navarre; died probably at Constantinople about 1550. He was the author of "Kelal Ḳaẓer mi-Kol ha-Rashum Beketab" (Short Abstract of All That Has Been Published), containing a short compendium of rabbinic theology, Halakah, morals, ethics, jurisprudence, and political science. The book appeared in manuscript at Constantinople in 1530, and could be obtained from the author only for a limited time, on the payment of one florin as a fee for perusal. At present, also, the work is rare. Besides, Bulat published the Talmud methodology "Halikot 'Olam" of Joshua ben Joseph (Constantinople, 1510). Tam ibn Yaḥyah, in his work "Tummat Yesharim," and Elijah Mizraḥi, in his responsa, both colleagues of Bulat at Constantinople, cite some of his responsa.

Bulat, possessing a thorough knowledge of the Talmud, depth of thought, and excellent judgment, opened up new methods in Talmudic study. He became aware of the fact that the method of Talmud interpretation practised by some of his contemporaries was contradictory to the real meaning of the Talmud. It was their custom to regard every opinion, even every sentence, in the Talmud as a binding rule; and they went so far as to look upon every "poseḳ" (post-Talmudic Halakah) in the same way. Consequently, a vast number of new "ḥumrot" (intensifications of the Law) continued to be introduced; and it was considered a duty of the pious to refrain from acts tabooed by their predecessors, though only by a few of them.

Similarly, the theoretical opinions of earlier Talmud commentators were studied in a receptive, uncritical spirit. Bulat, however, returned to the Talmud itself. He distinguished between the decisions arrived at in the Talmud, that should be regarded as standard, and the opinions of individuals, which might be disregarded. He sought for the true meaning, the motives and aims of the Talmudic controversies and Halakot; and he considered needless intensifications of the Law, especially in marital and juridical questions, as criminal. He maintained that whoever was unable to find in the Talmud a true solution of new circumstances, by means of logic and analogy, was not worthy to work in the province of Halakah; and that investigations into the meaning of "posḳim" as a rule lead to nothing. "Many times," said Bulat, "the reader is perplexed because of the disagreement between the various writers; and often the different parts of a poseḳ contradict one another, thus perplexing and completely bewildering the reader. For this reason the true rendering of the text must be sought in the original source" במקוך התחלתו ("Tummat Yesharim," No. 34).

It was natural that in his endeavor to carry his views into practise he should meet with the opposition of his colleagues at Constantinople (*ib.* No. 39). Nevertheless, even his opponents respected him; and one of them, Tam ibn Yaḥyah, used to address him with the most flattering epithets (*ib.* Nos. 35, 38).

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, pp. 33*a*, 34*a*; Azulai, *Shem ha-Gedolim*, p. 64; Steinschneider, *Cat. Bodl.* cols. 1299, 1393; Dukes, *Naḥal Ḳedumim*, i. 61; Tam ibn Yaḥyah, *Tummat Yesharim*, part i., Venice, 1622; *Ohole Tam*, Nos. 7, 34–39, 46–49 (in No. 34 is given one of Ibn Bulat's responsa, which dates from 1525, containing an exposition of Bulat's principles).

L. G. I. BER.

BULGARIA: Principality of southeastern Europe, under the suzerainty of Turkey. According to Josephus ("Ant." xxii.) and Belloguet ("Les Cimériens," p. 24) the Jews knew of Mœsia (old name for the Balkan peninsula) at a very early age. But the first Jewish community of Bulgaria was founded at Nicopolis under Trajan, after the victories gained over the Dacians. The Bulgarian czar Krum brought some Jews among the 30,000 prisoners carried away from Thessaly in 811. A large number of Byzantine Jews established themselves in Bulgaria in 967, at Nicopolis, Widdin, Silistria, and Sofia (compare Solomon Abraham Cohen,

Responsa, Leghorn, 1592). The rabbinical authors called them Romanim Jews. They preserved their Greek customs, one of these being to choose a chief rabbi from without their own city, and another to close their shops on the day of a burial; this latter custom having been observed until the year 1720 ("Mayim Rabbim," Amsterdam, 1637).

Early Jewish Settlements.

In 1189 the two brothers Assen and Peter founded the Bulgarian kingdom, this being the second foundation. They entered into relations with Venice, Ragusa, and Geneva. As the majority of the merchants in these cities were Jews, offices were established by them (according to Ubicini, "Provinces Danubiennes") in the ports of Bulgaria on the Danube, especially at Widdin. Under the czar Assen II. (1218–41), the successor of Assen I., the number of Jews increased. The pope in a letter to Bela IV., king of Hungary (1238), complains that the above-mentioned czar received heretics into his dominions (Gh. Sincai, "Cronica Romanilou," p. 262, Jassy, 1853). The Tatars invaded Bulgaria about 1290, under their chief, Khan Tchoca, who was killed by a Jew at the siege of Tirnova. Muralt (ii. 402) places this event in 1293, other historians, as Hammer-Purgstall ("Goldene Horde"), in 1299. An anonymous work, printed by R. Jonah of Constantinople in 1743, mentions the communities at Philippopolis (1344), at Zagora (1344), and at Nicopolis and Silistria (1377), as existing at the time when Bulgaria fell into the hands of the Turks. When Czar Ivan Alexander came to the throne, in 1330, he was a widower, and father of two children, Michel-Assen and Dobritch. The following year he married his second wife, the daughter of a woyewode, by whom he had one son, Ivan Strachenir. After a time he repudiated this wife, and married in 1335 a beautiful Jewess of Tirnova, Sara by name, who was converted to Christianity (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876).

The Jewish Czarina.

The new czarina received the name of Theodora or "Newly Enlightened Czarina and Sole Support of all the Bulgarians and Greeks." Gifted with a remarkable intelligence, according to the historians, she aided the czar in all affairs of state. But when Ivan Alexander grew old, Theodora, wishing to secure the future of her children, Ivan Chichman and Tamar (or Mara or Marie), divided the kingdom in 1355, Ivan Chichman receiving one part, with Tirnova as the capital, Dobritch receiving the Dobroudja, and Strachenir the province of Bdin or Widdin. Thus Theodora, moved by maternal sentiment, made the mistake of enfeebling the land by dividing it. Ivan Chichman, the son of the Jewess, succeeded his father in 1346, and in 1367 he hospitably received the Jews who had been driven from Hungary and had settled at Nicopolis, Plevna, and Widdin. Mention is made of R. Shalom of Neustadt, who settled at Widdin. The community of Sofia, formerly called Stredetz, and founded by Byzantine Jews at the end of the tenth century, erected a synagogue, which is still known under the name "Kahal de los Gregos." Ashkenazic Jews established themselves at Sofia in 1360. The Bulgarian Jews were then divided into the following four rituals: (1) Bulgarian Jews properly so called; (2) Italian Jews from Venice; (3) Roman or Byzantine Jews; and (4) Ashkenazim, of German origin.

It appears that after the death of Ivan Chichman a reaction was felt against the Jews of Tirnova, which led to their emigration to Nicopolis. The Spanish Jews who arrived in that city in 1492 found there a Jewish community, having at its head Hayyim b. Albalgui or Albalgri (the Bulgarian). Among the immigrants were Ephraim Caro and his son Joseph, from Toledo; the latter married the daughter of this rabbi, and later became famous by his work, the Shulḥan 'Aruk. Widdin is also an ancient settlement, judging from a manuscript of the beginning of the fifteenth century, entitled "Perush we-Tosafot," by R. Dossa b. Moses of Widdin. Bazarjik, or Tatar Bazarjik, received its first Jewish settlement about 1500, with the arrival of some Spanish refugees, Aobi being its first rabbi.

Under Turkish rule the Jews of Bulgaria were little known; all Jewish life seems to have centered in the communities of Constantinople, Salonica, Smyrna, and Adrianople. All that is known is that from time to time they were severely oppressed by rapacious Turkish officials as well as by the Greeks. During the next three centuries and a half (1500–1876) the only distinguished Jewish name is that of Joseph Caro. It was not until the Russo-Turkish war of 1877–78 that the Jews of Bulgaria came into notice. Goaded by the insolence of the peasantry who were in rebellion against the sultan, they did not know whether to favor the movement for the emancipation of Bulgaria or to remain faithful to the Turks. Their hesitation cost them much suffering. As soon as the Russian forces appeared before a town, the Bulgarians would denounce the Jews as hostile, and would set about to punish them. They were expelled in a body from Kezanlik, Zagora, Widdin, Shipka, and elsewhere, plundered of all their property, and forced to take to the road under miserable conditions. Their sufferings aroused a cry of horror throughout Europe, reaching even to America (see "Bulletins" of the Alliance Israélite Universelle); thousands took refuge in Constantinople, where their needs were looked after through the munificence of Baron Maurice de Hirsch.

The Russo-Turkish War.

Upon the close of the war the Jews of Bulgaria enjoyed comparative repose for the space of fourteen years (1878–92). In 1877, when the Turks set fire to the city of Sofia, it was the Jews and Jewesses, according to Bianconi ("Carte Commerciale de la Bulgarie," p. 12, published by Chaix, Paris), who fought the flames, and, armed with whatever weapon came to hand, beat off the soldiers employed in setting fire to the buildings. Thus the Bulgarian capital owed its preservation to its Jewish inhabitants, and, in recognition of their bravery, Prince Alexander decreed in 1879 that the fire-brigade should be chosen exclusively from Jewish citizens; and on all occasions of reviews, processions, etc., the Jewish firemen have the place of honor next to the picked troops of the Bulgarian army. When, in 1885, Bulgaria was waging war against Servia,

the Bulgarian Jews distinguished themselves so highly in the battles of Pirot and Slivnitza that Prince Alexander publicly thanked them, calling them "true descendants of the ancient Maccabees."

The Bulgarian constitution accords all civil rights to Jews, in obedience to the Treaty of Berlin (1878).

Present Condition.

They are electors, are eligible to office, and are to be represented in every municipality by one or two members. They may become members of the Sobranje (Chamber of Deputies). They are subject to military service and have the right of military promotion. Each Jewish community is governed by its "synagogal committee," which levies a tax upon each individual. From this revenue, together with the voluntary offerings of the faithful, the committee, whose members serve three years and are officially recognized by the prince, provide for all the communal expenses as well as for the maintenance of Jewish schools. The liberality of the new constitution was at once received with enthusiasm by the Jews. Three graduates of the military school of Sofia attained the rank of major. They are Mochonoff Garté of Philippopolis, Moréno Graziani of Shumla, and Behdjet, or Behdjetoff, of Rustchuk; the last has recently resigned his commission.

Since 1890, however, anti-Semitism has made its appearance in Bulgaria, so that both elementary and high schools have become almost closed to Jews by reason of the hostility of the Christian students. M. Gabbé, a certain large landed proprietor, was elected to the Chamber of Deputies, whereupon his Christian colleagues made their utmost endeavors to invalidate the election because of his Jewish race. An accusation of murder for ritual purposes was made against the Jews of Wratza in 1891, but the jurist Stoïloff (later minister), proved their innocence ("Bulletins" of the Alliance Israélite Universelle). Anti-Semitism has developed to such an extent in Bulgaria that the Jews are now emigrating in large numbers to Turkey in Asia.

The Jews of Bulgaria have not contributed to the national literature; they have written nothing in the Bulgarian language up to the present time (1902). They have four journals: one, which might be called peripatetic, "El Amigo del Pueblo," is published alternately at Sofia and at Rustchuk; the others are:. "El Eko Judaico," "La Verdad," and "Ha-Shofar." A Judæo-Spanish journal, "El Dia," was published at Philippopolis in 1897, and a Judæo-Spanish review, "La Alborada," at Rustchuk in the same year. A Jewish journal in the Bulgarian language appeared for the first time at Philippopolis for some months in 1899, under the name "Tcheweschky-Prava" (The Rights of Man). The Alliance Israélite Universelle has fifteen schools in Bulgaria, nine for boys, with 2,235 pupils, and six for girls, with 1,760. From the year 1886 the Jews of Sofia evinced the desire to be worthily represented in the person of their chief rabbi, and, no longer content with a simple Talmudist, more or less learned in rabbinical matters, they called Dr. Dankowitz that year to be their spiritual head, a widely read scholar, linguist, and possessor of administrative capacity. He warmly defended the interests of his constituents with word and pen, particularly in the Wratza affair; but, owing to the machinations of some of his flock, he resigned in 1889. In 1891 Dr. Moritz Grünwald was called from Jung-Bunzlau in Bohemia, and remained until 1895, when he died while on a visit to London. Grünwald instituted pastoral tours, visiting the Jewish communities in turn over the entire country. Since 1890 the Jews of Bulgaria, on account of communal dissensions, political troubles, and possibly the Zionistic agitation, have been without any chief rabbi or official defender, until quite recently, when Dr. Ehrenpreis was appointed to the position.

Literature.

Until 1880 the Jews of Bulgaria, like those of other portions of Turkey, occupied themselves exclusively with trading; but since the foundation of trade-schools by the Alliance Israélite, there have been among them carpenters, blacksmiths, coppersmiths, typesetters, leather-workers, and furriers. The most prominent Jewish families of Bulgaria are those of Présénté at Bourgas, Davitchon Levi at Sofia, and Canété at Rustchuk.

Industries.

In a total population of three and a half million inhabitants there are 30,000 Jews, and these are divided into thirty-five communities, nearly all of which observe the Sephardic ritual. Some cities, among them Sofia, Rustchuk, Philippopolis, Varna, Widdin, and Bourgas, have, in addition to the Sephardic community, also a small group of Ashkenazic Jews. Following is an exact list of the places in Bulgaria inhabited by Jews, and the Jewish population of each: Aïthos, 45 Jews; Bercootza, 250; Bourgas, 550; Bazarjik (Tatar), 1,700; Carlova, 200; Carnabat, 400; Dobritz, 200; Dubnitza, 1,100; Ferdinand, 160; Haskovo, 465; Kustendil, 1,000; Kezanlik, 200; Lom-Palanka, 325; Nova-Zagora, 180; Novi-Bazar, 20; Nicopolis, 150; Philippopolis, 3,075; Pleven or Plevna, 405; Pravady, 250; Rasgrad, 200; Rustchuk, 3,000; Shumla, 1,000; Sistov (Svitchov), 135; Silistria, 280; Slivno, 225; Samakoff, 1,350; Stanimaka, 140; Sofia, 8,000; Stara-Zagora, 520; Tchirpan, 200; Tozztrakan, 50; Varna, 1,050; Widdin, 1,950; Wratza, 75; Yambol, 1,010. Total, 29,860.

Population.

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D M. Fr.

BULL. See Ox.

BULL WORSHIP AMONG ANCIENT HEBREWS. See Calf, Golden.

BULLOCK. See Cattle.

BULLS, PAPAL, CONCERNING JEWS. See Popes.

BULRUSH: A rush or reed. The term "bulrush" in the Bible occurs once as a translation for "agmon" (Isa. lviii. 5) and twice for "gome" (Ex. ii. 3; Isa. xviii. 15). Both of these words occur elsewhere in the Bible, where they are translated "rush." Both in Hebrew and in English the words "bulrush"

and "rush" seem to be used interchangeably. According to Isa. lviii. 5, bulrushes grew quite high and had a large flower that, because of its weight, drooped over. The plant was peculiar to swampy places (Isa. xxxv. 7; Job viii. 11). By this description any one of the water-rushes might be meant, but the *Typha elephantina* comes nearest to it. The ancients put bulrushes to various uses. They made boxes (Ex. ii. 3) and even boats of them (Isa. xviii. 2). The bulrush was naturally used as fuel (Job xli. 12); and it would appear that it was used as a piercing-tool (Job xl. 26). See Reeds.

J. JR. G. B. L.

BULWARK. See War.

BUN: As a personal prenomen this name is a dialectic abridgment of "Abun" ("Abin," "Rabin"; see Jastrow, "Dictionary," 147a; compare Pesiḳ. xxx. 192b; Yer. Ḥag. i. 76c; Yer. Suk. v. 55d), and appears exclusively in Palestinian literary sources (Yer. Ter. viii. 45c; Yer. Pes. iii. 29d; Yer. Shek. iv. 48b; Yer. Yeb. iii. 4c). Several amoraim so cited are mentioned under the full name as it appears in the Babylonian Talmud (see, for example, Abin b. Ḥiyya, Abin b. Kahana); and a Palestinian scholar of the fourth century is cited once under the name of "Bun b. Bisna" (Yer. Yeb. iv. 7b), and once (*ib.* i. 2d) under that of "Abun b. Bizna."

J. SR. S. M.

BUNNEY, EDMUND: English preacher and Hebrew scholar; born at Vache, near Chalfont, St. Giles, Buckinghamshire, in 1540; died at Carwood, Yorkshire, Feb. 26, 1618 or 1619. He was made prebendary of Oxgate, St. Paul's, London, in 1564; and in 1565 master of arts of Oxford, and in the same year a fellow of Merton College. At Bolton Percy Rectory he was made subdean; but after 1579 he turned itinerant preacher. His principal works are: "The Whole Summe of Christian Religion," 1576; "The Scepter of Judah; or, What Manner of Government It Was That unto the Commonwealth or Church of Israel Was by the Will of God Appointed," 1584; "The Coronation of David: Wherein Out of That Part of the Historie of David That Showeth How He Came to the Kingdome Wee Have Set Forth unto Us What Is Like to Be the End of These Troubles That Daylie Arise for the Gospel's Sake," etc., 1588. Bunney's work on the Hebrew polity was an indication of the Puritan tendencies toward a commonwealth, which were afterward to be put into practise.

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J. E. Ms.

BUNZLAU. See Jung-Bunzlau.

BUNZLAU (BUMSLO), MEÏR BEN EPHRAIM FISHEL (called also **Meïr Fishels** and **Meïr Fisheles**): Bohemian rabbi and Talmudist; born at Bunzlau (Jewish-German, "Bumslo"); died Nov. 23, 1770 at Prague, where he had been for forty years "rosh bet din" and director of a Talmudic academy. His works were never published, since all the manuscripts were destroyed by fire in 1754.

The epitaph of Bunzlau testifies to the unbounded love and admiration which he enjoyed among his contemporaries. In addition to his study of the Talmud he devoted himself to the Cabala, and, it is said, was also well versed in secular sciences. He was reputed to be an eminent preacher, his popularity not being confined to his own community, since his fame as a Talmudist had spread abroad. A very important decision of Bunzlau concerning the treatment of a first-born animal has been preserved in Ezekiel Landau's "Noda' be-Yehudah" (Yoreh De'ah, §§ 82 and 83). Two of his responsa in the "Noda' be-Yehudah" *l.c.* (§§ 72 and 89) testify to his humane disposition and true scholarship.

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L. G. I. Ber.

BUOL-SCHAUENSTEIN, JOHN RUDOLPH, COUNT VON: Austrian diplomat; born Nov. 21, 1763; died Feb. 12, 1834, in Vienna. He entered the diplomatic service, and was sent as ambassador to The Hague in 1790, to Basel in 1792, and finally to Dresden. In 1816 he was elected president of the Bundesrath which convened in Frankfort on Nov. 5 of that year, and evinced his liberalism by embracing the cause of the Patriots. At the outbreak of the riots against the Jews of Frankfort, Aug. 9 and 10, 1819, Buol summoned a conference of the members of the council, and called out the federal troops to protect the Jews, as the city militia could not be relied upon. As a result of his liberal views the count came in conflict with Metternich, and was recalled March 20, 1823.

Bibliography: *Allg. Deutsche Biographie*, iii. 553; Brockhaus, *Konversations-Lexikon*, iii. 743; Graetz, *History of the Jews*, v. 530; Gervinus, *Geschichte des 19ten Jahrhunderts*, ii. 501; vii. 134, 144.

D. A. R.

BURDEN OF PROOF: In law, the obligation resting upon one or other of the parties to a suit to bring proof of a fact when the opposite party alleges the contrary. The Talmudic phrase is "'alaw ha-rayah" (on him is the proof). Of course, the plaintiff who seeks to make out a case for relief states his side first; and whatever the defendant admits need not be proved. But in the jurisprudence of the Talmud there is a broad exception; for everything in the nature of a penalty ("ḳenas")—*e.g.*, the twofold, fourfold, and fivefold compensation in case of theft—can only be adjudged upon the testimony of witnesses. An acknowledgment by the defendant may be of no use, or may even result in averting the penalty. In an ordinary suit for debt, the plaintiff would first prove by witnesses, or by the production of a bond, that the defendant owes him a given sum for a loan or on a credit-sale; and the defendant would then have to produce his acquittance in writing ("shober"), or the witnesses in whose presence either the debt was repaid or the creditor acknowledged its discharge.

So far there is no difficulty. But some cases are more complex; and to these two maxims are applied: (1) "hammozi me-ḥabero 'alaw ha-rayah" (he who takes away from his neighbor [that is, who asks a judgment for money or property], on him is

the proof), and (2) "nekasim be-ḥezḳatan" (property [abides] in its status); that is, no change in rights is presumed unless proved.

The first maxim is illustrated in a case where two of the defendant's oxen, one "forewarned" and the other "innocent," have pursued the plaintiff's ox, and one of them has killed the latter, but the witnesses can not say which of the two caused the death. It will be presumed that the "innocent" ox did it; and the plaintiff will recover only half-damages. As half-damages are paid only out of the price of the injuring animal, if both the defendant's oxen were "innocent," it will be presumed that the injury was committed by the less valuable of the two (B. Ḳ. iii. 11, where other instances of the same rule are also found).

The other maxim is illustrated where a man and his father are killed by one and the same accident, and it can not be shown who died first. The father's heirs say the son died first; the son's creditors say the father died first. According to the opinion of the school of Hillel, which prevails, the property goes to the heirs upon the ground that "property abides in its status"; though here the other maxim would lead to the like result. If a man and his wife die together, the maxim of the abiding status gives the property brought into the marriage by the wife, not assumed by the husband at a fixed value and which is still on hand, to the wife's heirs, but frees the husband's heirs from paying her jointure (B. B. ix. 8, 9).

In cases of doubt which can not be solved by these rules—for instance, where husband and wife die together, as to the disposal of the "iron flock property" (that is, such part of the dowry as the husband has converted to his own use and is personally bound for)—the only rule is, divide into halves. In such a case the husband's heirs would take one-half, and the wife's heirs one-half (see Gemara on last-cited section, 158b *et seq.*).

It will be seen that no allowance is made for circumstances that would raise a greater likelihood on behalf of one of the alternatives—*e.g.*, that the "forewarned" ox rather than the "innocent" one had done the mischief, the larger ox rather than the smaller one. And where two persons die through one and the same accident, no presumption is indulged, as in the Roman law, that the one who by age or sex had the greater power of resistance lived the longer.

Another maxim may be mentioned here. When A has no proof but B's admission for one fact, he must give B credit for such other fact as the latter chooses to couple with it. For instance (Ket. ii. 2), B says to A, "This field in my possession belonged to your father, but I bought it from him." If A has no other proof of his father's title, he must admit the purchase; for "the mouth which bound is the mouth that loosed." But if A has witnesses of his father's title, then B must bring proof of his purchase.

J. SR. L. N. D.

BURG, MENO: German military officer; was born in Berlin Oct. 9, 1789; died there Aug. 26, 1853. His father was in very poor circumstances, but his cousin, S. Sachs, had secured an official position as government building inspector, and received the boy as apprentice. In 1807 Burg was advanced to the position of field-surveyor.

At the outbreak of the Napoleonic wars, Burg wished to join the army; but his application at Breslau to serve in the Guards was refused on account of his being a Jew. His acquaintance with Prince August, however, secured for him admission to the artillery; but his desire to go to the front was not fulfilled, and he had to be content with service in the fortresses. At the end of the war he was appointed instructor at the provisional military school at Danzig; and when the school at Berlin was established, in 1817, he was transferred thither. Burg's principal subject of instruction was geometry, on which science he wrote a text-book that attained great popularity, being frequently republished and translated into many modern languages. He was promoted to a first lieutenancy, and in due course became eligible for a captaincy; but the appointment was withheld by the king, who expressed the wish that Burg should first adopt Christianity. Burg, who was supported by Prince August, demurred, and defended his course with such courage and vigor that the king finally conceded the point and sanctioned the promotion.

Burg was honored with the Medal for Merit, the Gold Medal for Art and Science, and the Order of the Red Eagle. In 1847 he became a major. During the years 1847–49 Burg was engaged in writing his autobiography, which was published in 1854 in Berlin under the title "Geschichte Meines Dienstlebens."

For a year Burg was one of the elders of the Jewish congregation in Berlin, and was active on various committees.

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S. M. Co.

BURGDORF: Town in the canton of Bern, Switzerland. It contained a few Jewish inhabitants in the fourteenth century. In 1347 Simon, a Jew living there, loaned to the cathedral provost Ulrich forty pounds of pennies. On Feb. 16, 1349, the poverty-stricken Eberhard von Kiburg drove all the Jews out of Burgdorf in the night. After effecting this, "because of their wrong-doing," as he professed, he seized their possessions. In 1900 a few Jews still lived at Burgdorf, though not forming a congregation.

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G. M. K.

BURGEL (BURGIL), ELIJAH ḤAI VITA: Rabbi of Tunis; son of Nathan Burgel. He is the author of "Migdanot Natan," a work in two parts. The first part, printed with a literary production by his father (Leghorn, 1778), contains a commentary on the tractate Baba Mezi'a and notes on several tracts of the Babylonian and Jerusalem Talmuds and on the Yad ha-Ḥazaḳah. The second part (Leghorn, 1785) contains novellæ on various treatises and a funeral oration.

L. G. M. K.

BURGEL, JOSEPH: Rabbi of Tunis; son of Elijah Hai Burgel; born in 1791; died at Tunis in 1857. He was the author of "Zar'a de-Yosef," on the Tosafot (Leghorn, 1849), and of "Wa-Yiḳen Yosef," various responsa (Leghorn, 1852).

L. G. M. K.

BURGEL, NATHAN BEN ABRAHAM: Rabbi at Tunis about 1750; pupil of Isaac Lumbroso. Considered a rabbinical authority, people from far and near brought him cases difficult to decide. When he was an old man he went to Jerusalem, where he died soon after his arrival, in Dec., 1791. He is the author of חק נתן, containing novellæ, explanations on the Mishnaic order Ḳodashim, of the treatise Horayot, etc. (Leghorn, 1776–78). This was reprinted in the edition of the Talmud, Wilna, 1895–97.

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L. G. M. K.

BÜRGER, HUGO (pen-name of **Hugo Lubliner**): German dramatist; born in Breslau April 22, 1846; now (1902) living at Berlin. He came to Berlin at the age of twelve, and at seventeen began to produce short dramatic works, one of which, a one-act comedy entitled "Nur Nicht Romantisch" (1865), was well received. He became the proprietor of a textile establishment, and traveled in Belgium, France, and Italy, in the interest of his business. But the great success of his three-act comedy "Der Frauenadvokat" (1873) induced him to devote himself entirely to the theater. That comedy, presented on all the German stages, and the following four-act comedy, "Die Modelle des Sheridan," were published together under the title "Theater" (Berlin, 1876).

Between the years 1876 and 1891 Lubliner wrote about fifteen comedies and dramas, and was also joint author with G. v. Moser of the comedy "Glück bei Frauen" (1884), and with P. Lindau of the drama "Susanne" (1885). A collection of his dramatic works appeared in four volumes in Berlin, 1881–82. He also published two novels, under the collective title "Berlin im Kaiserreich," of which the first, "Die Gläubiger des Glücks," went through numerous editions (6th ed., Breslau, 1886), and the second, "Die Frau von Neunzehn Jahren," also appeared in Breslau (1887). Some of his best-known dramatic works are: "Die Florentiner" (1876), "Die Adoptierten" (1877), "Gabriele" (1878), "Der Jourfix" (1882), and "Die Mitbürger" (1884). Of his later productions, "Gräfin Lambach," "Gold und Eisen," "Im Spiegel," and "Der Kommende Tag" have attracted considerable attention. Lubliner's mastery of stage effects makes his plays almost uniformly successful, while his knowledge of the world, and the ability with which he exposes the weaknesses of modern social life, have added several works of lasting value to the German repertoire.

Bibliography: Meyers, *Konversations-Lexikon*, s.v. *Lubliner*; *La Grande Encyclopédie*, s.v. *Bürger*.

S. P. Wr.

BÜRGER, SOLOMON BEN DAVID. See Borger, Solomon ben David.

BÜRGER, THEODOR (pen-name of **Daniel Pillitz**): Rabbi and preacher in Szegedin, Hungary, 1843–47. Two years after entering upon his office he published a book, "Der Talmud und die Perfectibilität des Mosaismus vom Standpunkte der Reform," in which he completely denied the authority of the Talmud. The theme of this work caused some sensation. In spite of the pen-name the authorship was at once traced to him, and he was forced to resign his office of rabbi. He left his congregation and retired to private life, after first holding memorial services for Archduke Joseph Feb. 7, 1847. In 1849 he published a prayer-book, "Andachtsstunden für Israeliten Beiderlei Geschlechtes."

Bibliography: Immanuel Löw and Sig. Kulinyi, *A Szegedi Zsidók*, p. 168.

S. L. V.

BURGLARY.—Biblical Data: In English and American law burglary is the offense of breaking into a dwelling-house at night, with the intent to commit a felony, generally with the intent to steal. The Biblical passage on the subject (Ex. xxii. 1–2 [A. V. 2–3]) reads thus: "If the thief be found breaking in ["be-Maḥteret," literally, "in the breach"] and be smitten that he die, there shall be no blood-guiltiness for him. If the sun be risen upon him, there shall be blood-guiltiness for him: he should make restitution; if he have nothing, he shall be sold for his theft."

The offense of breaking into a house at night is deemed graver than simple theft only in so far as the offender exposes himself to death at the hands of the inmates; but no greater punishment can be inflicted by the judges. Of the old Jewish versions the Septuagint renders the first half of the second verse thus: "If the sun rise upon him, he is guilty and should die in return." But Onkelos, in the spirit of the tradition, says: "If the eye of the witnesses has fallen upon him, there is blood-guiltiness." Among the commentators, Rashi, as is his usage, gives to the verse a construction found in the Mekilta and in the Talmud; but Ibn Ezra holds to the literal meaning of the text, and maintains that the word ("maḥteret") used for "breaking in," like the English word "burglary," implies breaking in at night.

The word "maḥteret" also occurs in Jer. ii. 34, where the prophet complains that he found at Jerusalem the blood of innocent poor men, killed, but not in the act of housebreaking—an indication that violent death to the housebreaker had become a common occurrence.

A Capital Offense.

—In Rabbinical Law: The Mekilta on the passage in Exodus (Mishpaṭim xiii.) treats the shining of the sun as a mere figure of speech, signifying that it was clear as the sun that the housebreaker meant to do no harm to the inmates. The Mishnah treats of burglary among capital offenses (Sanh. viii. 6): "He who comes through the breach is judged on account of his latter end [*i.e.*, on account of what he is expected to do in the end]. If one has come through the breach and broken a jar, if there is blood-guiltiness for him, he is bound to pay damages: if not, he is free from paying them." This is ruled on

the principle that where an act is punishable with death (though only with death at the hands of the injured party), the actor does not pay damages.

In the discussion of this Mishnah some of the Babylonian sages (Sanh. 72a) go so far as to claim that even when the burglar has carried the goods away, he can not be held to double restitution, except in the cases where the figurative light of the sun—that is, the certainty of his not intending harm to the person in the house—would raise blood-guiltiness for his death. The apparent result of the discussion is that single restitution is to be made even by the burglar, who has taken his life in his hands; that he has not "with his life" acquired the stolen goods; but at any rate he seems not to be liable to double restitution like the ordinary thief.

Proof of Intent.

As to estimating the intent of the burglar, the Gemara, by way of illustration, puts the case of the father breaking into the house of the son, where it may be taken for certain that the housebreaker would not kill the owner, even if the latter should stand up for the retention of his goods (Sanh. 72d *et seq.*). One argument for this figurative meaning of the text is drawn from the words: "If the sun rise upon him," as though the sun shone on him alone and not on all alike; hence the light cast upon him by the circumstances must be meant (Mek. *l.c.*; Sanh. 72d; Yer. Ket. iv. 28c).

The question is also raised (Sanh. 72b) whether any one other than the master of the house is justified in killing the burglar; and it is solved in the affirmative, as the text says, "and be smitten," in the passive, not defining who smote him. Also, whether there must be a breaking into the house proper, or whether coming into another man's courtyard or stable, or upon his roof, would constitute burglary; and the decision is that it would (Sanh. *l.c.*; Yer. Sanh. viii. 26c; Maimonides, "Yad," Genebah, ix. 7–12). Except Maimonides, the codifiers have taken but little trouble to clear up these points or to decide what the true Halakah is, as questions of criminal law had long ceased to be of practical value (Ṭur. Ḥoshen Mishpaṭ, 351, 2; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 425, 1, gloss).

J. SR. L. N. D.

BURGOS (בורגיש): City of Old Castile, having a long-established, large, wealthy, and cultured Jewish community up to the time of the expulsion of the Jews from Spain in 1492. It is reported that the Jews of Burgos, who as early as 1070 had made a loan to the Cid, organized a large squadron in 1123, and fought bravely against Sancho Aznar, as faithful subjects of the king of Castile (Sandoval, "Historia de los Reyes de Castilla," p. 132a, Pamplona, 1634).

The Jews of the city, "in sustentatione pauperum," were compelled to make an annual donation of two solidos and one denar to the hospice presented by the king of Castile to the church there (Florez, "España Sagrada," xxvi. 472). Special privileges, and immunities against the arbitrary acts of officials, were granted to the Jewish residents by Ferdinand III. and Alfonso X. (the Wise), and were again confirmed by D. Sancho el Bravo on April 23, 1295. The era of greatest prosperity extended from the close of the thirteenth century to the middle of the fourteenth; the taxes in 1290 amounting to 87,760, and the various other imposts to 22,161, maravedis. The Cortes assembled in this ancient diocese in 1301, 1315, and 1345 gave considerable attention to the charges of usury brought against the Jews, who were occupied as merchants, tradesmen, and mechanics.

In the civil war between King Pedro the Cruel and Henry de Trastamare, the Jews of Burgos remained faithful to the king. The story goes that when the archbishop proposed to surrender Pedro on the ground of the latter's devotion to Judaism, the Jews of the city agreed, declaring that the inclination of a Christian for Judaism is as much a defection as is the conversion of a Jew to Christianity. This story, however, is a pure invention. In reality they offered obstinate resistance to Henry de Trastamare; fortifying themselves in their quarters (Juderia), and replying to Henry, when summoned to surrender, that they could recognize no ruler other than their legitimate sovereign, for whom they were willing to sacrifice their lives (Aboab, "Nomologia," p. 290). This fidelity to the vanquished ruler met with the frank admiration of the victor Henry, who nevertheless, according to the reports of both Jewish and Christian chroniclers (Ayala, "Cronica," year 18, ch. xxxv.; Samuel Ẓarẓa in "Shebeṭ Yehudah," ed. Wiener, p. 131), imposed a fine of 50,000 doubloons, or 1,000,000 maravedis, which reduced the Jews to such extremity that they were compelled to sell the crowns and ornaments of the scrolls of the Law. Those unable to pay their contribution were sold into slavery, and all debts payable to Jews were ordered to be canceled.

On the day of the coronation of Juan I. (1379), Yusaph Pichon, the chief tax-collector of Henry II., was executed by the Jews as a "malshin" (slanderer). The king, whose authorization had been surreptitiously obtained, was incensed at this act, and ordered the death of the Jewish executioners, Zulema and Zag, as well as of the "Merino Rabbi Mayor [chief rabbi] de la Juderia Burgalesa." This unauthorized act on the part of the Jews produced a very bad impression over all Castile, and was used to good effect by Ferrand Martinez, archbishop of Ecija. In the same year the king ordered that, on payment of a stipulated sum, the Jews of Burgos were to be relieved from the obligation of gratuitously furnishing raiment and bedding to the court.

During the great persecution of 1391 the Jews of Burgos were subjected to much suffering; among those who accepted baptism on that occasion was the rich and scholarly Solomo ha-Levi, who, as Paul de Burgos, or de S. Maria, became primate of Spain and an arch-enemy of the Jews. Burgos was the birthplace of Abner de Valladolid, or de Burgos. The community, once so rich and great, sank into ever greater poverty, so that in 1474 it was capable of paying only 700 maravedis in taxes; the wealthiest resident at that time being R. Ephraim, who left the country in 1492. There was a famous scroll of the Law at Burgos, to which pilgrimages were made ("Jew. Quart. Rev." xiii. 257).

Bibliography: Amador de los Rios, *Historia de los Judíos*, ii. 250 *et seq.*, 333 *et seq.*, 297; Grätz, *Gesch. der Juden*, vii. 424 *et seq.*; Kayserling, *Christopher Columbus*, p. 107; *idem*, in *Rev. Et. Juives*, xxxviii. 258.

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BURGUNDY. See France.

BURIAL: Placing the corpse in the earth or in caves of the rock, the chief modes adhered to by the Jewish people of disposing of the dead (Gen. xxiii. 19, xxv. 9, xxxv. 8, xlix. 29 *et seq.*; Deut. xxxiv. 6; Josh. xxiv. 30; Judges viii. 32; I Sam. xxv. 1, and elsewhere). The burning of the bodies of Saul and his sons was exceptional, and is explained in different ways (see I Sam. xxxi. 12, and the commentaries; also Schwally, "Das Leben nach dem Tode," p. 48); the same is the case with the allusion to burning in Amos vi. 10 (see commentaries, and Schwally, *l.c.*). The burning of the body so that even the bones were consumed was considered a disgrace (Amos ii. 1); and was inflicted as a punishment (Josh. vii. 25. Compare Tacitus, "Hist." v. 5: "They [the Jews] bury rather than burn their dead." See, also, Cremation.

To be denied burial was the most humiliating indignity that could be offered to the deceased, for it

Placing the Body in the Coffin.
(From Bodenschatz, "Kirchliche Verfassung.")

meant "to become food for beasts of prey" (Deut. xxviii. 26; I Kings xiii. 22, xiv. 11, xxi. 24; II Kings ix. 34–37; Jer. vii. 33; viii. 1, 2; ix. 21 [22]; xiv. 16; Ezek. xxix. 5; Ps. lxxix. 2, 3).

The law, therefore, requires even the criminal to be buried who has been put to death (Deut. xxi. 23).

Duty of Burial.

So, too, the slain enemy was buried (I Kings xi. 15; Ezek. xxxix. 15), not merely because the dead body defiled the land, but from a feeling of compassion, as is seen in the case of Rizpah (II Sam. xxi. 10; compare Josephus, "B. J." iv. 5, § 2).

While it was incumbent upon the relatives to bury their dead (Gen. xxiii. 3, xxv. 9, l. 7; I Macc. ii. 70; Tobit vi. 15, xiv. 11), it was regarded as one of the laws of humanity "not to let any one lie unburied" (Josephus, "Contra Ap." ii. 29 [30]; Philo, "Hypothetica," ed. Mangey, ii. 629; Bernays, "Gesammelte Schriften," i. 277 *et seq.*, who shows this to have been also an old Athenian law of Buzyges). The Rabbis call it מת מצוה ("an obligation to the dead claiming the service of the finder") (Massek. Sem. iv. 29; Sifra, Emor, Introduction; Sifre, Num. 26; Meg. 3b; Naz. 43b, 47b, and elsewhere). Tobit devoted himself entirely to the task of burying the unclaimed bodies of the slain (Tobit i. 17, ii. 7). According to Josephus, "B. J." iii. 8, § 5, a suicide was not buried before sunset; but Ahithophel, who committed suicide, was placed in his grave in the usual manner (II Sam. xvii. 23; see Shulḥan 'Aruk, Yoreh De'ah, 345, and "Sifte Kohen," thereon; see Suicide).

Object of Burial.

In Sanh. 46b the law of burial is derived from Deut. xxi. 23, "Thou shalt bury him on that day," which is construed as a law affecting all men. Still in the Talmudic passage the question is discussed whether burial is to prevent disgrace of the body, or is a means of atonement for the soul for sins committed during lifetime—that is to say, a means of reconciliation of the shade, which finds no rest before being united with the body under the earth (see Schwally, *l.c.* pp. 52, 53). The process of decay in the grave was believed to be painful to the body, and therefore to be the means of atonement (compare Ber. 18b; Tosef., Sanh. 46b; Sanh. 47b). Atoning power of the ground per se (Ket. 111a) was attributed to Palestine exclusively (compare Tosef., Sanh. 46b; Sanh. 47b). This view concerning the atoning effect of the decaying process induced some to bring the body into close contact with the earth by either having the coffin perforated or by dispensing with the coffin altogether (Yer. Kil. vii. 32b, top; R. Nissim to Sanh. 46b; Ṭur, Yoreh De'ah, 362). Earth of the Holy Land, as based upon Deut. xxxii. 43, וכפר אדמתו עמו = "the earth shall atone for his people," is therefore often put under the body in the coffin to accelerate the dissolution and the ceasing of the pain (see Isserles to Shulḥan 'Aruk, Yoreh De'ah, 363, 1), if not on account of the Resurrection (see Yer. Kil. ix. 32c).

Time of Burial.

According to Pirḳe R. El. xxi., Adam and Eve learned the art of burial from a raven whom they saw bury one of its kin in the sand (Tan., Bereshit, 10, has "two clean birds" instead; Gen. R. xxii., "clean birds and beasts buried Abel," is probably incorrect; see Abel).

Although the law in Deut. xxi. 23 refers only to the culprit exposed on the gallows, the rabbinical interpretation derives from it that "no corpse is to remain unburied overnight" (Sanh. vi. 4, 46a, b; Maimonides, "Abel," iv. 8; Shulḥan 'Aruk, Yoreh De'ah. 357, 1). With reference to Num. xx. 1, it is even urged that burial should follow death closely (M. Ḳ. 28a; compare Acts v. 6–10; and see Tobler, "Denkblätter aus Jerusalem," 1853, p. 325, as to the present usage: "The burial takes place within as few hours after death as possible"). "To keep the dead overnight was not permitted in the city of Jerusalem" (Tosef., Neg. vi. 2; B. Ḳ. 82b; Ab. R. N. xxxv.). Whether this was due to the

SEPHARDIC JEWS IN PROCESSION ROUND A COFFIN.
(From Picart, 1723.)

climate, which causes decomposition to ensue rapidly—compare Abraham's words: "Let me bury my dead out of my sight" (Gen. xxiii. 4)—or to the defiling nature of the corpse (Num. xix. 11–14), the generally accepted view was that the acceleration of the burial was a praiseworthy act unless preparations for the honor of the dead made delay desirable (M. K. 22a; Maimonides and Yoreh De'ah, *l.c.*).

Early Burials.

The tomb, however, was not immediately closed over the dead. During the first three days it was customary for the relatives to visit the grave to see whether the dead had come to life again (Massek. Sem. viii.; see Perles, "Leichenfeierlichkeiten," p. 10, and Brüll, "Jahrb." i. 51). In the course of time the Mishnaic law was insisted upon, notwithstanding the altered conditions, and quick burials involved the danger of entombing persons alive. When, therefore, in 1772, the Mecklenburg government, in prohibiting such burials and insisting that three days should intervene between death and interment, provoked great opposition on the part of the rabbis, who considered it an infringement upon Jewish law and custom, Moses Mendelssohn, who was asked to intercede, justified the governmental measure, declaring the Jewish custom to be in conflict with the ancient view and practise (see Kayserling, "Moses Mendelssohn," 1862, pp. 276 *et seq.*, and the "Meassef" of the year 1772). This view has been adopted by all modern rabbinical authorities, though the Eastern Jews still adhere to the old custom with its abuses (see Altschul, "Kritisches Sendschreiben über das Bisherige Verfahren mit den Sterbenden," 1846, and David Einhorn, "Ueber die Nothwendigkeit der Einrichtung von Leichenhäusern," in "Sinai," 1862, pp. 213 *et seq.*, 243).

Spices and Plants at the Burial.

Embalming, practised in Egypt (Gen. l. 2, 26) and in the case of Aristobulus in Rome (Josephus, "Ant." xiv. 7, § 4), was unknown, or at least exceedingly rare, in Judea. But—undoubtedly with the view of removing the odor—spices were put on the coffin or otherwise used at funerals (Ber. viii. 6; John xii. 7, xix. 39), and myrtles and aloes (in liquid state) were carried in the procession (Beẓah 6a; John xix. 39). In honor of dead kings "sweet odors and diverse kinds of spices" were burned (Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19), together with the bier and the armor (see 'Ab. Zarah 11a), or carried along in the procession (Josephus, "Ant." xv. 3, § 4; xvii. 83; *idem*, "B. J." i. 33, § 9). Onkelos (Aquila), the proselyte, burned 80 manehs of balsam in honor of R. Gamaliel the Elder (Sem. viii.; 'Ab. Zarah 11a). Later practise added an infusion of the spices to the water with which the dead was washed (see Taharah).

Carrying a Body to a Grave.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

As soon as the last breath was drawn, the eyes of the dead were closed by the oldest or the most dis-

THROWING EARTH UPON A COFFIN.
(From Picart, 1723.)

tinguished son or next relative (Gen. xlvi. 4), the mouth was shut, and kept in position by a band on the cheek-bones, and the body placed upon sand or salt on the floor to retard decomposition, metal or glass being put upon the navel to prevent swelling. Then the body was washed and anointed with aromatic unguents, and wrapped in linen clothes (Shab. xxiii. 5; Sem. i. 2, 3; Acts ix. 37; John xi. 44, xii. 7, xix. 39 *et seq.*, xx. 6 *et seq.*; Matt. xxvii. 59; Mark xv. 46 *et seq.*; Luke xxiii. 53 *et seq.*; Testament of Abraham, xx.).

Preparation for Burial.

In Biblical times persons, especially of high rank, were arrayed at burial in the garments, ornaments, and weapons which they had worn in life (I Sam. xxviii. 14; Isa. xiv. 11; Ezek. xxxii. 27; compare Josephus, "Ant." xv. 3, § 4; xvii. 8, § 3; "B. J." i. 33, § 9; and "Ant." xiii. 8, § 4; xvi. 7, § 1). To be buried without garments was considered a disgrace (Shab. 14a; compare Spiegel, "Avesta," ii., Introduction, p. xli.). As a token of honor, it was customary to cast the most costly garments and ornaments upon the bier of a dear relative or friend, and as such objects could no longer be used for other purposes, אסור בהנאה, the Rabbis deprecated such practise (Sem. ix.; Sanh. 48a *et seq.*). In fact, since funeral expenses became common extravagances and an object of alarm to the relatives, R. Gamaliel II. set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments (Ket. 8b; M. Ḳ. 27b). In the Testaments of the Twelve Patriarchs, Judah enjoins his sons "not to bury him in costly garments nor to cut open his body" (for embalming), as is done to kings (Judah xxvi.; compare Josephus, "Contra Ap." ii. 27).

In R. Papa's time cheap clothes became the rule (Ket. 8b). White garments, which were the robes of state (Yer. R. H. i. 57b; Eccl. ix. 8), were at all times preferred. R. Jannai, however—some versions have "R. Johanan"—wished to be buried in colored garments, saying: "Not in black, lest I appear as a mourner among the righteous who are clad in white in paradise, nor in white, lest I be clad in festal garments when I should bewail my sad lot" (Yer. Kil. ix. 32b; Shab. 114a; Gen. R. xcvi., and elsewhere). R. Jeremiah said (Yer. Kil. *l.c.*; Gen. R. c.): "Dress me in white garments with sleeves, put on my slippers, and place a cane in my hand and my sandals by my feet, and set me by the high road so that I may be ready when the Resurrection call comes." The use of the shroud, or Sargenes, is a later custom. Objects used or favored by the dead, such as a writing-tablet, a pen or inkstand, a key or bracelet, were often put into the coffin or grave (Sem. viii.). Formerly the face was covered only in case of disfigurement; in course of time, when long privation caused the poor to look disfigured and the rich only seemed to enjoy the privilege of having their faces uncovered, it became the rule to cover the faces of all; the bridegroom alone, whose death appealed to universal sympathy, being excepted (Sem. *l.c.*; M. Ḳ. 27a). Brides had their hair loosened (Sem. *l.c.*). As a rule, the hair was cut (M. K. 8b). The body was placed in the coffin face upward, the hands folded across the breast, and the feet stretched out; a curved or bent-over position was deprecated (Yer. Naz. ix. 57d; Bab. Naz. 65a; B. B. 74a, 101a, b; Ṭur, Yoreh De'ah, 362).

Simplicity of Funerals.

Coffins, though used in Egypt (Gen. l. 26), were not in general use in Biblical times; in most cases the dead were carried out to the burial-place upon a bed or bier ("miṭṭah," II Sam. iii. 31; Ber. iii. 1; Josephus, "Ant." xvii. 8, § 3, *κλίνη*; compare II Kings xiii. 21, and the story of the sham funeral of Johanan ben Zakkai, Giṭ. 56a). Occasionally coffins were used, either of wood or of stone (M. Ḳ. 8b; Yer. M. Ḳ. i. 80d), those of wood suggestive of the tree which brought death to man (Gen. R. xix.); cedar-wood, "which does not decay," being preferred (Test. Patr., Simeon, 8; compare Levi, 19; Zebulon, 10). In France it became customary to use for the coffin-boards the table upon which food for the poor had been served (Baḥya b. Asher, commentary to Ex. xxv.).

Coffins or Biers.

At first the bier used for the rich was more elaborate than that used for the poor; later, simplicity and equality became the rule (M. Ḳ. 27b).

The bearers, who carried the bier on their shoulders (hence their name, "kattafim" [shoulderers]), walked barefooted, one set of bearers changing with another from time to time to give as many as possible an opportunity to honor the dead (Ber. iii. 1; Yer. Naz. vii. 56a). In the case of a child under twelve months, the coffin was carried by the handles (Sem. iii. 2; M. Ḳ. 24b). The women went, as a rule, in front of the bier, the reason given (Yer. Sanh. ii. 20b; Gen. R. xvii.) being that "woman brought death upon the world"; in reality because the mourning women singing the dirge and beating the drum led the funeral procession, as they still do in the East (Jer. ix. 16; M. Ḳ. iii. 8–9; Kelim xv. 6; Schwarz, "Das Heilige Land," p. 342), though at times they follow the bier (Lane, "Customs of the Egyptians," ch. xxviii.).

Funeral Procession.

Besides the relatives and friends (Gen. l. 7), any stranger was also expected to follow when he saw the dead carried to the grave, lest it be said of him "the one who mocketh the poor reproacheth his Maker" (Ber. 18a, after Prov. xvii. 5). A teacher of the Law was honored by having a scroll of the Law placed upon the bier, or carried alongside of it, and placed in the tomb (B. Ḳ. 17a).

The burial-place received its chief sanctity from the fact that it was the resting-place of the members of the family. To the ancient Hebrew, to die was "to be gathered unto his people" and "to lie with his fathers" (Gen. xlix. 29; Num. xxvii. 13; Judges ii. 10, and elsewhere); to be buried in the grave of his father and mother was his fondest wish (II Sam. xix. 38, xxi. 14; Tobit iv. 3–4, xiv. 10–12). Thus the cave of Makpelah became the family sepulcher of the Patriarchs (Gen. xxiii., xlix. 29–31). The kings were buried in a family sepulcher (II Kings xxi. 18, 26; xxiii. 30). These sepulchers were either dug in the ground in the neighborhood of the family dwelling (I Kings

The Family Sepulcher.

ii. 3–4; I Sam. xxv. 1, xxviii. 3) or hewn out of the rock, often during one's lifetime (Isa. xxii. 16; II Chron. xvi. 14; see also for the thirteenth century Isaac b. Sheshet, Responsa, No. 114, quoted by Perles, *l. c.* p. 29). In the one case, stone buildings in the shape of houses or cupolas, after Phenician custom called נפיש ("the soul or" "bird-house") (Er. v. 1; Shek. ii. 5), were erected over the graves; in the other case, either caves (מערות) (B. M. 85b; M. K. 17a; Judith xvi. 23) were selected, or the rocks were so excavated as to furnish compartments or galleries with as many vaults ("kokim," כוכים) at the three sides as the family required. Into these vaults the corpse could be horizontally moved, the stone rolled upon the entrance forming the cover or door, while the porch on the fourth side was large enough to afford room for the bier and the visitors (B. B. vi. 8; Yer. B. B. iii. 13d; Ket. 84a; M. K. 8b). While the kings claimed the privilege of being buried in the Holy

Mourners Throwing Grass Behind Them as They Leave the Cemetery.
(From Bodenschatz, "Kirchliche Verfassung.")

City and so near the Temple as to provoke the protest of the prophet (Ezek. xliii. 7–9), the rule was that the burial-place should be at least fifty cubits distant from the city (B. B. ii. 9; Luke vii. 12); but it was often placed in a garden (John xix. 41), with flowers planted around (Toh. iii. 7). In those old family sepulchers of Palestine the interment did not take place immediately, but the body was left in the sepulchral chamber for some time until it was reduced to a mere skeleton, and then the bones were collected anew, wrapped in linen clothes, tied closely together like mummies, and then solemnly interred (Yer. M. K. i. 80d; Sem. xii., xiii.).

To disturb the rest of the dead by removing the body or the bone-remnants from one place to another was considered a great wrong; but it was allowed for the benefit of the dead in the case of a transfer of the body to the family plot, or when the place of burial had become unsafe from desecration or elementary ruin (Sem. xiii.; Yer. M. K. ii. 81b; Shulḥan 'Aruk, Yoreh De'ah, 362, 1). See also Cemeteries, Disinterment, Funeral Rites, Mourning, Toharah.

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K.

BURIAL SOCIETY: Organization for providing proper burial rites. There is hardly a congregation of Jews in the world without an association specially organized for the following purposes: to conduct the burial service without charge; to be present at the death of a member; to watch over the corpse, to cleanse and shroud it, and to accompany it with funeral procession; and to bury the body with religious ceremonies. The members are called מתעטקים ("mit'askim" = attendants, undertakers; (M. K. 24b). The society is known as חברה קדישא ("holy association"), also as חברת גמילות חסדים ("society for mutual benevolence"), or ח"נ חסד של אמת ("of true mutual benevolence"), derived from the last words of Jacob to Joseph: "I pray thee . . . deal kindly and truly [חסד ואמת] . . . and bury me," etc. (Gen. xlvii. 29, 30). The members are also called גומלי חסדים ("interchangers of kindness," Ket. 8b). A burial society bearing this name is quoted in the Responsa of Simon b. Zemaḥ Duran, iii., No. 13 (תשב"ץ, 1361–1444). The existence of a burial society is mentioned in the Talmud. R. Judah commanded that all citizens suspend work in order to honor and bury the dead. When R. Hamnuna went to Daromta and observed that some of the people attended to their usual vocations in the event of a death, he wanted to excommunicate them, but accepted the excuse that there was a society in the town to render such services (M. K. 27b). It seems that the people were divided into two sections; the one attending the burial duties on certain days, while the other was relieved (Ṭur and Shulḥan 'Aruk, Yoreh De'ah, Abelim, 343).

Sanctity of Burial.

Burial has always been considered by the Jews as the greatest act of benevolence. R. Ḥama b. Ḥanina said: "'Walk after the Lord your God' [Deut. xiii. 5] means 'Follow the path of God . . . and . . . bury the dead, even as He did bury Moses in the valley of Moab'" (*ib.* xxxiv. 6; Soṭah 14a).

The object of the burial societies in the Middle Ages is thus described in the responsa of R. Asher b. Jeḥiel (הרא"ש): to be with the mourner on the night of the death; to accompany the funeral; to assist in the burial; to furnish consolation meals (סעודת הבראה) to the mourners; to pray in the house of mourning (Responsa, Rule 13, No. 12). The membership was apparently limited, and a deceased member could be replaced by a son over thirteen years of age (*ib.* Rule 13, No. 13).

The first burial society of later times was organized by R. Eliezer Ashkenazi in 1564 at Prague,

with rules, regulations, and amendments by R. Moses Möln (מהרי ל) in 1573. It received the sanction of the Austrian government on June 1, 1742 (Preface to זכרון ליום אחרון, Prague, 1828). Some of the societies, however, exercised arbitrary power in the communities. They virtually owned the cemeteries and usurped the right to dispose of the plots as they pleased. When the ground became expensive and government taxes burdensome, it was customary for the rich to pay for their burial-plots, the income so derived being employed to defray the burial expenses of the poor.

Early Burial Societies.

Often the societies exacted exorbitant sums from the rich, and even from the middle classes. To remedy this abuse a conference of the Council of Four Lands (ארבע ארצות) assembled at Grammitz in 1683, and passed resolutions to nullify the practise of the societies in dealing unjustly both with the dead and the living by delaying burial till the payment of a compulsory compensation was settled. The conference passed a decree excommunicating and imposing a fine of fifty ducats upon the leaders of any congregation which permitted the members of a burial society to extort more than 150 gulden for the burial of a rich man; and the approbation of the leaders and the chief rabbi was to be obtained before payment was made of the minimum sum of 30 gulden, or upward. This decree was renewed and promulgated on market-day in every congregation at Bieroslav in 1698, and was registered in the congregational record (פנקס). The society, in order to prevent abuses, appointed one day in the year as a fast-day, to be devoted to prayer and to visiting the cemetery, to attend to necessary repairs of the graves and headstones, and to be followed at night by a sacred feast, to which every member was invited (see in G. Wolf, "Die Jüdischen Friedhöfe und die Chewra-Kadischa in Wien," an invitation from the seven Jewish town councilors to the members of the holy association to partake of the sacred banquet on Tuesday in the week of the sidra Shemini, in the year 5080 = 1320).

On May 5, 1764, the Vienna burial society was reorganized by R. David Wertheim; and among the rules adopted was one fixing the annual fast-day for Adar 7. A proviso was inserted that the feast after the fast must not be too costly.

One of the largest Hebrah Ḳaddishahs is the one in Budapest, which includes several societies. It has a yearly budget of half a million crowns.

A burial society was organized in 1793 at Kiev, Russia. The burial charge for members and dependent persons was ten gulden. The members were granted certain privileges in the synagogue, such as leading in prayer and reading the Torah on Hoshanah Rabbah and Shemini 'Azeret in the Tabernacle festival. On the former day the election of the officers took place. The annual fast and feast were held on Kislew 15, which is the day observed by most of the societies. On reorganizing the Hebrah Ḳaddishah of Odessa in 1878, the maximum price for a rich burial was 60 rubles, the minimum for middle classes 12 rubles, and free burials for the poor ("Ha-Zefirah," 1878, v., No. 48).

In New York the oldest burial society, Hebrah Hesed ve-Emet ("loving kindness and truth"), was established by the Portuguese-Jewish congregations in 1802. The society recently celebrated its one hundredth anniversary at the Shearith Israel synagogue. The German-Jewish communities all through America organized free burial societies, following the example of their brethren in Europe; and these were, or are being, in the course of time merged into the united Hebrew relief societies of each town. The Hebrah Ḳaddishah of the Russian-American congregation Beth Hamedrash Hagadol was organized in 1859. The Agudat Ahim Hesed Shel Emet ("Society of Friends for True Benevolence"), managed by Russian Jews on the East Side of New York and incorporated in 1889, has 2,200 members, and up to Jan. 1, 1901, had given free burials on 8,263 occasions.

In America.

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BURMANIA, BARTHOLD DOWE: Dutch statesman and ambassador to the court of Vienna; lived in the eighteenth century. He was a man of broad humanitarian sympathies and an especially stanch friend of the Jews. When, on Dec. 18, 1744, Maria Theresa ordered the expulsion of the Jews from Prague (to take place before the end of Jan., 1745) and from all Bohemia (before the end of June, 1745) Burmania, at the request of the Jewish communities of Amsterdam, Rotterdam, and The Hague, exerted all his influence at the court to have the edict revoked. He was assisted by the English minister, Sir Thomas Robinson. The result of his efforts was the postponement of the date of exile to the last day of Feb., 1745. Again the Jewish communities of Holland appealed to Burmania, and again he pleaded, urged, and remonstrated with the Austrian Reichskanzler, that "sovereigns, more than other persons, are responsible to God and man for their deeds." Another month of grace was granted, but on March 31, 1745, the Jews of Prague were exiled. Thereupon, Burmania, upheld by the ambassadors of England, Poland, and Turkey, directed his energies toward averting a still greater impending catastrophe—the expulsion of the Jews from the whole of Bohemia, which was to take place in June.

A royal edict was issued April 8, 1745, ordering all Jews of Moravia also to emigrate within a short time. Again Burmania pleaded for the unfortunate people, and the edicts were modified (May 15, 1745), the Jews being allowed to remain in Bohemia and Moravia "until further orders." Burmania endeavored to have the edict repealed which was issued June 25, 1746, prohibiting all Jews from coming within two hours' distance of Prague; but he was not successful. For two years the condition of the Bohemian Jews was miserable. Finally, however

(July 14, 1748), Maria Theresa revoked the edict of Dec. 18, 1744, "on account of the pressure from the foreign ambassadors," and the Jews were allowed to return to Prague.

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BURNING BUSH.—Biblical Data: The name commonly given to the tree from which the angel of Jehovah manifested himself to Moses in a flame of fire; the distinctive feature of the revelation being that the tree was not consumed (Ex. iii. 2–4).

——**In Rabbinical Literature:** The discrepancy between Ex. iii. 2, where it is said that an angel appeared to Moses in the burning bush, and verse 4, where it is stated that God spoke to Moses out of the bush, is answered in various ways by the Midrash. According to one opinion, an angel appeared first and after him the Shekinah; while according to others the appearance of the angel merely indicated to Moses that the Shekinah was near, and this angel

"Moses at the Burning Bush."
(From the Sarajevo Haggadah, 14th century.)

was Michael (or, as some say, Gabriel), the constant attendant of the Shekinah. When Moses beheld this heavenly apparition other persons were with him, who did not, however, perceive anything. According to Joshua b. Ḳarḥah (Rabban Gamaliel, Num. R. xii. 4) God revealed Himself to Moses for the first time in a thorn-bush to prove to him that "nothing"—not even such an insignificant plant as the thorn-bush—"is void of the Shekinah." The thorn-bush itself receives various symbolic interpretations. Thus, as this shrub is among the least of the plants, so Israel occupied a lowly and despised position in Egypt. As the thorn-bush is used for a hedge, so Israel is a fence and protection for the other nations. The burning but not consuming fire of the bush indicated to Moses that Israel would successfully endure all the sorrows and pains inflicted upon it by the Egyptians. It was "heavenly fire" (compare Darmesteter, in "Rev. Etudes Juives," i. 186 *et seq.*), that burns and consumes not (Ex. R. ii. 5).

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——**Critical View:** The word rendered "bush" (סְנֶה) is found only in this passage and in Deut. xxxiii. 16, where, however, it is possible that the right reading is "Sinai." It is generally held that a thorn-bush of some sort is meant; but the exact species has not been determined. The ground about the bush was holy (verse 5), showing that the place was a residence of the Deity.

The main purpose of the theophany is made plain by the context. Yhwh, whose seat was in Mt. Sinai, was about to take the Israelites as a people under His direct protection and to deliver them from bondage; and after their deliverance they were to enter into a covenant with Him at this sacred spot (iii. 7–12). The motive of the special mode and form of the apparition may be arrived at as follows: God's self-manifestation in fire is a familiar episode in ancient Israel. Indeed, this appearance to Moses has its counterpart in the greater display of lightnings and thunderings in the same region in the presence of the whole of Israel, when the covenant was actually made. On the latter occasion, and in the other theophanies (Ps. xviii. 8, 12 *et seq.*; l. 3; Micah i. 4; Hab. iii. 3 *et seq.*; compare Deut. iv. 24; Heb. xii. 29), the fire is destructive; whereas here it is shown to be harmless by the preservation of the tree that was enveloped in its flames.

The explanation is found in the particular design of the revelation. Fire is an emblem of the purity or holiness of God; while, ordinarily, this attribute is represented as being visibly displayed when God intervenes in the way of judgment and retribution, the object here is to show that Yhwh brings Israel into a sure relation to Himself, which means preservation or salvation.

The sacred tree has not an equal significance. The burning bush is not to be compared with the sacred terebinths and other trees which play so large a rôle in the earlier history of Israel, and which have a permanent sanctity of their own. It was, however, a living thing, the only object on Sinai that had life in it; and it belonged, moreover, to a class of objects often made the abode of divinity. The explanation often given, that the bush symbolized the people of Israel unconsumed by the oppression of Egypt, can not have been the primary meaning of the phenomenon.

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BURNING OF THE DEAD. See Cremation.

BURNT OFFERING.—Biblical Data: The ordinary translation in modern versions of the Hebrew "'olah" (עֹלָה). This term does not mean literally "burnt offering," but "what is brought up" or presented to the Deity. The name is a translation of the Septuagint rendering, which is itself based upon the descriptive phrase often attached to "'olah" in the ritual prescriptions: "an offering made by fire unto the Lord" (Lev. i. 9 *et seq.*). A synonym is

כָּלִיל, which defines the offering as complete; *i.e.*, when it is placed upon the altar, to distinguish it from the other forms of animal sacrifice (see 1 Sam. vii. 9; compare Ps. li. 21). The burnt offering was the highest order of sacrifice in the Old Testament ritual. The bloodless offerings were made only in connection with it.

The following is a concise statement of the Levitical law concerning burnt offerings:

The Offerings: These were wholly animal, and the victims were wholly consumed. They might be from the herd or the flock, or in cases of poverty birds might be substituted. The offerings acceptable were: (*a*) young bullocks; (*b*) rams or goats of the first year; (*c*) turtle-doves or young pigeons. These animals were to be free from all disease or blemish. They were to be brought to the door of the tabernacle, and the offerer was to kill them on the north side of the altar (if a burnt offering), except in the public sacrifices, when the priest put the victims to death, being assisted on occasion by the Levites (II Chron. xxix. 34). The blood was then sprinkled around the altar. The victim, if a large animal, was flayed and divided; the pieces being placed above the wood on the altar, the skin only being left to the priest. If the offering was a bird a similar operation was performed, except that the victim was not entirely divided. The fire which consumed the offerings was never allowed to go out, since they were slowly consumed; and the several kinds of sacrifice furnished constant material for the flames. Every morning the ashes were conveyed by the priest to a clean place outside the camp (Ex. xxix. 38–42; Lev. i., vi. 8–13, ix. 12–14; Num. xv.).

Mode of Sacrifice.

Kinds and Occasions of Burnt Offering: (*a*) Stated Offerings were: (1) **The Daily Burnt Offering,** presented at the time of the morning and the evening prayer (the third and ninth hours). The victim was a lamb or kid a year old. This was always accompanied by a vegetable offering ("minḥah") and a libation of wine (Ex. xxix. 38–42; Num. xxviii. 3–8). (2) **The Sabbath Burnt Offering,** which included double the amount of all the elements of the ordinary daily sacrifice (Num. xxviii. 9, 10). (3) **The Festal Burnt Offerings,** celebrated at the new moon, the Passover, Pentecost, the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. On these occasions, especially on the last-named, the number of victims was increased (Num. xxviii. 11–xxix. 39).

Stated and Occasional Offerings.

(*b*) Occasional Offerings: (1) When a priest was consecrated (Ex. xxix. 15; Lev. viii. 18, ix. 12); (2) at the purification of women (Lev. xii. 6–8); (3) at the cleansing of lepers (Lev. xiv. 19, 20); (4) at the purgation of ceremonial defilement (Lev. xv. 15, 30); (5) in connection with the vow of a Nazarite (Num. vi. 11, 16).

These sacrifices were prescriptive and obligatory; but voluntary burnt offerings might also be made. Some of them are recorded which involved the immolation of a large number of victims (Num. vii.; 1 Kings viii. 64).

Voluntary Offerings.

These were the regulations of the Levitical ritual. All of the sacrifices were to be made under priestly auspices; and even when a private offerer killed the victim the main parts of the ceremony were performed by the priests. Yet both before and after the time of Moses the 'olah was offered by laymen without distinction of persons and without restriction as to mode or measure—*e.g.*, Gen. viii. 20, xxii. 2 *et seq.* (compare xv. 17); I Sam. vi. 14; Amos v. 22; Isa. i. 11; Hosea vi. 6; Job i. 5, xlii. 8—not to speak of the more or less heathenish offering of human victims (Judges xi. 31; II Kings iii. 27; Jer. xix. 5).

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In Rabbinical Literature: The name עולה for burnt offering is explained in various ways. Some scholars take it to be an offering of atonement for the evil thoughts that steal over one, עולה על רוחו, ("ascend in his mind," Tan., Lek Leka, ed. Buber, i. 71; Lev. R. vii. 3); others derive the name from עליון ("to the Highest"), because it is entirely intended for God, the Most High, men taking no part therein (Tan., ed. Buber, iii. 13).

The 'olah is the only offering which may be accepted in the Temple from non-Jews, the drink-offering appertaining to it being in such cases furnished at the cost of the community (Men. 73b; Tem. 2b; compare Maimonides, "Yad," Ma'ase ha-Ḳorbanot, iii. 2, 5). The 'olah was laid entire upon the altar, even the horns of the animal and the beard of the goat not being removed (Zeb. ix. 3, 85a; "Yad," *l.c.* vi. 2). Before being offered upon the altar the carcass was cut into pieces, not at haphazard, but according to the detailed directions given in the Talmud (Tamid 31). The several pieces were then laid upon the altar, the number of priests officiating being eight, eleven, or twenty-four, according as the animal was a sheep, ram, or ox (Yoma 26b). This, however, applies only to the 'olah offered by the whole congregation, not to the individual 'olot, which could be cut up into any number of pieces, and be offered by any number of priests (*l.c.*). The skins of these animals belonged to the priests, who divided them among themselves every Friday, provided the offering had not proved unfit (פסול) before skinning (Zeb. xii. 3; Tosef., Men. xiii. 18). As the more prominent priests forcibly took possession of the skins, it was decreed that the latter should be sold and the proceeds be given to the Temple (Tosef., *l.c.* 19).

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Critical View: What most obviously requires explanation is the fact that while the Levitical law insists on the observance of minute prescriptions relating to the burnt offerings and other bloody sacrifices, defines the several occasions, and provides a special ritual for each, these were not conformed to during the greater portion of the history of Israel. This is a matter of too general a character to be treated here. Suffice it to say that the difficulty is satisfactorily met by the hypothesis, now accepted by most modern scholars that the prescriptions themselves were of late origin, and formed part of a rigorous and comprehensive system of worship designed for the community of Israel under the Second Temple.

Only by cutting loose this final ceremonial law from the tribal and monarchical history of the Hebrews can one gain any rational conception of their sacrificial usages. With this general principle in view one is in a position to answer the two questions of most immediate concern: (1) What was the origin of burnt offerings in Israel? and (2) What were the historical occasions and modes of these sacrifices?

Aspects of Sacrifice.

There seem to be three stages or phases in the development of sacrifice as representing the relations between the worshipers and the Deity. In the first, communion is prominent; in the second, homage or devotion; in the third, expiation. The most primitive notion was that of communion with the object of worship, held to be akin to his votaries, who partook of his life. The Deity, however, was also a benefactor. It was from Him that the various kinds of offerings, animal and vegetable, as the produce of the land, came to the offerers. Hence, on the one hand, a sacrifice was a part of a social feast—a family meal in a wider and deeper sense. On the other hand, it was the giving back to the beneficent Deity of a part of what He had bestowed: it was in fact the most tangible and obvious mode of rendering homage to one's God.

Origin of Burnt Sacrifices.

Only a part of the whole was at first offered; otherwise there would have been no sacrificial feast, no communion with the Divinity. But what should be chosen as the offering? and how should it be rendered? The Deity, being invisible, would be most suitably entertained by a more ethereal form of nourishment than solid food. Hence arose the custom of burning certain portions of the animal offerings or materials of the feast. The most appropriate of all were the fatty parts of the animal, which in general among ancient peoples, as among the Hebrews, were consumed by fire, while the remainder of the flesh was eaten by the human participants. This was the "zebaḥ," the fundamental animal offering.

Characteristics of the Oblation.

From this universal type of sacrifice the 'olah was differentiated. The "wholeness" of the oblation was what distinguished it from other fire-offerings, at least in outward form. But this wholeness was not an exclusive mark of burnt offerings among sacrifices in general; for it merely implied that no part of the oblation was to be consumed by any one except the Deity, to whom it was wholly surrendered. Among various peoples it may be observed that offerings of any sort of vegetables were given unconsumed by the offerers; and among the Hebrews even some forms of the fire-offerings were wholly consumed on the altar. Thus the "minḥah," or cereal-offering, when offered by a priest, was to be entirely burned (Lev. vi. 20 *et seq.*). Also the bullock of the sin-offering, when the offense had been committed either by a priest or by the whole people, was burned entire outside the camp (Lev. iv. 3–21), even the skin being consumed, which was not the case with the burnt offering.

What, then, is the distinctive meaning of the whole burnt offering? It is plain that it was not of a sacramental character, implying a communion with the object of devotion; for it is expressly distinguished from those in which the elements were portioned out between the Deity and the worshipers. Nor was it, in any sense or degree, a festal ceremony.

Distinctive Character of Burnt Offerings.

Was, it then, piacular or expiatory? Not distinctively so, according to the Levitical ritual, though it must be borne in mind that the idea of expiation was probably never wholly absent from the stated order of animal sacrifice in the final legislation. From the special occasions of its celebration as given above, it may be inferred that it was honorific and devotional, implying homage to YHWH and a complete surrender to His service. Was this always the case in Israel? Some light may be thrown upon this question from the Biblical statements as to the occasions of such sacrifices in the earlier history, and from the details which are added to some of the accounts.

Piacular Human Sacrifice.

Piacular sacrifice seems historically to have begun with human immolations. This is the view taken by the writer of Gen. xxii. (E), where the burnt offering of Isaac by Abraham is commuted by the sacrifice of a ram. The sacrifice by Mesha, king of Moab, of his eldest son (II Kings iii. 27) was expiatory; for, in the view of the narrator, the "wrath" of the offended deity was diverted upon Israel. Such were also the horrible sacrifices made to Moloch in the later days of the kingdom. These practises are amply illustrated from other ancient nations. But not all Old Testament human sacrifices were burnt offerings. Agag was not burned (I Sam. xv. 33); nor were the seven sons and grandsons of King Saul (II Sam. xxi. 8, 9). Both of these executions were made "before YHWH," and were therefore real sacrifices, the latter being expressly stated to be expiatory.

Animal Offerings of Various Motives.

When animals took the place of human offerings a motive for the immolation of the whole victim was not present, or at least not urgent. When the sacrifice was representative the shedding of the blood of the victim was in general a sufficient expression of a sense of guilt, and as animal oblations were already made from other motives, burnt offerings also, of which the sprinkling of blood formed in any case an essential part, naturally came to have a varied use and significance. Accordingly, while, on the whole, animal burnt offerings were mainly honorific and devotional in the latter legislation, they were often piacular in the earlier history (*e.g.*, I Sam. vi. 14; vii. 9 *et seq.*).

Development of the Whole Burnt Offering.

There are some interesting passages which seem to show the development of the principle and practise of whole burnt offerings. They were written in the eighth and seventh centuries B.C. In Judges vi. 19 *et seq.* Gideon's sacrifice of a kid and unleavened cakes is wholly consumed by fire from heaven (compare vs. 26 *et seq.*). Still more significant is Judges xiii. 15 *et seq.*, where Manoah, who had intended to present a kid for food to the angel of Jehovah, is com-

manded to make of it a burnt offering. Thus we may observe the development of the zebah into the 'olah. Jeremiah, when he says: "Add your burnt offerings to your [ordinary] sacrifices" (vii. 21), seems to have in mind the ritual tendency just indicated.

It may be observed, finally, that by the very nature of the case private offerings, which were an essential part of the every-day life of the normal Israelite, were very seldom holocausts, and that the more fixed and statutory the public ritual became, the larger was the place given to the burnt offering. As early as the time of Ahaz, in 732 B.C. (II Kings xvi. 15), a morning burnt offering was part of the stated ritual. See SACRIFICE.

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J. JR. J. F. McC.

BURY ST. EDMUNDS: Town of Suffolk, England, and seat of a monastery the ruins of which still exist. Under the rule of Abbot Hugh (1173–80) the monastery fell deeply into debt to the Jews, especially to Isaac Fil Joce, Benedict of Norwich, and Jurnet of Norwich, to an amount exceeding £3,025. The Jews were accordingly favored by the sacristan William, who used to take charge of their deeds and money in times of war (Jocelin de Brakelond, "Cronicon," pp. 1, 2, 4, 8). The town was the site of a case of blood accusation in 1181, when a boy named Robert was said to have been martyred (*ib.* pp. 12, 114). No details are extant as to this alleged martyrdom. Abbot Samson, who was the rival candidate for the position of abbot with William, the sacristan, on succeeding Abbot Hugh in 1182, found great difficulty in freeing the abbey from indebtedness to the Jews, but succeeded in doing so within twelve years of his accession. On March 18, 1190, fifty-seven Jews were slaughtered at Bury, and almost immediately afterward Abbot Samson obtained their expulsion from the town on the ground that a man of the town had to be a "man"—*i.e.*, vassal—of St. Edmund (*ib.* p. 33).

There still exists at Bury a building which is known as Moyse Hall and is supposed to have been a former synagogue of the Jews. It is of late Norman or Transition character, and therefore its date is probable; but no continuous evidence of a tradition associating it with Jews can be obtained, and a careful inquiry made by the Jewish Historical Society of England negatives its identification.

BIBLIOGRAPHY: Carlyle, *Past and Present*, ii. ix, x.; Jacobs, *Jews of Angevin England*, pp. 59–61, 75, 78, 141, 385; *Transactions Jewish Historical Society of England*, ii. 116–122.

J.

BUSH. See BURNING BUSH.

BUSH (BUSCH), ISIDOR: Litterateur, publicist, and viticulturalist; born in Prague, Bohemia, Jan. 15, 1822; died in St. Louis, Mo., Aug. 5, 1898. His maternal great-grandfather was Israel Hönig, Edler von Hönigsberg, the first Jew raised to nobility in Austria (see Kompert, "Oesterreichische Adelshalle für Israeliten"). When seven years old Bush was seriously burned at a conflagration, suffering all his life from the effects, but rising superior to the consequent physical infirmities through an iron will and a naturally strong constitution. Bush received his education from private teachers, and owed his literary bent to the cultured circles and rare minds (such as Leopold Zunz and Michael Sachs) with which he came in contact from boyhood.

When fifteen years of age, he entered Schmid's Oriental printing establishment in Vienna, which his father had acquired. The Talmud published with the imprint of Von Schmid and Bush is still prized for its exactness. For six years (1842–47) Bush edited and published the "Kalender und Jahrbuch für Israeliten" (Vienna). Its plan was the presentation in the same book of the productions of leading Jewish scholars of divergent views. Among these were Leopold Zunz, S. L. Rapoport, S. D. Luzzatto, Gotthold Salomon, Ludwig Philippson, Michael Sachs, Noah Mannheimer, Joseph Wertheimer, Leopold Stern, Theodor Creizenach, Ludwig August Frankl, Leopold Kompert, Leopold Löw, and Simon Szanto. Some of these made their first appearance as writers in the pages of the "Jahrbücher." In 1844 he edited "Mesillat ha-Limmud" (Way of Instruction), which was published by his father after Bush had left for America.

His "Jahrbücher."

Liberal in politics, he edited the "Organ für Glaubensfreiheit," and other revolutionary papers issued from his press. When the Revolution of 1848 failed he had to flee to New York, where he arrived Jan. 8, 1849. There Bush opened a store for the sale of newspapers and stationery, and on March 30, 1849, published the initial number of "Israel's Herold," the first Jewish weekly in the United States, which, however, lived only three months. He was assisted in producing it by leading members of the Order B'nai B'rith. In the summer of 1849 Bush went to St. Louis, where he conducted a general store for six years. In 1857 Bush was made president of the People's Savings Bank. When the Missouri Convention was called to determine whether the state should join in the secession movement, Bush was chosen a member on the Unconditional Union ticket, and was made a member of the Committee of Nine, to which most important matters were referred.

When Fremont took command in 1861, with headquarters in St. Louis, Bush was made his aide-de-camp, with the rank of captain. He submitted to Secretary of the Treasury Chase a plan for a government loan of one hundred million dollars, similar to the famous Rothschild premium loans of Austria. Mr. Chase feared its rejection by Congress, but was impressed with Bush's financial genius, and offered him a Treasury clerkship. Bush returned shortly afterward to St. Louis, and became for six years general freight and passenger agent of the St. Louis

Military Career.

and Iron Mountain Railroad Company. He assisted in forming Congregation B'ne El in St. Louis and in establishing the Independent Order B'nai B'rith in the West, and was henceforth prominently identified with the Order, rendering invaluable service, especially in connection with its endowment or insurance feature, and in forming the Cleveland Jewish Orphan Asylum. His interest in the society led him to become an insurance actuary.

Bush was chosen member of the state convention called to abolish slavery and to form a new constitution. He was elected a member of the Missouri state board of immigration to repair losses in population resulting from the war, which post he retained for twelve years. Later in life Bush became interested in viticulture. He purchased a tract of land (named by him "Bushberg") outside the city, which became noted for its products; and he even sent large quantities of cuttings from his vineyards to France to replace ravages by phylloxera. Bush, after years of preparation, published a catalogue of grapes, "The Bushberg Catalogue," which has gone through several editions and has been translated into several languages.

A. P. Co.

BUSH, LEWIS: American soldier; born in Philadelphia; died 1777; member of the well-known Bush family, Jewish merchants of Philadelphia. He received the commission of first lieutenant of the Sixth Pennsylvania Battalion Jan. 9, 1776, and was made captain of the same June 24, 1776. He was transferred on Jan. 13, 1777, to Col. Thomas Hartley's additional continental regiment. Of this troop Bush was commissioned major March 12, 1777. He was a brave soldier, serving with distinction during many engagements. At the battle of Brandywine, Sept. 11, 1777, he received a fatal wound and died shortly after.

Bibliography: H. S. Morais, *The Jews of Philadelphia*, p. 458, Philadelphia, 1894; *Publications of the Am. Jew. Hist. Soc.* iii. 39; Linn and Egle, *Pennsylvania Archives*, second series, x. 8, 185, 780, Harrisburg, 1880; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 45–47, Philadelphia, 1895.

A. A. M. F.

BUSH, SOLOMON: American soldier; born in Philadelphia; son of Matthias Bush, one of the signers of the non-importation agreement (Oct. 25, 1765).

Solomon Bush was an officer in the Pennsylvania militia, 1777–87. On July 5, 1777, he was appointed deputy adjutant-general of the state militia by the supreme council of Pennsylvania. In Sept., 1777, he was dangerously wounded in the thigh during a skirmish, and had to be taken to Philadelphia. When the British captured the city in Dec., 1777, he was taken prisoner, but released on parole. As he could not earn his living, being kept, on account of his wound, at his father's home (Chestnut Hill, Philadelphia), the council passed a series of resolutions, Oct. 20, 1779, respecting him, and on Oct. 27 of that year he was promoted to lieutenant-colonel, with pay in accordance with the rank. Bush was in destitute circumstances in later years, and on Nov. 5, 1785, the council of Pennsylvania, under the presidency of Benjamin Franklin, ordered that a pension be paid him for his meritorious services. His brother, Jonas Bush, was on the roll of Revolutionary soldiers.

Bibliography: H. S. Morais, *The Jews of Philadelphia*, 1894, pp. 22, 455–457; *Publications of the Am. Jew. Hist. Soc.* v. 202; *Pennsylvania Colonial Records*, xi. 240; xii. 140, 151; xiv. 570, 571; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, pp. 45–47, Philadelphia, 1895.

A. A. M. F.

BUSNACH, WILLIAM BERTRAND: French dramatist; born in Paris March 7, 1832; nephew of the composer Fromental Halévy. His father was associated with Bakri, to whom France was indebted to the amount of some twenty-odd million francs for provisions furnished to Bonaparte in Egypt. The lawsuit lasted for more than fifty years, and Busnach and his partner were not paid in full at the end. The elder Busnach, an Algerian Jew, became a naturalized Italian in the time of the deys, and was the first interpreter of the French army. He established himself at Paris in 1835. William—an Italian Jew born in France of an Algerian father, with a German surname and an English given name—was at first employed in the customs department. He subsequently devoted himself to dramatic work, writing many plays, a number of which have been successful. The following may be mentioned here: "Les Virtuoses du Pavé," 1864; "Première Fraîcheur, Paris-Revue," 1869; "Héloïse et Abélard," with music by Litolff, 1872; "Forte en Gueule," "La Liqueur d'Or," in collaboration with A. Liorat, music by Laurent de Rillé, 1873; "Kosiki," with Liorat, music by Lecocq, 1876.

In 1867 Busnach assumed the direction of the Athénée, where several of his operettas ("Fleur de Thé," etc.) were performed. His greatest successes he achieved, however, with his adaptation of celebrated novels for the stage; for example, "L'Assommoir," 1881; "Nana," 1882; "Pot-Bouille," 1883, all by Emile Zola; "Le Petit Jacques," by Jules Claretie, 1885; "La Marchande des Quatre Saisons," etc.

Busnach is also the author of the following novels: "La Fille de M. Lecoq," 1886; "Le Petit Gosse," 1889; "Cyprienne Guérard," 1895, etc.

Bibliography: Lermina, *Dictionnaire Biographique Illustré*; *La Grande Encyclopédie*.

S. J. W.

BUSNASH, NAPHTALI: Chief of the Algerian Jews and statesman; born at Algiers in the middle of the eighteenth century; assassinated June 28, 1805. He was engaged—first alone, and later with Bakri Brothers—in the grain trade, of which the dey Ḥasan, with whom Busnash was on friendly terms, granted him a monopoly. The firm of Bakri & Busnash soon attained a wide reputation, and Busnash became the most influential man in Algeria.

In 1800 he was appointed by the dey Mustapha—whom he had helped to attain to power—chief of the Algerian Jews, a post to which was attached the office of broker to the dey, and the consul-generalship of Ragusa. In this position Busnash displayed so much ability that he won the entire confidence of the dey, who practically left the government in his hands. It was he who received the consuls and settled differences between Algeria and foreign countries.

His power did not, however, last. The janizaries and the fanatical Moslems reluctantly submitted to the domination of a Jew; and Busnash, after having escaped several attempts on his life, was at last shot dead by a janizary at the gate of the dey's palace.

Bibliography: Bloch, *Inscriptions Tumulaires*, pp. 90 *et seq.*

D. I. Br.

BUSTANI. See Bostanai.

BUTCHERS. See Shehitah.

BUTRYMOWICZ, MATHEUS: Polish statesman and landlord of the eighteenth century; a descendant of one of the oldest families of Lithuania and Samogitia, and one of the most enlightened members of the Diet assembled in Warsaw from 1788 to 1792.

He took a special interest in the development of the industry and commerce of Poland and Lithuania, and to this end considered it of the utmost importance to utilize the energy and the abilities of the Jewish inhabitants. Together with Castellan Yezierski and other Liberal members of the "last" Polish Diet, he endeavored to prove to the Polish representatives how harmful to the welfare of the country was the abnormal position of the Jews, and urged the taking of measures leading toward their emancipation. In 1789 he elaborated a plan for transforming the Jews into useful citizens, which he set forth in a pamphlet entitled "Sposób Uformowania Żydów Polskich w Pożytecznych Krajowi Obywatelow" (Warsaw), and which he submitted to Stanislaus Poniatowsky at the session of the Diet of Dec. 4, asking the king to favor it with his support. In this pamphlet he points out that the Polish law does not include the Jews in the three estates of the realm (the nobility, country gentry, and burgesses); that the Polish legislation had always regarded the Jews as a foreign element, and, though burdening them with exceptional taxes, had not granted them the rights of citizens, while Polish society had treated them with contempt, defamed their religion, and would not tolerate the notion that a Jew could be a son of his fatherland. He adds:

"And after all this, you demand from the Jew that he shall be useful to the country which does not profess to be his fatherland, that he shall be faithful and devoted to those who constantly oppress him! The Jew did not take to agriculture, because he did not care to exchange one kind of misery for another; the law would not permit him to own land, and he had no desire to become a serf and to work for others. He showed strong inclinations to trade and industry; but the towns either would not admit him at all to these pursuits, or at best allowed him to be only a haberdasher. It was a constant struggle between the Jews and the Christian merchants; and therein lies the cause of the decay of trade and the impoverishment of the towns."

When the Diet appointed, in June, 1790, a committee "to reform the condition of the Jews," Butrymowicz was one of its most active members. He pleaded in behalf of the inviolability of the Jewish faith, and of the union of "the peoples" (the Christians and the Jews) by the reception of the latter into the national organism through mutual concessions, through the abolition or the reorganization of the Kahal, and even through the influence of the courts in the propagation of education and culture among the Jewish youths. See Czacki and Poland.

Bibliography: T. Korzon, *Wewnetrzne Dzieje Polski za Stanislawa Augusta*, vol. i., Warsaw, 1897; *Pisma Historyczne*, vol. ii., 1901; Em. S— —n, *Iz Istorii Yevreyev v Polshye*, in *Voskhod*, 1897, x. 82; S. M. Dubnow, *Yevreiskaya Istoriya* (after Brann and Bäck), ii. 418; S. Orgelbrand, *Encyclopedja Powszechna*, ii., *s.v.*, Warsaw, 1898.

H. R.

BUTTE, MONTANA. See Montana.

BUTTENWIESER, LAEMMLEIN: German Talmudist and linguist; born in Wassertrüdingen, Bavaria, Jan. 16, 1825; died in New York city Sept. 23, 1901. He was descended from a well-known family of German rabbis, his father being rabbi of Wassertrüdingen, and his grandfather and great-grandfather having been rabbis at Buttenwiesen, Germany. Buttenwieser received his education at the gymnasium at Aschaffenburg, where he studied Talmud under Rabbi Adler, and at the universities of Würzburg and Prague. While attending the universities he also studied for the rabbinate; and he received his diploma as rabbi from Judah Löb Seligman Bär Bamberger of Würzburg, from Rapoport and Samuel Freund of Prague.

In 1854 Buttenwieser emigrated to America, and, not liking the conditions of the ministry, became a teacher of languages. He taught in the Talmud Yelodim School in Cincinnati, and in 1867 became instructor in the Hebrew Education Society of Philadelphia and in the Maimonides College at that place. He went to New York (1873) as a private tutor in Hebrew and Talmudic studies. The same year Buttenwieser was appointed teacher of languages in the New York public schools, which position he held until 1886, when he resigned.

Bibliography: *The New York Times*, Sept. 24, 1901, and *The Jewish Messenger*, Sept. 27, 1901.

S. F. T. H.

BUXTORF (BUXTORFF), JOHANNES (usually called "Father," or "the Elder"): The principal founder of rabbinical study among Christian scholars; born Dec. 25, 1564, at Kamen, Westphalia; died Sept. 13, 1629, at Basel. He studied at Marburg and afterward at Herborn, where Johann Piscator persuaded him to study Hebrew. He continued his studies at Basel in 1584, where he became the close friend and tutor of the children of Leo Curio, whose daughter Margaret he afterward married. In Aug., 1590, he graduated as doctor of philosophy, and in the following year was appointed professor of Hebrew at the University of Basel, which position he continued to fill until his death.

Appointed Professor of Hebrew.

Buxtorf displayed remarkable enthusiasm and diligence in the investigation of Jewish science. In order to obtain a thorough knowledge of the Bible —which book he chose as his basis of inquiry—he was led to the study of the Masorah, the Talmud, and the Targum; and as many books were requisite to this end, he gradually acquired a valuable Hebrew library, and, unconsciously, obtained a knowledge of bibliography which eventually carried him to the threshold of post-Biblical Hebrew literature. By the publication of a catalogue of his Hebrew books, he

made one of the first attempts in the wide field of Jewish bibliography. For the correction of his edition of the Bible, as well as for his personal instruction, he employed from 1617 onward the services of two Jews, one of whom was the learned Abraham ben Eliezer Braunschweig. These men naturally were compelled to live in the neighborhood of Buxtorf's house. As, however, since the year 1557 "the Jews had been absolutely forbidden to enter Basel during the merchants' fair and at other times," Buxtorf was compelled to secure a special permit for them from the municipal authorities. When, in 1619, a son was born to Abraham Braunschweig, curiosity and zeal for investigation induced Buxtorf, accompanied by his son-in-law, the printer König, and the sergeant of the common council, to attend the circumcision. For this offense Buxtorf and König were fined each 100 gulden. Though Buxtorf was not a friend of the Jews, as is evident from his "Synagoga Judaica," he nevertheless maintained a correspondence with a number of Jews in Germany, Amsterdam, and even in Constantinople. His eulogists declare that his writings were welcomed and extolled in synagogues in every part of the world, and that Jews everywhere were accustomed to regard him as their leading oracle even on the most subtle questions of their belief. But this statement is undoubtedly an exaggeration. The mainspring of his activity in the domain of Jewish literature was his polemical zeal against Judaism, the ultimate object of which was the conversion of the Hebrews. Hence it comes that his first work was the above-mentioned "Synagoga Judaica," which, under the title of "Juden-Schül" (Basel, 1603), appeared in several editions (with additions, 1664), and was translated into Flemish and Latin. Even Buxtorf's contemporaries condemned the superficial and malicious character of the book and its numerous intentional distortions of fact. Moréri criticizes the work as "très peu judicieux, et il s'y est trop attaché à des bagatelles, et à ce qui peut rendre les Juifs trop ridicules." Buxtorf's attention was constantly directed toward the conversion of the Jews; and from 1615 on he entertained the design of editing again the notorious "Pugio Fidei Contra Mauros et Judæos" ("Judendolch"), or "Dagger [Defense] of the Faith," of the Dominican Raymund Martin, a manuscript copy of which had been sent to Buxtorf by Philipp Mornay-Plessis of Saumur. This design was defeated by his death.

Fined for Attending a Circumcision.

His Zeal Against Judaism.

The most noteworthy of Buxtorf's publications is his rabbinical Bible, containing the Hebrew text, the Masorah, and various commentaries, published in two folio volumes (Basel, 1618–19), together with a supplement entitled "Tiberias, Commentarius Masorethicus" (1620), which for a long time was the best work of its kind. The best grammatical work of Buxtorf was the "Præceptiones Grammaticæ de Lingua Hebræa" (Basel, 1605), later published under the title "Epitome Grammaticæ Hebrææ," and afterward successively edited about sixteen times by Buxtorf's son and others, and translated into English by John Davis (London, 1656). Buxtorf's work as a lexicographer began with the "Epitome Radicum Hebraicarum et Chaldaicarum" (Basel, 1607, not 1600), afterward published in numerous editions at Basel (1615–1735), Amsterdam (1645), London (1646), and Franeker (1653–54), under the title "Lexicon Hebraicum et Chaldaicum." An extract from it also appeared at Basel (1612; 6th ed., 1658), under the title, "Manuale Hebraicum et Chaldaicum." As especially important may be mentioned his "Concordance," based upon the older work of Isaac Nathan ben Kalonymus, and published after Buxtorf's death by his son; and his "Lexicon Chaldaicum Talmudicum," begun

Lexicographical Works.

Johannes Buxtorf I.

by Buxtorf in 1609, and completed by his son in 1639, after nine years of indefatigable labor. This lexicon, despite its numerous imperfections and errors, became an indispensable guide to specialists; a new but very imperfect edition was published as late as 1866. As the "Bibliotheca Rabbinica"—containing about 324 rabbinical writings arranged according to the Hebrew alphabet—was the first serious endeavor toward a compilation of a Jewish bibliography, so the "De Abbreviaturis Hebraicis," which was first published about the same time (Basel, 1613, 1640; Franeker, 1696; Herborn, 1708), and is still useful, furnished the basis for a knowledge of the Hebrew abbreviations. Finally, it is necessary to mention Buxtorf's "Institutio Epistolaris Hebraica, sive de Conscribendis Epistolis Hebraicis Liber, cum Epistolarum Hebraicarum Centuria" (Basel, 1610; "Cum Append. Variarum Epistolarum R. Maiemonis et Aliorum . . . Excell. Rabbinorum," Basel, 1629), a work containing over one hundred family and other letters, partly supplied with vowels, and partly translated into Latin and furnished with explanations of words; the letters being taken from the epistolary guide,

"Megillat Sefer" (Venice, 1552), the "Iggarot Shelomim" (Augsburg, 1603), and the "Ma'ayan Gannim" of Archevolti (Venice, 1553).

BIBLIOGRAPHY: Buxtorf-Falkeisen, *Joh. Buxtorf, Vater, Erkannt aus Seinem Briefwechsel*, Basel, 1860; E. Kautzsch, *Joh. Buxtorf der Aeltere, Rectorats-Rede*, Basel, 1879; Steinschneider, *Bibliograph. Handbuch über die Theor. und Prakt. Literatur der Hebr. Sprache*, pp. 28 *et seq.*, Leipsic, 1859; Fürst, *Bibliotheca Judaica* (containing many inaccuracies), *s.v.*

T. M. K.

BUXTORF, JOHANNES: Johannes Buxtorf, the son of the elder; known as **Johannes Buxtorf II.**; Christian Hebraist; born at Basel Aug. 13, 1599; died there Aug. 16, 1664. Before the age of thirteen he matriculated at the University of Basel, and in Dec., 1615, graduated as master of arts from that institution. He then went to Heidelberg, where he continued his studies under David Pyräus, Abraham Scultetus, Alting, and others. In 1618 he attended the synod at Dordrecht [Dort], where he formed a friendship with Simon Episcopius, Ludwig Crocius, and others. He succeeded his father, after the death of the latter, in the chair of Hebrew at the university; and so closely did he follow in his father's footsteps that it became proverbial to say, "Non ovum ovo similius quam Buxtorf pater et filius." He gained an almost equal reputation in the same domain as his father. Although he received offers from Groningen, Leyden, and various other places, he preferred to retain his position at Basel. He was four times married, and in his latter years experienced many sorrows.

Becomes Professor of Hebrew.

Like his father, Buxtorf maintained relations with several learned Jews. He employed Abraham Braunschweig (see Johannes Buxtorf) to purchase Hebrew books for him; and for many years he corresponded with the scholarly Jacob Roman of Constantinople regarding the acquisition of certain Hebrew manuscripts and rare printed works. For Buxtorf was also engaged in the sale of Hebrew books; among his purchasers being the commercial representative of Cardinal Richelieu, Stella de Tery et Morimont, who occasionally sojourned at Basel, and Joh. Heinrich Hottinger, a professor of Zurich, with whom Buxtorf was on terms of close friendship. He also frequently furnished Hebrew books to the Zurich library. Buxtorf corresponded not only with Jacob Roman and Leon Siau of Constantinople (the latter of whom afterward embraced Christianity and became physician-in-ordinary to a Transylvanian prince), but with the teacher Solomon Gai, and with the friend of the latter, Florio Porto of Mantua, both of whom were commissioned by Buxtorf to purchase Hebrew books in Italy; with the learned rabbi Menahem Zion Porto Cohen of Padua, whom Buxtorf did not treat in a very friendly manner; with Manasseh b. Israel; David Cohen de Lara of Hamburg; Jacob Abendana of Amsterdam, for whose "Miklol Yofi" he wrote an approbation; Isaac Abendana, brother of the foregoing; Joseph Delmedigo, with whom he was personally acquainted; and many others.

His Eminent Correspondents.

Buxtorf prepared new editions of several of his father's works [especially the "Tiberias"]; and, as in the case of the "Concordance" and the "Talmudic-Rabbinical Lexicon," completed and prepared for publication those that had been left unfinished. Nineteen years after the death of his father he became involved in a controversy with Louis Cappellus regarding the antiquity of the Hebrew vowel-signs; and although the question was one purely historical, it nevertheless contained a substratum of dogma, and in a number of polemical writings was conducted with great intensity and bitterness on both sides. The following original works of Buxtorf were published. "De Linguæ Hebraicæ Origine et Antiquitate" (Basel, 1644; not as Herzog, 1643); "Florilegium Hebraicum Continens Elegantes Sententias, Proverbia, Apophthegmata: ex Optimis Quibusque Maxime vero Priscis Hebræorum Scriptoribus Collectum et . . . Alphabetice Dispositum" (Basel, 1648). Especially noteworthy also are Buxtorf's Latin translations of the "Moreh" of Maimonides, "Doctor Perplexorum" (Basel, 1629), and the "Cuzari" of Judah ha-Levi, "Liber Cosri" (Basel, 1660). Buxtorf also wrote a long series of dissertations on the writings of Abravanel, among which may be mentioned "De ברת Sive de Excitii Poena," "De Longa Vita Primorum Parentum," "De Statu et Jure Regio," "De Mosis Nomine." All these first appeared singly, and then either as "Dissertaciones Philologo-Theologicæ" (Basel, 1662), or in Ugolino's "Thesaurus" (xxv.); while several others, such as "De Lepra Vestimentorum et Ædium," "De Poesi Veteri Hebraica in Libris Sacris Usitata," "De Principio Anni," etc., were appended to the translation of the "Cuzari."

His Original Works.

BIBLIOGRAPHY: *Revue Etudes Juives*, viii. 74-95, xiii. 260-276. Rich biographical material on Buxtorf the Younger may be found in his unpublished correspondence, and also in that addressed by him to Hottinger (which is preserved in the public libraries at Basel and Zurich).

T. M. K.

BUXTORF, JOHANNES B.: Nephew of Johannes Jakob Buxtorf; born Jan. 8, 1663; died June 19, 1732. He was professor of Hebrew at Basel, and published "Specimen Phraseologiæ V. T. Hebr." (Frankfort-on-the-Main, 1717).

T. M. K.

BUXTORF, JOHANNES JAKOB: Professor of Hebrew at Basel; son of Johannes Buxtorf II. by his fourth wife; born Sept. 4, 1645; died April 4, 1705. According to a letter written by his father to Coccejus ("Op. Anecd." ii. 738) in 1663, he was able at eighteen to read the Hebrew text of the Bible and of the Targums; and he is said also to have had some acquaintance with the Rabbinic and the Syriac. After his death the library collected by the three Buxtorfs (I., II., and III.), and valued at 300 louis d'or, was secured for 1,000 thalers by the public library at Basel, where it still forms a separate department.

T. M. K.

BUXTORF, JOHANNES RUDOLPHUS: Great-grandson of Johannes Buxtorf I.; born at Basel Oct. 24, 1747; died 1815. After completing his studies in his native city, he became private tutor

in the family of the count of Schaumburg-Lippe. On his return to Basel he became professor of rhetoric and theology at the university (1793). He also lectured and wrote on Biblical archeology.

T. M. K.

BUZ: Second son of Nahor (Gen. xxii. 21). From the language of the genealogical lists, however, it is to be inferred that the name applies to a tribe; and from Jer. xxv. 23 it is clear that it was an Arabic one. It is probable that Elihu, the friend of Job (Job xxxii. 2, 6), was of this tribe.

J. JR. G. B. L.

BUZAGLIO, BUZAGLI, or **BUSAGLO, SHALOM BEN MOSES:** Cabalist; born in Morocco (where his father was "rosh yeshibah") at the beginning of the eighteenth century; died in 1780. He was a disciple of the cabalist Abraham Azulai, rabbi of Morocco, and filled the position of dayyan. Owing to voyages in the Orient made in his capacity of collector of alms for the relief of the poor in Palestine, he became acquainted with the chief cabalists of the period. He also visited Europe, and sojourned some time in London.

Buzaglio published the following works: (1) "Miḳdash Melek" (The Sanctuary of the King), a commentary on the Zohar, published by Meldola (4 vols., Amsterdam, 1750); (2) "Hadrat Melek" (The Beauty of the King), a commentary on the Zohar, compiled from Isaac Luria and Ḥayyim Vital (2 vols., Amsterdam, 1766; London, 1772); (3) "Kisse Melek" (The Throne of the King), annotations on the Tiḳḳune Zohar (Amsterdam, 1769); (4) "Hod Melek" (The Majesty of the King), commentary on the book Zeni'uta of the Zohar (London, no date); (5) "Sefer ha-Zohar," notes on the Zohar, published together with the text (London, 1772); (6) "Kebod Melek" (The Honor of the King), a collection of cabalistic derashot (London, no date); (7) "Ma'aseh she-Hayah Kak-Hayah" (What Happened Was in This Fashion), report of the proceedings of a lawsuit (London, 1774); (8) "Kunṭras Ma'aseh Adonai Ki Nora Hu" (Fascicle on the Work of God, Which Is Majestic), an appeal to the public concerning the authority of Buzaglio's judgment in a lawsuit, in Hebrew and Judæo-German (London, 1774); (9) "Tokaḥat le-Shobabim we-Taḳḳanah le-Shabim" (Admonition for Transgressors and Rehabilitation for the Repentant), consisting of two letters to Israel Meshullam Solomon, also concerning Buzaglio's lawsuit (London, 1774).

Although these cabalistic works bear his name on the title-page, they are merely compilations of teachings attributed by Azulai, his teacher, to Luria and Ḥayyim Vital. Buzaglio took part in the discussion that arose among many cabalists, whether Jews should be allowed to undergo vaccination, discovered shortly before that day. Buzaglio pronounced himself in favor of vaccination, but disputed the priority of Jenner in regard to its discovery.

BIBLIOGRAPHY: Walden, *Shem ha-Gedolim he-Ḥadash*, letter, Shin 16; Steinschneider, *Cat. Bodl.* col. 2511; Benjacob, *Ozar ha-Sefarim*, pp. 134–135, 245; Schechter, *Studies in Judaism*, p. 377; Fürst, *Bibl. Jud.* i. 127–128; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 163; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 111, 112.

K. I. BR.

BUZAGLO, WILLIAM: English inventor and empiric; died at London in 1788. His first claim to distinction was his introduction of stoves made on a new plan, and intended for the heating of large public buildings. He afterward practised medicine and professed to be able to cure the gout without drugs, by muscular exercise alone. Whatever may have been the real efficacy of his method—which seems analogous to the modern massage—he was generally regarded as an empiric because of the nature of his advertisement, abounding, as it did, in self-laudation. His manifesto was humorously parodied by Captain Grose in a handbill, given with a caricature, entitled "Patent Exercise, or Les Caprices de la Goutte."

BIBLIOGRAPHY: Lysons, *Environs of London*, iii. 479.

J. G. L.

BUZECCHI. See BOZECCHI.

BYELAYA TZERKOV (called in Hebrew שדה לבן): Town in the government of Kiev, Russia. Its Jewish settlement must have been formed after 1550, when the waywode of Kiev, having built there a castle, attracted many inhabitants to the town by granting them numerous privileges.

The Jewish community of Byelaya Tzerkov is mentioned in the list of those given by Nathan Naṭa of Hanover as having been destroyed by the hordes of Chmielnicki in 1650 ("Yawen Meẓulah," ed. Dyhernfurth, p. 3b). As the town, however, was the stronghold of the Cossacks before 1648 (Kostomarov, "Bogdan Chmielnicki," i. 24 *et seq.*), it is hardly probable that the Jews could have remained until the arrival of Chmielnicki. Samuel Phœbus of Vienna, however, in his acount of the Chmielnicki persecutions ("Ṭit ha-Yawen"), mentions that 600 Jewish families were slain at Byelaya Tzerkov, which proves that the Jewish community in the town was important. From 1651 till occupied by the Russians in 1793, Byelaya Tzerkov was dominated alternately by the Cossacks and by the Poles, and could scarcely have had a large Jewish population.

Its importance as a Jewish community dates from the end of the eighteenth century, when it numbered about 12,000 Jews in a population of 20,700. In 1817 a Hebrew printing-office was established there, from which many Hebrew books were issued. The first work published was a book of sermons for Ḥanukkah and Purim, entitled "Or he-Ḥadash." Byelaya Tzerkov now (1902) has a synagogue and seven houses of prayer, the greater part of its Jews belonging to the Ḥasidic sect. The Jewish population in 1898 was about 9,000 out of a total of 22,703.

BIBLIOGRAPHY: Gurland, *Le-ḳorot ha-Gezerot he-Yisrael*, in *Ozar ha-Sifrut*, vols. iii., iv., v.; *Regesty*, 1648, No. 875; Harkavy, in *Shornik*, 1896, p. 105; *Semenov*, s.v.

H. R. I. BR.

BYELAYA VEZH. See SARKEL.

BYELOSTOK (Polish, **Bialystok**): Town in the government of Grodno, Russia; by rail 52 miles southwest of Grodno; one of the youngest in Lithuania. Little is known of the history of its Jewish community. There is a tradition (see "Ha-Ḳol," i., Nos. 41 *et seq.*) that its last owner before its incorporation into Russia, the waywode Count Branitzky—at whose instance in 1749 King Augus-

tus III. of Poland raised the proprietary village to the dignity of a town—invited Jews to settle there in houses and stores which he built for them at his own expense. He also erected for them a synagogue—a wooden structure which is to-day one of the curiosities of the city. There is no record of the effect which the transition from Polish to Prussian dominion in 1793, and later from Prussian to Russian rule after the Treaty of Tilsit in 1807, had on the Jewish community, which must have been considerable in those times. But there is reason to believe that the short lived German rule helped to stimulate commerce and industry and was the cause of German predominance in the business affairs of Byelostok at the beginning of the nineteenth century.

Early Tradition.

Rabbi Kalonymus Kalman Lichtenstein, brother of R. Abraham Yekutiel, author of "Zer'a Abraham" on Sifre (Dyhernfurth, 1811), who, in the work of his grandson, Rabbi Abraham of Prossnitz, entitled "Ha-Torah we-ha-Miẓwah" (Wilna, 1820), is referred to as rabbi of Byelostok, is probably the first rabbi of the community of whom there is any record. In the "Shem ha-Gedolim he-Ḥadash" mention is also made of Rabbi Solomon of Byelostok (second half of the eighteenth century), and of his successor, R. Aryeh Loeb b. Baruch Bendet, author of the work "Shaagat Aryeh," on the tractate Makkot of the Babylonian Talmud (Byelostok, 1805). Then probably came Rabbi Nehemia, whose responsum upon the reading of the "ketubah," or marriage contract, at weddings, written by him in 1835, was published by Benzion Zechnilopovitch of Russia, in Vienna (printed by Adalbert della Torre, 1859). The existence of this Rabbi Nehemia is known only through that responsum, and is doubted by both Benjacob and Zedner, who seem to believe that Zechnilopovitch printed it under an assumed name. This would agree with Fuenn's statement ("Keneset Yisrael," p. 301) that Rabbi Moses Ze'eb became rabbi of Byelostok in 1824. Moses Ze'eb was the author of "Mareot ha-Ẓobeot," a work on abandonment (Byelostok, 1810), and of "Aggudat Ezob," sermons (*ib.* 1824), and formerly rabbi of Tiktin.

The Old Synagogue of Byelostok.
(From a photograph.)

After Ze'eb's death there was an interregnum, during which R. Eliakim Getzel acted as rabbi without having the title, until about 1860, when R. Yom-Ṭob Lipman Heilprin of Meseritz was called to Byelostok. Heilprin, who in his former community had had many quarrels with the Ḥasidim about his crusade against smoking in the synagogue, encountered many difficulties in his new position. His refusal to officiate at a wedding ceremony in the "chorschul," or quasi-Reform synagogue, caused him to be imprisoned at Grodno; and he was freed only after a long and expensive struggle. After his death in 1878, his son, R. Ḥayyim Herz (born 1850), who edited his father's voluminous work of responsa, "'Oneg Yom-Ṭob," was acting rabbi for about five years, until R. Samuel Mohilever of Radom was elected to the rabbinate in 1883 (see Samuel Mohilever). After the death of Mohilever in 1898, R. Ḥayyim Herz Heilprin again became acting rabbi. Meïr Marcus, a graduate of the rabbinical seminary of Wilna, has been the government rabbi of Byelostok for more than thirty years (d. Dec. 1900).

Eminent Rabbis.

Byelostok was always an industrial city; and the material condition of its inhabitants is therefore superior to that of the population of other cities in poverty-stricken Lithuania. Its chief industry, the manufacture of cloth, was up to the middle of the nineteenth century mostly in the hands of Germans, who, however, relied largely on Jewish capital. Nahum Mintz and Sender Bloch were the first Jews to engage in the manufacture of cloth (1850); Mintz being also the first to employ the steam-engine in that industry at Byelostok. Among the other pioneer Jewish manufacturers were J. S. Barish, Breinin & Zabludovsky, and A. Halberstamm; the last-named being the father of the prominent banker Henry Halberstamm, who went to Germany to study the system of manufacturing in western countries. At present the Jews equal, in some points even excel, the Germans in cloth-making.

Jewish Manufacturers.

The growth of the population and the prosperity of Byelostok for the last forty years must be attributed almost entirely to the Jews. There does not

seem to have been any increase of the Gentile population during that period. Semenov, "Geographical and Statistical Dictionary of the Russian Empire" (i. 372), gives the Jewish population of Byelostok in 1860 as 11,288 in a total population of 16,544. In 1889, according to "Entziklopedicheski Slovar," 1896 (the latest official authority available), it was 48,552 in a total population of 56,629. S. R. Landau, in his excellent description of the Jewish community of Byelostok at the present time says, in his "Unter Jüdischen Proletariern" (Vienna, 1898), pp. 45–58, that there are hardly 5,000 Christians among its 65,000 inhabitants. Semenov mentions only 3 cloth-factories in Byelostok in 1860; the present number, according to Leonty Soloweitschik ("Un Prolétariat Méconnu," p. 100, Brussels, 1898), is 60, besides about 20 establishments of allied industries. The number of Jewish weavers, according to Landau, is in round numbers 2,000. Almost all other industries and trades, as well as commercial enterprises, are in Jewish hands. The tobacco industry, which in Byelostok is second in importance only to the cloth industry, is entirely in the hands of Jews. In the earlier part of the nineteenth century Byelostok had a Hebrew printing-office, from which the first book known to have been printed was issued in 1805 and the last in 1824.

Vital Statistics.

The Jewish community of Byelostok is the most prosperous in Lithuania, and its communal institutions are models of their kind. The KOROBKA (meat-tax) and the yearly quota of conscripts to the army, which are the cause of much trouble in most Russo-Jewish communities, are dealt with here in a spirit of justice which satisfies all parties concerned. Byelostok has one large synagogue, or "schul," one "chorschul," four or five large "batte midrashim," and about twice as many small ones, or "minyanim." It has also one of the finest Jewish hospitals in the empire, a home for the aged, two "gemilut ḥasadim," or free loan institutions, a Talmud-Torah with about 500 pupils, and many other benevolent societies.

The number of distinguished Jews born or who have made their home in Byelostok is considerable. Isaac Zabludovsky, the ancestor of the most influential family in Byelostok, is said to have been the first Jewish millionaire in Russia. Michael Zabludovsky (1803–69), author of a work, "Mish'an Mayim," on the rational interpretation of the Haggadah, and Professor Zabludovsky, specialist in massage at the University of Berlin, belong to the same family. Eliezer Halberstamm, the wealthy scholar and author, was connected with them by marriage. Jacob Bacharach, who corresponded with Rapoport, Zunz, Luzzatto, and other great scholars of the century, and wrote on the Hebrew alphabet and other subjects, lived in Byelostok. The Nestor of modern Hebrew literature in Russia, A. B. GOTTLOBER, spent his last years in Byelostok, and is buried there. The poet M. M. DOLITZKI; Arthur Freeman, son of the Hebrew writer; A. D. LIEBERMAN; and Leo WIENER of Harvard University, Massachusetts, U. S. A., were born there. J. CHAZANOWICZ, the noted Zionist, who devotes his energy and almost his entire income to the national library which he founded in Jerusalem, is one of the interesting characters of Byelostok. Lazar Atlas, the critic, and formerly editor of the "Ha-Kerem," has been a bank official in the city since 1895.

Notable Jews.

BIBLIOGRAPHY: In addition to the works cited in the article, Ch. J. Kremer, *Massa Byelostok*, *Keneset Israel*, v. 1, Warsaw, 1886.

H. R. P. WI.

BYELSK: Town in the government of Grodno, Russia. It is impossible to name the exact date when Jews first settled here. In the sixteenth century, during the reign of Sigismund Augustus, the Byelsk Jews were accused of ritual murder, but were acquitted. This trial, together with a similar one at Narva, resulted in the promulgation of a royal edict, termed "Privilegia," forbidding the torture of Jews accused of using Christian blood for their ritual. The king himself was to try these cases; and the accusation had to be proved in the manner mentioned in the "Privilegia."

Byelsk has a total population of 7,461, including (in 1898) 5,500 Jews. The economic conditions of the latter are generally poor. There is fierce competition among the petty shopkeepers, constituting about 75 per cent of the Jewish population. About 440 Jews are engaged in tailoring, baking, shoemaking, etc., while 60 are laborers. The increase of poverty is manifested by the number of applicants for charity at the Passover. These increased from 95 in 1894 to 195 in 1898. The committee of charities, numbering 300 members, collects annually about 2,000 rubles for the poor. There is a Talmud-Torah with 113 pupils, and an elementary public school having two classes.

BIBLIOGRAPHY: *Regesty*, i. 240, 247.

H. R. S. J.

BYESHENKOVICHI: Town in the district of Lepelsk, government of Vitebsk, Russia. In 1898, in a total population of 5,000, about 4,000 were Jews, of whom 576 were artisans. They had a synagogue, many houses of prayer, three benevolent societies, and numerous religious schools.

S. S. J.

BYK, EMIL: Austrian lawyer and deputy; born Jan. 14, 1845, at Janow, near Trembowla, in Galicia.

In 1885 Byk was chosen chairman of the charity committee of the Cultusrath of Lemberg, and is now (1902) president of the Jewish community there; in 1890 he was a "Stadtverordneter" and president of the Shomer Israel Society; in 1891 he was elected to represent Brody and Zloczow in the Reichsrath; and he was reelected at every subsequent election. Byk has served on several important committees of the Reichsrath, such as the Volkswirthschaftsausschuss and Justizausschuss. Some of his more important speeches in that body are: an address in 1893 against Prince Lichtenstein on the establishment of a Jewish theological seminary; an address, May 4, 1898, against the proposition that the sittings of the committee to consider the charges against ex-Prime Minister Badeni should be public; and a stirring address, Nov. 24, 1898), on the "Ausnahmszustand" in Galicia, which was very well received. Byk is promi-

nent in the legal profession, and takes a leading part in Jewish affairs not only in Lemberg but in Galicia generally.

BIBLIOGRAPHY: Bloch, *Oest. Wochenschrift*, 1886, No. 1; 1894, No. 37; 1900, No. 43; *Stenographische Protokolle des Abgeordnetenhauses*, 1898, 1899, Index.

S. P. WI.

BYKHOV: District town in the government of Mohilev, Russia. At the census of 1898 the total population was 6,536, including 3,172 Jews, of whom 587 were artisans. Most of the Jews are extremely poor, and at times they lack the simple necessities of life. One hundred and twenty-seven families had to apply for relief at the Passover. There are a "bikḳur ḥolim" society (for the visitation of the sick), a "linat ha-zedeḳ" (poorhouse), and a "kibbud yom-ṭob" society (an organization for providing help during holidays). In the vicinity of Bykhov are situated **Sapezhinka** (a village where 44 Jewish families own 357 deciatines of land) and an agricultural colony, **Vynn** (with 20 Jewish families who own a tract of 200 deciatines).

H. R. S. J.

——**Historical Data:** During the uprising of the Cossacks under Bogdan Chmielnicki, 1648–49, the greater part of the Jews of Bykhov, who did not embrace Christianity, were killed. From a report of the Polish agent Voisha to King Jan Cazimir (dated Mohilev on the Dnieper, Aug. 25, 1662) it is evident that the Jews of Bykhov who were forcibly baptized did not become true adherents of the Greek Orthodox Church, and that they gave their support to the Polish commander Grochowski, who had been captured by the Russians on the Bykhov road and imprisoned. At the same time Major Jacob Shtreg, an engineer from Moscow, who was dissatisfied on account of the humiliation he received from the Russians during the siege of Smolensk and Bykhov, reported that he would soon come to Mohilev in the service of the Polish king, together with the Jews of Bykhov, with whom he had made arrangements for the occasion.

The Russian archimandrite, Vasilevich of Slutzk (Lithuania), in a letter addressed to Prince Radziwill, lord of the manor, complained of the great losses he had sustained by the Jews—not the old settlers of Slutzk, but those who emigrated from Bykhov and from the Ukraina, among whom there were many who had been converted to the Greek Orthodox religion and had now turned back to Judaism. Thus, for instance, a Jewess from Russia who had been converted to Christianity more than ten years before, and who had married a Muscovite Christian, persuaded him to remove to Slutzk, where she and the sister and children of her husband, as well as her own children, changed their faith to Judaism.

Owing to an application of Abraham Wolfovich, a Jew from Bykhov, a copy of a document of the city records of Orsha, given to Isaash and Abraham Wolfovich of Bykhov, was entered Aug. 13, 1671, in the city records of Brest-Litovsk. It contained a privilege granted by King Michael to the city of Old Bykhov, Oct. 20, 1669, releasing the community from the payment of taxes for twenty years on account of the deplorable condition of its inhabitants, who had been utterly ruined by the attacks of the Cossacks and the Muscovites.

BIBLIOGRAPHY: *Zuk ha-'Ittim*; *Regesty i Nadpisi*, Nos. 924, 1008, 1065, 1081; *Archeologicheski Sbornik*, vii. 142; *Akty Wilenskoi Archeologicheskoi Kommissii*, iv. 46; Kostomarov, *Bogdan Chmielnitzy*, ii. 55, iii. 302.

H. R.

BYRON, GEORGE GORDON, LORD: English poet; born in Halles street, London, Jan. 22, 1788; died at Missolonghi, Greece, April 19, 1824. The only one of his works which has any relation to Jewish topics is his "Hebrew Melodies," some of which have proved as popular as any of his lyrics. These melodies were written to oblige Byron's friend Douglas Kinnaird. Their meter lacks spontaneity; the subject-matter has often nothing whatsoever to do with anything Hebraic; and their imagery is often conventional and unpicturesque. "She Walks in Beauty," for example, might be Irish as well as Hebrew. It was written on Byron's return from a ball, where he had seen and admired Mrs. (later Lady) Wilmot Horton, wife of the poet's relative, the governor of Ceylon. She appeared at the ball, dressed in black and covered with spangles.

Much the same may be said of "It Is the Hour When from the Boughs." On the other hand, "Oh Weep for Those" is essentially Jewish in its subject-matter, and is written in a strain worthy of its author. The last verse is well known:

> "Tribes of the wandering foot and weary breast,
> How shall ye flee away and be at rest?
> The wild dove hath her nest, the fox his cave,
> Mankind their country—Israel, the grave."

Another poem, symbolic of Judaic history, "The Assyrian Came Down Like a Wolf on the Fold," is not written, however, in Byron's usual smooth and euphonious style.

The "Hebrew Melodies" never satisfied their author. Twitted on the subject by Moore, he exclaimed:

> "Sunburn Nathan! [the composer who had set them to music] Why do you always twit me with his Ebrew nasalities? Have I not already told you it was all Kinnaird's doing and my own exquisite facility of temper?"

The poems constituting the "Melodies" were written in 1814 for music composed by Isaac NATHAN, who had been introduced to Byron two years previously. The music was mainly "a selection from the favorite airs sung in the religious ceremonies of the Jews" ("Nathan's Fugitive Pieces," p. ix., ed. 1829, p. 144); and Kinnaird, who was a dilettante, induced Byron to supply the words. Subsequently John BRAHAM arranged and sang the songs, but did not assist in composing them.

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J. E. MS.

BYZANTINE EMPIRE: Name given to the eastern division of the Roman empire. On May 11, 330, Constantinople became the capital of the Roman empire, and the Greek Orient thereafter developed independently. In these countries of the Eastern empire, including Palestine, the Jews lived in great

masses, so that the fate of the Jewish people was decided in Constantinople.

The association of "navicularii" (ship- and cargo-owners) of Constantinople had attempted to force the Jews and the Samaritans to join them and to share in the burdens of the society; but a decree dated Feb. 20, 390, bearing the names of the emperors Valentinian II., Theodosius, and Arcadius, decided that the communities of the Jews and the Samaritans could not legally be forced to join the navicularii, and that at most their wealthy members only could be taxed ("Codex Theodosianus," xiii. 5, 18). This decree was most important to the Jews, for many of them were ship-owners, and more than one-half of the shipping in Alexandria was controlled by Jews (Synesius, "Epist." iv.). While in the Western empire the Jews were compelled to fill civic offices, the Eastern empire accorded certain privileges at least to the elders ("viri spectabiles") and to the patriarchs of the community ("Cod. Theod." xvi. 8, 14). The rule of Arcadius was on the whole favorable to the Jews, and these privileges of the patriarchs were renewed Feb. 3, 404. In 412, disturbances of the Jewish service and the confiscation of Jewish synagogues were forbidden (*ib.* xvi. 8, 21). In 438 Theodosius II. had all laws codified and published relating to the Jews ("Novellæ Theod." title iii.).

Privileged Position.

In the mean time several events had occurred to disturb the relations between Jews and Christians. In 343 a riot is said to have broken out among the Jews of Palestine, during which they killed many Greeks and Samaritans (Theophanes, "Chronographia," ed. Migne, cviii. 139); and similar events are reported in the "Chronicon" of Jerome (compare Theodoret, iv. 6) as occurring in the fifteenth year of Constantius' reign (352). In fact, even Talmudic sources speak of the hardships inflicted upon the Jews under Cæsar Gallus at the hands of his general, Ursicinus. The Roman army captured Diocæsarea (Sepphoris), the stronghold of the uprising, and, among other cities, Lydda and Tiberias, which were completely destroyed. The leader of the rebellion is called by the Romans "Patricius," and in Jewish sources "Natrona"; the latter, however, seems to be an assumed Messianic name, like that of Nehemiah ben Hushiel, who, according to an obscure passage of the Midrash (on Ps. lx. 3), died before the gates of Jerusalem in the war against Constantinople. Among other severe penalties, Constantius renewed the law which forbade the Jews to enter Jerusalem (Sozomen, ii. 9, iii. 17). The severe measures against them were somewhat relaxed during the short reign of Julian the Apostate, but as early as the reign of Theodosius I. outrages were committed upon them, the bishop of Callinicus burning the synagogue in Osrhoene (Ambrosius, "Epist." xxix.; see Ambrose). Though in 402 Atticus, bishop of Constantinople, cured a paralytic Jew by baptizing him (Theophanes, *l.c.* p. 223), Arcadius did not encourage such baptisms, and issued a decree "de his qui ad ecclesias confugiunt" ("Cod. Theod." l. 2).

Ill-Feeling Between Jews and Christians.

But under the bigoted Theodosius II. the clergy had a free hand in Jew-baiting. In Alexandria, through the fanatic bishop Cyril, open hostility broke out between the Jews and the Christians, and Cyril succeeded in cruelly expelling the Jews from the city in 415 (Socrates, "Hist. Eccl." vii. 15; Theophanes, *l.c.* p. 223). The prefect of the city complained, but at Constantinople the bishop was supported; nor did the authorities there interfere when the Jews were driven from Crete. On the other hand, Theodosius II., with perfect justice, threatened punishment to the Jews for insulting the Christian religion by some Purim joke ("Cod. Theod." xvi. 8, 18, 21).

According to a report falsely ascribed to Athanasius, the Jews of Beirut are said to have insulted the image of Jesus (Leo Diaconus, "Hist." x. 5, ed. Migne, cxvii. 896). In Imnestar or Immum, a little town between Antioch and Chalcis, a similar occurrence is said to have caused the death of a Christian boy; and the perpetrators of the joke were of course severely punished (Socrates, *l.c.* vii. 16; Theophanes, *l.c.* p. 227). In consequence of this event the Christians of Antioch took away from the Jews their synagogues (423). The emperor himself did not respect the property of the Jews, for in 429, after the extinction of the patriarchate, he seized its tax, which formerly went to the patriarch, for the imperial treasury ("Cod. Theod." xvi. 8, 29).

It was Theodosius, also, who expelled the Jews from Constantinople proper, assigning them to a district on the other side of the Golden Horn above Galata, called Stenum (Στενόν), Stanor, or Stanayre (but now changed to Juderia or Judeca), in which was also their cemetery. Hitherto they had occupied in the city itself a special quarter, the copper market (*χαλκοπράτεια*), containing their synagogue, which was turned later into a Christian church. They were now under the jurisdiction of a special strategus; but Manuel Comnenus again put them under the municipal authorities (Du Fresne, "Histoire Byzantine," ii. 167, Paris, 1680). Benjamin of Tudela, also, did not find the Jews in the city itself, but across the inlet. A staircase, which probably led to the Jewish cemetery, was called Ἑβραικὴ σκάλα (Ducange, "Notæ in Alexiadem," ad 161 D.). Jews and Samaritans here held such large manufacturing interests that merchants in general were called "Samaritans" (Schwarz, "Samarit. Pentat." p. 42).

In Constantinople.

The feeling of Emperor Zeno (474–491) against the Jews is illustrated by a remark at the races of Antioch. The "Party of the Green" murdered many Jews, threw their corpses into the fire, and burned their synagogue. "They should have burned the living ones also," said the emperor (Malalas, "Chronographia," ed. Bonn, p. 389). The charioteer Kalliopas, who had come to Antioch from Constantinople, also caused a massacre of the Jews, July 9, 507 (Malalas, *ib.* p. 396). Small wonder that there was a baptized Jew, Bassus, even in the Palestinian city Paneas (*idem*, p. 239). Palestine suffered much in those days; Acre and Ptolemais were destroyed by earthquakes; and in Beirut the synagogue fell (Joshua Stylites, ch. xlvii.). In 523 Justin renewed

the decree of Theodosius the Younger, forbidding the Jews and the Samaritans to hold positions of honor ("Codex Justinianus," i. 5, 12). Although nominally no difference was made between Jews and Samaritans, the latter were even more oppressed, since they could not act as witnesses, nor will away their property. During the reign of Zeno, in 490, at Pentecost, the Samaritans of Nablus fell upon the Christians, maltreated their bishop, and desecrated their church; as a punishment the emperor took away their holy mountain, Gerizim, presented it to the Christians, and built a church there.

Samaritans.

Under Justinian (527–567) the Samaritans rose again, chose Julian b. Sahar for their king (June, 530), fell upon the Christians, and burned their churches. The emperor's troops suppressed the riots, killed 20,000 Samaritans, and executed the leaders. Many Samaritans thereupon were converted; the others remained at Nablus and in the vicinity of Mt. Gerizim (Theophanes, *l.c.* p. 411; Procopius, "Historia Arcana," ch. ii.; "Chron. Paschale," ed. Bonn, p. 619). The Jews did not take part in this riot (Malalas, *l.c.* p. 445), the immediate cause of which was a quarrel at an athletic game. It is known that Jews and Samaritans were employed as charioteers (*ib.* p. 446). During a race at Cæsarea in Palestine both the Jews and the Samaritans engaged in a riot (Theophanes, *l.c.* ad annum 555) against the Christians, pulled down their churches, and killed Stephen, the prefect of the city. The emperor had the rioters severely punished by Amantius, or Adamantius (Procopius, *l.c.* ed. Bonn, pp. 150–152). It was perhaps in mockery of the Jews that there was in the circus of Constantinople the inscription Παλαιστινάρχης ("Ruler of Palestine") as the name of a horse (Kumanudes, Συναγωγὴ Λέξεων Αθησαυρίστων, p. 248, Athens, 1883). On the other hand, the Jewish era ("æra mundi") is found on an inscription from the year 858, at Nicæa in Bithynia ("Byzantinische Zeitschrift," i. 77). The Jews had always defended the Persians. When Tella in Mesopotamia was besieged by Kobad in 505, the Jews, through treachery, fell into the hands of the Greeks, and were all massacred by the Greek general Leontius (Joshua Stylites, ed. Wright, ch. lviii.).

Justinian was the first emperor who not only curtailed the civic rights of the Jews, but interfered also in their religious customs and traditions. He forbade the celebration of the Passover if it fell before the Christian Easter (Procopius, *l.c.* ch. xxviii.), because a Christian sect, the Quartodecimani, still celebrated this festival together with the Jews. An anonymous writer violently attacks both the Jews and the Quartodecimani for this (Photius, "Myriobiblon," ed. Migne, ciii. 390). The ancient community of Barion in northern Africa was even forced into baptism by Justinian (Procopius, "De Ædificiis," vi. 2), perhaps because it had resisted Belisarius in his expedition against the Vandals. After Belisarius had conquered the empire of the Vandals he carried to Constantinople the venerated treasures of the Temple, which they had taken from Rome; but, on the advice of a Jew, Justinian sent them to Jerusalem (Procopius, "Bellum Vand." ii. 9). The Jews, having good reason to stand by the Goths, heroically defended Naples in southern Italy against Belisarius in 536 (Procopius, "Bellum Goth." i. 8). It was an evil day for the Jews of Italy when they too came under Byzantine rule. Under Mauritius, in 584, a church in Jerusalem fell; the emperor sent Jews from Constantinople to restore it.

Under Phocas occurred the bloody uprising of the Jews of Antioch. Phocas himself was murdered, but his successor, Heraclius (610–642), also waded in the blood of the Jews. During his reign important events took place in Palestine, which are differently reported in the various chronicles. In the fourth year of Heraclius' reign, according to a Syrian source ("Rheinisches Museum für Classische Philologie," xlviii. 164), Sahrparz, general of Chosroes II. of Persia, conquered Damascus, in the following year Galilee, and in the year after Jerusalem, killing 90,000 persons there. "The Jews bought the captive Christians for a small sum, and in their wickedness put them to death": but the source of this remarkable statement, Bar Hebræus Abulfaraj, is careful to qualify it by adding that "most of the Christians were killed by the Persians and only a small number by the Jews." Eutychius (Ibn Baṭrik), however, asserts that the Jews helped the Persians in this massacre of countless Christians, and George the Monk speaks of myriads of Christians murdered by the Jews at the bidding of the Persians, which statement is corroborated by Theophanes ("Byzantinische Zeitschrift," iii. 343). At all events the Jews dealt cruelly with the Christians, thereby hoping to induce the Persians to cede Jerusalem to them. According to the Syriac source the hope was not realized; on the contrary, all Jews from that city and the vicinity were exiled to Persia. When, after fourteen years, Heraclius came as victor into Palestine, the Jews of Tiberias and of Nazareth, under the leadership of Benjamin of Tiberias, joined him as allies; the emperor would have kept peace with them had not fanatic monks instigated him to a massacre. Only a few Jews escaped into Egypt or sought refuge in caves and in forests (Eutychius, ii. 241).

War Between Rome and Persia.

In atonement for the violation of an oath to the Jews, the monks pledged themselves to a fast, which the Copts still observe; while the Syrians and the Melchite Greeks ceased to keep it after the death of Heraclius; Elijah of Nisibis ("Beweis der Wahrheit des Glaubens," translation by Horst, p. 108, Colmar, 1886) mocks at the observance. Heraclius is said to have dreamed that destruction threatened the Byzantine empire through a circumcised people. He therefore proposed to destroy all Jews who would not become Christians; and he is reported to have counseled Dagobert, king of the Franks, to do the same (Pertz, "Monumenta Germaniæ Historica," i. 286, vi. 25; compare Joseph ha-Kohen, "'Emek ha-Baka," tr. Wiener, p. 5). The saying of the Tiburtine sibyl (Sackur, "Sibyllinische Texte," p. 146, Halle, 1898), that the Jews of the Byzantine empire would be converted in one hundred and twenty years, seems

Heraclius.

to refer to these occurrences, since about one hundred and twenty years elapsed from the time of the Persian war under Anastasius, in 505, to the victory of Heraclius in 628. It has been thought that a Jewish apocalypse also refers to this expedition of Heraclius against the Persians (Buttenwieser, "Elias-Apokalypse," Leipsic, 1897; see Apocalyptic Literature, Neo-Hebraic; see, however, "Jew. Quart. Rev." xiv. 359). No further persecutions of the Jews under Heraclius are reported. But the Jews again showed their warlike spirit when, as Nicephorus narrates, they stormed the Church of St. Sophia at Constantinople, which at that time was protected by the empress Martina and her son Heracleonas. Heraclius' dream was fulfilled in an unexpected way. Judea, Syria, and Egypt fell into the hands of the circumcised Arabs and ceased to exist for the Byzantine empire; and the Jews were no longer excluded from Jerusalem.

The Byzantine empire was now considerably smaller, but all the more bitter were the persecutions originating there. It is said that Leo the Isaurian (718–741) as an itinerant pedler met some Jewish fortune-tellers, who predicted that he would win the Roman empire if he abolished idolatry (Glycas, "Annal." i. 280; Gibbon, "Decline and Fall," v. 185). The iconoclasts, of whom Leo was the first, were nicknamed "Jews," as the pure Jewish religion forbade image-worship. The sentence of a wise man was frequently quoted: "You have often heard that the Hebrews and Samaritans condemn images, hence all those who condemn them are Jews" (Mansi, "Sacrorum Conciliorum," etc., xiii. 167). The reading of Isa. xl. 18, at Christmas, 814, so affected Emperor Leo V., the Armenian, that he turned iconoclast. The same may be supposed of the Isaurian, who was acquainted with Jews and Arabs. Nevertheless he forced the Jews of his empire to be baptized (723), many submitting, but at the first opportunity returning to their ancient faith. Others fled to freer countries, a number of Greek Jews going to the Crimea, to the Caucasian districts, or to the kingdom of the Chazars, where they effectively planted the seeds of Judaism.

The Iconoclasts.

The former comrade in arms of Leo the Armenian, Emperor Michael II., stood in peculiar relations to Judaism. Many Jews were living in Amorion, a city in upper Phrygia. The Greek inhabitants belonged to a sect which, while believing in baptism, lived according to the Mosaic law in all things except circumcision. In spiritual as well as in temporal affairs it had as its leader a man or a woman who must have been born a Hebrew. Michael the Phrygian in his youth had belonged to this sect. Thus he had been ruled by Jews before he in turn ruled them (Additions to Theophanes, ed. Migne, cix. 56). The so-called "Attinganes" also may be regarded as Jews (Basnage, "Histoire des Juifs," v. 1482). Basil I., the Macedonian (867–886), third ruler after Michael, affected the lot of the Jews as no other Greek emperor had done. Knowing well that the religious disputations which he convoked between Jews and Christians led to no results, he promised relief from the burdensome taxation, and honors and offices to all Jews who should elect to be baptized. Perhaps by threats rather than by promises, he induced many Jews to be converted, although, as the source expressly adds, they returned to Judaism immediately after the emperor's death (*ib.* p. 341; Simeon Magister, *ib.* p. 690; Georgius Monachos, *ib.* p. 842; Cedrenus, in the "Compendium," p. 241). The Chronicle of Aḥimaaẓ (Neubauer, "Medieval Jewish Chronicles," vol. ii.) shows the far-reaching consequences of the emperor's edict. From Otranto the terrible news spread even to the Byzantine provinces of southern Italy, and it was only through a miracle, when Shephatiah b. Amittai cured the insane daughter of the emperor, that five Jewish communities there were saved; while more than one thousand communities were forced to submit to baptism. Shephatiah expressed his sorrow in touching penitential songs; and this characteristically Byzantine act became the subject of Maḥzor commentaries. The Chronicle of Aḥimaaẓ says that Basil's son, Leo VI., the Philosopher, restored religious freedom to the Jews; this agrees with the statements found in the continuation of Theophanes. However, the "Basilica," that "corpus juris" which was begun by Basil and continued and completed by Leo VI. and Constantine VII. Porphyrogenitus, contains some stringent measures in regard to the Jews. But more rigidly than these imperial edicts were the edicts of the Church enforced.

Basil I.

The heretical patriarch of Constantinople, Photius, who had for his teacher a Jewish necromancer, and who was himself the tutor of the imperial philosopher, collected the ecclesiastical laws into the nomocanon. The sixth ecumenical council (680–681), which was the third convened at Constantinople, prescribed in Tit. iv., canon 78, that the Samaritans, with whom there had been trouble, should not be admitted too hastily to baptism. The seventh ecumenical council, the second held at Nicæa, in 787, dealt in the eighth canon with the same subject; this time, however, in regard to the Jews, who, it said, ought to remain Jews rather than mock at Christianity under the mask of Christians. Emperor Constantine VIII., in 1026, added to these laws a regulation for a special Jew's oath.

Soon afterward the Byzantine Jews were stirred by events of world-historic importance. At the time of the first crusade (1096), Messianic hopes filled both the Germanic and the Greek Jews, who expected no less than that Palestine would be restored to the Jews. A letter found in the genizah of Cairo ("Jew. Quart. Rev." ix. 27–29), which was sent from Tripolis to Constantinople, seems to indicate that Emperor Alexius Comnenus and the Patriarch (this is the interpretation of the "great Hegemon") exempted the Jews, perhaps only those of Salonica, from taxation, either because they were unable to pay taxes on account of the stress of the time, or because the emperor, fearing lest they should sympathize with the Latin crusaders, tried to secure their loyalty. Signs were reported from Salonica which were taken to announce the advent of the Messiah. These hopes, however, were deceptive; the Jews suffered untold misery at the hands of the crusaders, and Palestine, wrested from the

Messianic Hopes.

Mohammedans, was not even allowed to be the sanctuary of Jewish piety (*ib.* x. 139–151).

About the year 1000 Elijah of Nisibis ("Beweis der Wahrheit," p. 42) gave the following description of the Byzantine Jews: "The Romans tolerate many Jewish inhabitants within their borders, protect them, permit them to worship in public, and to build synagogues. The Jew in his country openly declares: 'I am a Jew.' He cherishes his religion, prays in public, is not called to account for it, nor is he prevented from observing it, and no difficulties are put in his way." The Nestorian metropolitan here shows how much better was the condition of the Jews than that of the Christian heretics. Moreover, it appears that the Greek Jews were more favorably circumstanced than their brethren in most of the other countries of Europe; the Greeks found the conduct of the Latins toward the Jews unjust and abhorrent (Basnage, "Histoire des Juifs," v. 1749). Therefore it is an error on the part of the traveler Pethahiah to speak of the bondage of the Jews in Greece. He himself testifies at the end of his work that there were a great many Jewish communities in Greece; consequently they could not have been so badly treated. The traveler Benjamin of Tudela (about 1170) also testifies to the peace and prosperity enjoyed by the Greek Jews. In Otranto, the last town in southern Italy that remained under Byzantine rule, there were 500 Jews, but in Corfu only one Sicilian Jew; in Arta (or Larta), 100 families, whose leader was significantly called "Rabbi Heracles"; in Achelaos were 2 Jews; in Patras, 50; in Lepanto, 100; in Krisso near Mt. Parnassus, 200 Jews, engaged in agriculture; in Corinth, 300; in Thebes, 2,000. A Jew from Thebes is mentioned in the Messianic letter from Tripolis, and Judah al-Ḥarizi also mentions this city. Its Jewish scholars stood second only to those of Constantinople, and the best silks and purple stuffs of the whole Byzantine empire were manufactured by its Jews. Silk-culture had been quickly learned by the Byzantine Jews, who became masters of the art, some of them being transported to Sicily by Roger, king of Naples. In Eubœa there were 200 Jews; in Taburtrissa, 100; in Rovinaca, 100; in Armiros, a great commercial city, 400; in Vissena, 100; in Salonica, 500; in Mitrizzi, 20; in Drama, 140; in Christopolis, 20; in Rodosto, 400; in Gallipoli, 200; in Kilia, 50. In Zeitum, on the borders of Wallachia, Benjamin found 50 Jews. The Wallachians pillaged the Greeks, but did not molest the Jews; they even gave to their children Jewish names, and called themselves brothers to the Jews. In Constantinople—that is, across the inlet—lived 2,000 Rabbinite and 500 Karaite Jews, separated by a wall. In addition to celebrated teachers, there were silk-workers, merchants, and bankers; they were often disturbed by the tanners near whom they lived. On the Greek islands also were many Jews: on Mitylene were 10 communities, on Chios 400 families, on Samos 300, on Rhodes 400, and on Cyprus several communities, among whom were some heretics.

In Eleventh and Twelfth Centuries.

Benjamin of Tudela, and Justinian in his one hundred and forty-sixth novella, describe quite accurately the communal affairs of the Jews of the Eastern empire. Since the extinction of the patriarchate they had no central authority. In the several communities the heads of the academies ("reshe pirḳe," ἀρχιφερεκίται) managed the affairs, assisted by the elders (πρεσβύτεροι) or masters ("magistri"). In Palestine the rabbis were designated by the Greek expression "wise men" (σοφοί), a title that survived in the Sicilian communities during the whole Middle Ages ("Jew. Quart. Rev." vi. 235). The delegates to the communities were called ἀπόστολοι. The "Cod. Theod." xvi. 8, 10 also mentions the primates of the Jews. When Benjamin of Tudela visited the Jews at Salonica, they had their own mayor (ἔφορος). This was during the reign of Manuel Comnenus (1143–80), who, as has been said, put the Jews of Constantinople under the jurisdiction of the common courts. He permitted his physician, Solomon the Egyptian, to ride a horse. At Corfu, where the Jews were increasing, the Jewish syndics dressed like the Christian syndics, but were not permitted to carry a sword. Here the Jews retained their old constitution even under Venetian rule (Romanos, in "Hestia," Athens, 1891; "Rev. Et. Juives," xxiii. 69–74; concerning the Jewish community of Corfu see Romanos, *l.c.*).

Internal Constitution.

The once powerful Byzantine empire grew ever weaker, Arabs, Bulgarians, Venetians, and Turks despoiling it of its most beautiful provinces. There came a time when Jewish funds helped to sustain the weakened realm. In 1237 the pope, Gregory IX., permitted the king of France to send money obtained from the Jews to the Byzantine empire (Stern, "Stellung der Päpste zu den Juden," Nos. 198–200, Kiel, 1895). Under the Bulgarian czar, Joannes Alexander (1331–65), who married a Jewess called after baptism "Theodora," the Jews are said to have made themselves obnoxious and to have created disturbances (Jirecek, "Gesch. der Bulgaren," p. 312, Prague, 1876). In Bulgaria the Jews were employed as executioners (*ib.* p. 380). This was a Byzantine custom, as may be learned from a letter of R. Jacob de Venice to Fra Pablo Christiani (Kobak, in "Ginze Nistaroth," 1868, pp. 1–31; compare "Monatsschrift," 1870, p. 117). The spirit of intolerance still permeated the polemical work of Emperor Joannes Cantacuzenus (1347–55), which was, however, directed against the Mohammedans rather than the Jews (ed. Migne, cliii., cliv.); a century later this spirit entirely disappeared. One often meets polemical writings against the Jews (Jahn, "Anecdota Græca Theologica," p. xvi., Leipsic, 1893), and the Greek opponent declares that he uses the Jewish language (*ib.* p. 1).

The beautiful city of Constantinople fell into the hands of the Turks in 1453, and, curiously enough, the Greeks mourned with songs patterned after the Hebrew Threni. Countless monuments of art, many pertaining to Judaism, were destroyed. Nearly all the personages of the Old Testament had statues here, which were reverenced by the Jews, even though they served Christian purposes. The staff of Moses, and the cross, both brought by Constantine the Great

Jewish Relics at Constantinople.

from Jerusalem, were considered the most precious treasures of the empire. Until 1204 the statue of a rider with winged feet stood in the cattle market ("forum tauri"), representing Bellerophon, though the people regarded it as Joshua when he bade the sun stand still. Abraham Zacuto held the characteristic if erroneous opinion that Job was buried in Constantinople ("Yuḥasin," ed. London, p. 6). The Midrash books, most of which received their final form in the Byzantine empire, often speak of the new Rome, or Babel, as it is also called, especially in regard to the size of this city (Midr. Teh. xlviii. 4; B. B. 75b; see also Berliner's "Magazin," xix. 239). In a late Midrash the throne and circus of Constantinople are discussed, and Benjamin of Tudela describes the throne. Under the name "Kostantine" the city is often mentioned in the later Midrash and Targum, and even more frequently in the Jewish literature of the later Middle Ages. Aside from its figurative names, such as "'Uz," "Buz," "Magdiel," etc., the Byzantine empire is usually called "Romania," for the Byzantines always considered themselves Romans. The name is especially applied to the ritual, and mention is frequently made of a Roman or Grecian ritual (Zunz, "Ritus," p. 79) and of a Roman Maḥzor (ed. princeps, Constantinople, 1510). Affinity to the Greek ritual is shown not only by those of Corfu and of Kaffa (a city of the Crimea, which like many others was influenced by Constantinople), but also by those of Germany, France, and Italy, into each of which, the Byzantine empire being the medium, the Palestinian ritual was introduced; while Spain and the farther Orient were guided by the Babylonian ritual. Technical terms for the liturgical poetry in Hebrew (as "ḳeroba") and especially in Greek (as "piyyuṭ," from *ποιητής*, *ποίησις*, לטרג from *λειτουργία*, סנדק from *σίνδικος* or *σύντεκνος*, פזמון from *ψαλμός*) spread from here to the European countries. The influence of the Byzantine Jews on Judaism in general is in fact much greater than has heretofore been acknowledged.

Liturgy.

As long as the academies of Babylonia flourished they were much frequented by Greek Jews, especially by Jews from Constantinople, whose knowledge of the Greek language was often of advantage to the Geonim (Harkavy, "Teshubot ha-Geonim," pp. 24, 105). Hai Gaon learned Greek from them for his lexicographic work. Even Naḥmanides in Spain studied under a Greek scholar (on B. B. 8a). Matthew of Edessa (1136) mentions in his chronicle a great Hebrew scholar of Cyprus, named Moses, who even in matters of religion judged between Greeks and Armenians (Wiener, in "Hebr. Bibl." vi. 116). Ibn Ezra mentions "the wise men of Israel in the land of Javan" (on Jonah i. 2). In his introduction to the commentary on the Pentateuch he speaks of the Greeks as forming a special school of Bible exegesis. Their method is the so-called "Derush," though they held it superfluous to compile older Midrash works. Two eminent representatives of this method, both from Castoria in Bulgaria, are Tobiah b. Eliezer, author of "Lekaḥ Ṭob" (edited by S. Buber), and his pupil Meïr, author of "Or 'Enayim." Tobiah also took part in the Messianic movement of 1096, mentioned above, and both are cited by their countryman Judah (Leon) Mosconi of Ochrida in Bulgaria (about 1360; Berliner's "Magazin," iii. 95), who in recent times became known as the owner of a valuable library ("Rev. Et. Juives," xl. 63). The work "Kebod Elohim" of R. Abraham Cohen of Patras is preserved in manuscript. Joseph "the Greek" is known as a translator. In the sphere of this Greek learning were also the Jews of southern Italy and of Sicily, prominent among whom was Shabbethai Donnolo (about 970) of Oria, physician to the Byzantine viceroy Eupraxius. The well-known Isaiah di Trani also lived in Greece, and from his responsa may be gleaned the fact that some rabbinical observances were neglected by the Greek Jews ("Jew. Quart. Rev." iv. 99). Whether Hillel b. Eliakim, the Midrash commentator, lived in Greece or in southern Italy is not known. The Mishnah commentator Isaac Siponto also deserves mention, and a certain R. Baruch from the land of Javan is named as a Talmudic authority. Shemariah b. Elijah Cretensis, in Spain called simply "the Greek," a philosopher and grammarian, was prominent in the fourteenth century. The "Greek" Zerahiah (fourteenth century) is the author of "Sefer ha-Yashar." Besides these there were in Greece several liturgic poets; but they were unfavorably criticized by the competent judge Judah al-Ḥarizi, who singles out for commendation only the poet Michael b. Kaleb of Thebes. Since Abraham ibn Ezra and Maimonides ("Niṭ'e Na'amanim," 17b) also pass adverse judgment on the scholars of Greece, the intellectual endowments of the latter must have been mediocre.

Jewish Authors.

But the Byzantine empire was and remained the classic land of the Samaritans and the Karaites. The frequent uprisings of the former have already been mentioned. The literary activity of the Karaites is most noteworthy. They seem to have had a systematic organization, for Aaron b. Judah Kusdini (about 1120) is named as the leader of the Karaite communities of the Byzantine empire (Fürst, "Gesch. des Karäerthums," i. 211). Distinction was attained by the "Jew" Assaf, probably a Karaite (time uncertain), and by the polyhistor Caleb Afendopolo (fifteenth century), a distinguished botanist, this being a rare attainment among the Jews of the Middle Ages. In Constantinople lived also Judah Hadassi (twelfth century), the greatest Karaite scholar. Most of the Karaite books were destroyed in the frequent conflagrations at Constantinople (Wulfer, in "Theriaca Judaica," p. 289).

Karaites.

In the writings of the Rabbinite as well as in those of the Karaite Jews, Greek, the mother tongue, often has the ascendency, to the extent of entire Greek glosses (Perles, in "Byzantinische Zeitschrift," ii. 570–584). But such words as רומנט for "Roman," and קוישטנטיני for "Byzantine coin," are also found in Western authors; the Jews also used Greek money in Turkish times (year-book "Jerusalem," v. 167). Jerahmeel, who, probably in the eleventh century, made an epitome of the Yosippon, also gives evidence of the thoroughly Greek culture of the Byzantine Jews. "It is certain that in Magna Græca, as in Constantinople, Greek was the vernacular

language, and would therefore be used by the Jews" (Neubauer, in "Jew. Quart. Rev." xi. 367). Two facts, both relating to the religious service, especially illustrate how deeply the Jews were steeped in Greek culture. Emperor Justinian was requested by a party of the Jews to have the weekly portions from the Torah translated into Greek. He willingly consented, hoping that thereby the Jews might be converted; he issued, in 553, a decree ordering the Jews to use either the Septuagint translation or that of Aquila. But the Jews reconsidered the matter betimes and retained their old custom. Even more remarkable is the fact that in Candia the Haftarah for the afternoon of the Day of Atonement—the Prophet Jonah—was recited in Greek (Elijah Kapsali, ed. Lattes, p. 22). This text, dating from the twelfth or the thirteenth century, is considered by many to be the oldest extant specimen of the Greek vernacular. A complete translation of the Bible into Greek, for the use of Jews, exists in several manuscripts. Such a translation, together with an Aramaic and Spanish translation, was first printed at Constantinople in 1547.

As Greek culture had well-nigh disappeared before the invention of printing, the intellectual products of the Byzantine Jews are to a great extent unknown; here, as well as in the political history of the time, new investigations may lead to fresh discoveries.

G. S. Kr.

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CABALA.—Name and Origin (Hebrew form **Ḳabbalah** [קבלה, from קבל = "to receive"; literally, "the received or traditional lore"]): The specific term for the esoteric or mystic doctrine concerning God and the universe, asserted to have come down as a revelation to elect saints from a remote past, and preserved only by a privileged few. At first consisting only of empirical lore, it assumed, under the influence of Neoplatonic and Neopythagorean philosophy, a speculative character. In the geonic period it is connected with a Mishnah-like text-book, the "Sefer Yeẓirah," and forms the object of the systematic study of the elect, called "meḳubbalim" or "ba'ale ha-ḳabbalah" (possessors of, or adepts in, the Cabala). These receive afterward the name of "maskilim" (the wise), after Dan. xii. 10; and because the Cabala is called חכמה נסתרה ("ḥokmah nistarah" = the hidden wisdom), the initials of which are חן, they receive also the name of יודעי ח"ן ("adepts in grace") (Eccl. ix. 11, Hebr.). From the thirteenth century onward the Cabala branched out into an extensive literature, alongside of and in opposition to the Talmud. It was written in a peculiar Aramaic dialect, and was grouped as commentaries on the Torah, around the Zohar as its holy book, which suddenly made its appearance.

The Cabala is divided into a theosophical or theoretical system, Ḳabbalah 'Iyyunit (קבלה עיונית) and a theurgic or practical Cabala, קבלה מעשית. In view of the fact that the name "Cabala" does not occur in literature before the eleventh century (see Landauer, "Orient. Lit." vi. 206; compare Zunz, "G. V." p. 415), and because of the pseudepigraphic character of the Zohar and of almost all the cabalistic writings, most modern scholars, among whom are Zunz, Grätz, Luzzatto, Jost, Steinschneider, and Munk (see bibliography below), have treated the Cabala with a certain bias and from a rationalistic rather than from a psychologico-historical point of view; applying the name of "Cabala" only to the speculative systems which appeared since the thirteenth century, under pretentious titles and with fictitious claims, but not to the mystic lore of the geonic and Talmudic times. Such distinction and partiality, however, prevent a deeper understanding of the nature and progress of the Cabala, which, on closer observation, shows a continuous line of development from the same roots and elements.

Meaning of the Word "Cabala."

Cabala comprised originally the entire traditional lore, in contradistinction to the written law (Torah), and therefore included the prophetic and hagiographic books of the Bible, which were supposed to have been "received" by the power of the Holy Spirit rather than as writings from God's hand (see Ta'an. ii. 1; R. H. 7a, 19a, and elsewhere in the Talmud; compare Zunz, "G. V." 2d ed., pp. 46, 366, 415, and Taylor, "Early Sayings of the Jewish Fathers," 1899, pp. 106 *et seq.*, 175 *et seq.*). Each "received" doctrine was claimed as tradition from the Fathers —"masoret me-Abotenu" (Josephus, "Ant." xiii. 10, § 6; 16, § 2; Meg. 10b; Shek. vi. 1)—to be traced back to the Prophets or to Moses on Sinai (compare "meḳubbalani" in Peah ii. 6; 'Eduy. viii. 7). So the Masorah, "the fence to the Torah" (Ab. iii. 13) is, as Taylor (*l.c.* p. 55) correctly states, "a correlation to Cabala." The chief characteristic of the Cabala is that, unlike the Scriptures, it was entrusted only to the few elect ones; wherefore, according to IV Esdras xiv. 5, 6, Moses, on Mount Sinai, when receiving both the Law and the knowledge of wondrous things, was told by the Lord: "These words shalt thou declare, and these shalt thou hide." Accordingly the rule laid down for the transmission of the cabalistic lore in the ancient Mishnah (Ḥag. ii. 1) was "not to expound the Chapter of Creation ("Ma'aseh Bereshit," Gen. i.) before more than one hearer; nor that of the Heavenly Chariot ("Merkabah," Ezek. i.; compare I Chron. xxviii. 18 and Ecclus. [Sirach] xlix. 8) to any but a man of wisdom and profound understanding"; that is to say, cosmogony and theosophy were regarded as esoteric studies (Ḥag. 13a). Such was the "Masoret ha-Ḥokmah" (the tradition of wisdom, handed over by Moses to Joshua (Tan., Wa'ethanan, ed. Buber, 13); and likewise the twofold philosophy

of the Essenes, "the contemplation of God's being and the origin of the universe," specified by Philo ("Quod Omnis Probus Liber," xii.). Besides these there was the eschatology—that is, the secrets of the place and time of the retribution and the future redemption (Sifre, Wezot ha-Berakah, 357); "the secret chambers of the behemoth and leviathan" (Cant. R. i. 4); the secret of the calendar ("Sod ha-'Ibbur")—that is, the mode of calculating the years with a view to the Messianic kingdom (Ket. 111a–112a; Yer. R. H. ii. 58b); and, finally, the knowledge and use of the Ineffable Name, also "to be transmitted only to the saintly and discreet ones" (Ẓenu'im or Essenes; Ḳid. 71a; Yer. Yoma iii. 40d; Eccl. R. iii. 11), and of the angels (Josephus, "B. J." ii. 8, § 7). All these formed the sum and substance of the Mysteries of the Torah, "Sitre or Raze Torah" (Pes. 119a; Meg. 3a; Ab. vi. 1), "the things spoken only in a whisper" (Ḥag. 14a).

Antiquity of the Cabala.

How old the Cabala is, may be inferred from the fact that as early a writer as Ben Sira warns against it in his saying: אין לך עסק בנסתרות = "Thou shalt have no business with secret things" (Ecclus. [Sirach] iii. 22; compare Ḥag. 13a; Gen. R. viii.). In fact, the apocalyptic literature belonging to the second and first pre-Christian centuries contained the chief elements of the Cabala; and as, according to Josephus (*l.c.*), such writings were in the possession of the Essenes, and were jealously guarded by them against disclosure, for which they claimed a hoary antiquity (see Philo, "De Vita Contemplativa," iii., and Hippolytus, "Refutation of all Heresies," ix. 27), the Essenes have with sufficient reason been assumed by Jellinek ("B. H." ii., iii., Introductions and elsewhere), by Plessner ("Dat Mosheh wi-Yehudit," pp. iv. 47 *et seq.*), by Hilgenfeld ("Die Jüdische Apokalyptik," 1857, p. 257), by Eichhorn ("Einleitung in die Apoc. Schriften des Alten Testaments," 1795, pp. 434 *et seq.*), by Gaster ("The Sword of Moses," 1896, Introduction), by Kohler ("Test. Job," in Kohut Memorial Volume, pp. 266, 288 *et seq.*), and by others to be the originators of the Cabala.

That many such books containing secret lore were kept hidden away by the "wise" is clearly stated in IV Esdras xiv. 45–46, where Pseudo-Ezra is told to publish the twenty-four books of the canon openly that the worthy and the unworthy may alike read, but to keep the seventy other books hidden in order to "deliver them only to such as be wise" (compare Dan. xii. 10); for in them are the spring of understanding, the fountain of wisdom, and the stream of knowledge (compare Soṭah xv. 3). A study of the few still existing apocryphal books discloses the fact, ignored by most modern writers on the Cabala and Essenism, that "the mystic lore" occasionally alluded to in the Talmudic or Midrashic literature (compare Zunz, "G. V." 2d ed., pp. 172 *et seq.*; Joël, "Religionsphilosophie des Sohar," pp. 45-54) is not only much more systematically presented in these older writings, but gives ample evidence of a continuous cabalistic tradition; inasmuch as the mystic literature of the geonic period is only a fragmentary reproduction of the ancient apocalyptic writings, and the saints and sages of the tannaic period take in the former the place occupied in the Biblical protoplasts, patriarchs, and scribes in the latter.

Cabalistic Elements in the Apocrypha.

So, also, does the older Enoch book, parts of which have been preserved in the geonic mystic literature (see Jellinek, *l.c.*, and "Z. D. M. G." 1853, p. 249), by its angelology, demonology, and cosmology, give a fuller insight into the "Merkabah" and "Bereshit" lore of the ancients than the "Hekalot," which present but fragments, while the central figure of the Cabala, Meṭaṭron-Enoch, is seen in ch. lxx.–lxxi. in a process of transformation. The cosmogony of the Slavonic Enoch, a product of the first pre-Christian century (Charles, "The Book of the Secrets of Enoch," 1896, p. xxv.), showing an advanced stage compared with the older Enoch book, casts a flood of light upon the rabbinical cosmogony by its realistic description of the process of creation (compare ch. xxv.–xxx. and Ḥag. 12a *et seq.*; Yer. Ḥag. ii. 77a *et seq.*; Gen. R. i.–x.). Here are found the primal elements, "the stones of fire" out of which "the Throne of Glory" is made, and from which the angels emanate; "the glassy sea" (מייא מייא), beneath which the seven heavens, formed of fire and water (שמים = מאש ומים), are stretched out, and the founding of the world upon the abyss (אבן שתיה); the preexistence of human souls (Plato, "Timæus," 36; Yeb. 63b; Nid. 30b), and the formation of man by the Creative Wisdom out of seven substances (see Charles, note to ch. xxvi. 5 and xxx. 8, who refers to Philo and the Stoics for analogies); the ten classes of angels (ch. xx.); and, in ch. xxii., version A, ten heavens instead of seven, and an advanced chiliastic calendar system (ch. xv.–xvi., xxxii.; see Millennium). Its cabalistic character is shown by references to the writings of Adam, Seth, Cainan, Mahalalel, and Jared (ch. xxxiii. 10, and elsewhere).

A Continuous Tradition.

More instructive still for the study of the development of cabalistic lore is the Book of Jubilees written under King John Hyrcanus (see Charles, "The Book of Jubilees," 1902, Introduction, pp. lviii. *et seq.*)—which also refers to the writings of Jared, Cainan, and Noah, and presents Abraham as the renewer, and Levi as the permanent guardian, of these ancient writings (ch. iv. 18, viii. 3, x. 13; compare Jellinek, "B. H." iii. 155, xii. 27, xxi. 10, xlv. 16)—because it offers, as early as a thousand years prior to the supposed date of the "Sefer Yeẓirah," a cosmogony based upon the twenty-two letters of the Hebrew alphabet, and connected with Jewish chronology and Messianology, while at the same time insisting upon the heptad as the holy number rather than upon the decadic system adopted by the later haggadists and the "Sefer Yeẓirah" (ch. ii. 23; compare Midr. Tadshe vi. and Charles's note, vi. 29 *et seq.*; Epstein, in "Rev. Et. Juives," xxii. 11; and regarding the number seven compare Ethiopic Enoch, lxxvii. 4 *et seq.* [see Charles's note]; Lev. R. xxix.; Philo, "De Opificios Mundi," 30-43, and Ab. v. 1–3; Ḥag. 12a). The Pythagorean idea of the creative powers of numbers and letters, upon which the "Sefer Yeẓirah" is founded, and which was known in tannaitic times—compare Rab's saying:

"Bezalel knew how to combine [צירוף] the letters by which heaven and earth were created" (Ber. 55a), and the saying of R. Judah b. 'Ilai (Men. 29b), quoted, with similar sayings of Rab, in Bacher, "Ag. Bab. Amor." pp. 18, 19—is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity (compare Enoch, lxi. 3 *et seq.*; Prayer of Manasses; Ḳid. 71a; Eccl. R. iii. 11; Yer. Ḥag. ii. 77c) seems to have originated in Chaldea (see Lenormant, "Chaldean Magic," pp. 29, 43). Whatever, then, the theurgic Cabala was, which, under the name of "Sefer (or "Hilkot" Yeẓirah," induced Babylonian rabbis of the fourth century to "create a calf by magic" (Sanh. 65b, 67b; Zunz, "G. V." 2d ed., p. 174, by a false rationalism ignores or fails to account for a simple though strange fact!), an ancient tradition seems to have coupled the name of this theurgic "Sefer Yeẓirah" with the name of Abraham as one accredited with the possession of esoteric wisdom and theurgic powers (see Abraham, Apocalypse of, and Abraham, Testament of; Beer, "Das Leben Abrahams," pp. 207 *et seq.*; and especially Testament of Abraham, Recension B, vi., xviii.; compare Kohler, in "Jew. Quart. Rev." vii. 584, note). As stated by Jellinek ("Beiträge zur Kabbalah," i. 3), the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the "Sefer Yeẓirah," at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself.

The "wonders of the Creative Wisdom" can also be traced from the "Sefer Yeẓirah," back to Ben Sira, *l.c.*; Enoch, xlii. 1, xlviii. 1, lxxxii. 2, xcii. 1; Slavonic Enoch, xxx. 8, xxxiii. 3 (see Charles's note for further parallels); IV Esdras xiv. 46; Soṭah xv. 3; and the Merkabah-travels to Test. Abraham, x.; Test. Job, xi. (see Kohler, in Kohut Memorial Volume, pp. 282–288); and the Baruch Apocalypse throughout, and even II Macc. vii. 22, 28, betray cabalistic traditions and terminologies.

Gnosticism and Cabala.

But especially does Gnosticism testify to the antiquity of the Cabala. Of Chaldean origin, as suggested by Kessler (see "Mandæans," in Herzog-Hauck, "Real-Encyc.") and definitively shown by Anz ("Die Frage nach dem Ursprung des Gnostizismus," 1879), Gnosticism was Jewish in character long before it became Christian (see Joël, "Blicke in die Religionsgeschichte," etc., 1880, i. 203; Hönig, "Die Ophiten," 1889; Friedländer, "Der Vorchristliche Jüdische Gnostizismus," 1898; *idem*, "Der Antichrist," 1901). Gnosticism—that is, the cabalistic "Ḥokmah" (wisdom), translated into "Madda'" (Aramaic, "Manda'" = knowledge of things divine)—seems to have been the first attempt on the part of the Jewish sages to give the empirical mystic lore, with the help of Platonic and Pythagorean or Stoic ideas, a speculative turn; hence the danger of heresy from which Akiba and Ben Zoma strove to extricate themselves, and of which the systems of Philo, an adept in Cabala (see "De Cherubim," 14; "De Sacrificiis Abelis et Caini," 15; "De Eo Quod Deterius Potiori Insidiatur," 48; "Quis Rerum Divinarum Heres Sit," 22), and of Paul (see Matter, "History of Gnosticism," ii.), show many pitfalls (see Gnosticism, Minim). It was the ancient Cabala which, while allegorizing the Song of Songs, spoke of Adam Ḳadmon, or the God-man, of the "Bride of God," and hence of "the mystery of the union of powers" in God (see Conybeare, "Philo's Contemplative Life," p. 304), before Philo, Paul, the Christian Gnostics, and the medieval Cabala did. Speculative Cabala of old (IV Esd. iii. 21; Wisdom ii. 24) spoke of "the germ of poison from the serpent transmitted from Adam to all generations" (זוהמה של נחש) before Paul and R. Johanan ('Ab. Zarah 22b) referred to it. And while the Gnostic classification of souls into pneumatic, psychic, and hylic ones can be traced back to Plato (see Joël, *l.c.* p. 132), Paul was not the first (or only one) to adopt it in his system (see Ḥag. 14b; Cant. R. i. 3, quoted by Joël; compare Gen. R. xiv., where the five names for the soul are dwelt upon).

Cabalistic Dualism.

The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldea, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one. So is the conception underlying the cabalistic tree, of the right side being the source of light and purity, and the left the source of darkness and impurity ("siṭra yemina we siṭra aḥara), found among the Gnostics (see Irenæus, "Adversus Hæreses," i. 5, § 1; 11, § 2; ii. 24, § 6; Epiphanius, "Hæres," xxxii. 1, 2; "Clementine Homilies," vii. 3; compare Cant. R. i. 9; Matt. xxv. 33; Plutarch, "De Isiḳe," 48; Anz, *l.c.* 111). The fact also that the "Ḳelippot" (the scalings of impurity), which are so prominent in the medieval Cabala, are found in the old Babylonian incantations (see Sayce, "Hibbert Lectures," 1887, p. 472; Delitzsch, "Assyrisches Wörterbuch," *s.v.* קלף), is evidence in favor of the antiquity of most of the cabalistic material.

It stands to reason that the secrets of the theurgic Cabala are not lightly divulged; and yet the Testament of Solomon recently brought to light the whole system of conjuration of angels and demons, by which the evil spirits were exorcised; even the magic sign or seal of King Solomon, known to the medieval Jew as the Shield of David, has been resurrected (see Conybeare, in "Jew. Quart. Rev." xi. 1–45; also Exorcism).

To the same class belongs the "Sefer Refu'ot" (The Book of Healing), containing the prescriptions against all the diseases inflicted by demons, which Noah wrote according to the instructions given by the angel Raphael and handed over to his son Shem (Book of Jubilees, x. 1–14; Jellinek, "B. H." iii. 155–160; Introduction, p. xxx.). It was identified with the "Sefer Refu'ot" in possession of King Solomon and hidden afterward by King Hezekiah (see Pes. iv. 9, 56a; "B. H." *l.c.* p. 160; Josephus, "Ant." viii. 2, § 5; compare *idem*, "B. J." ii. 8, § 6, and the extensive literature in Schürer, "Gesch. des Volkes Israel," 3d ed., iii. 2, 99 *et seq.*), whereas the secret of the black art, or of healing by demonic powers, was transmitted to heathen tribes, to "the sons of Keṭurah" (Sanh. 91a) or the Amorites (compare Enoch, x. 7).

So striking is the resemblance between the Shi'ur Ḳomah and the anthropomorphic description of the Deity by the Gnostics (see Irenæus, *l.c.* i. 14, § 3) and the letters of the alphabet laid across the body in Atbash (אתבש), or Alpha and Omega order, forming the limbs of the Macrocosmos, that the one casts light upon the other, as Gaster (in "Monatsschrift," 1893, p. 221) has shown. But so have "the garments of light," "the male and the female nature," "the double face," the eye, hair, arm, head, and crown of "the King of Glory," taken from the Song of Solomon, I Chron. xxix. 11; Ps. lxviii. 18, and other familiar texts, even "the endless" (*En-Sof* = Ἀπέραντος), their parallels in ancient Gnostic writings (see Schmidt, "Gnostische Schriften in Koptischer Sprache," 1892, pp. 278, 293, 310, and elsewhere). On the other hand, both the mystic Cross ("Staurus" = X = the letter *tav* of old; see Jewish Encyclopedia, i. 612b; Irenæus, *l.c.* i. 2, § 3; Justin, "Apology," i. 40; and Joël, *l.c.* p. 147) and the enigmatic primal "Ḳav la-ḳav," or "Ḳavḳav," taken from Isa. xxviii. 10, receive strange light from the ancient cabalistic cosmogony, which, based upon Job xxxviii. 4 *et seq.*, spoke of "the measuring-line"—Ḳav, the קו תהו (Isa. xxxiv. 11; compare קנה המדה. Gen. R. i. after Ezek. xl. 3)—drawn "crosswise"—ישתי וערב (see Midr. ha-Gadol, ed. Schechter, 11; compare כמין פקעיות של שתי, Ḥag. xii. 1, and Joël, *l.c.*), and consequently applied also the term קו לקו (Ḳav le-ḳav), taken from Isa. xxviii. 10, to the prime motive power of creation (see Irenæus, *l.c.* i. 24, §§ 5, 6; Schmidt, *l.c.* p. 215; compare Matter, "Gnosticism," ii. 58; Joël, *l.c.* p. 141). This was to express the divine power that measured matter while setting it in motion; whereas the idea of God setting to the created world its boundary was found expressed in the name שדי ("the Almighty"), who says to the world די "(This sufficeth").

With the scanty materials at the disposal of the student of Gnosticism, it seems premature and hazardous at present to assert with certainty the close relationship existing between it and the ancient Cabala, as Matter, in his "History of Gnosticism," 1828 (German translation, 1833 and 1844), and Gfroerer, in his voluminous and painstaking work, "Gesch. des Urchristenthums," 1838, i. and ii., have done. Nevertheless it may be stated without hesitation that the investigations of Grätz ("Gnosticism und Judenthum," 1846), of Joël ("Religionsphilosophie des Sohar," 1849), and of other writers on the subject must be resumed on a new basis. It is also certain that the similarities, pointed out by Siegfried ("Philo von Alexandria," pp. 289–299), between the doctrines of Philo and those of the Zohar and the Cabala in general, are due to intrinsic relation rather than to mere copying.

As a rule, all that is empiric rather than speculative, and that strikes one as grossly anthropomorphic and mythological in the Cabala or Haggadah, such as the descriptions of the Deity as contained in the "Sifra de Zeni'uta" and "Iddra Zuṭṭa" of the Zohar, and similar passages in "Sefer Aẓilut" and "Raziel," belongs to a prerationalistic period, when no Simon ben Yoḥai lived to curse the teacher who represented the sons of God as having sexual organs and committing fornication (see Gen. R. xxvi.; compare Vita Adæ et Evæ, iii. 4, with Enoch, vii. 1 *et seq.*; also compare Test. Patr., Reuben, 5; Book of Jubilees, v. 1, and particularly xv. 27). Such matter may with a high degree of probability be claimed as ancient lore or Cabala (= "old tradition").

And as to speculative Cabala, it was not Persia with her tenth-century Sufism, but Alexandria of the first century or earlier, with her strange commingling of Egyptian, Chaldean, Judean, and Greek culture, that furnished the soil and the seeds for that mystic philosophy which knew how to blend the wisdom and the folly of the ages and to lend to every superstitious belief or practise a profound meaning. There sprang up that magic literature which showed the name of the Jewish God (אזכרות) and of the Patriarchs placed alongside of pagan deities and demons, and the Hermes books (ספרי הרמס, as copyists wrote for ספרי הירמס—not "Homeros"—see Kohler, "Jew. Quart. Rev." v. 415, note), which, claiming an equal rank with the Biblical writings, enticed also Jewish thinkers. But above all it was Neoplatonism which produced that state of enthusiasm and entrancement that made people "fly in the air" by "the wagon of the soul" (מרכבה) and achieve all kinds of miracles by way of hallucinations and visions. It gave rise to those Gnostic songs (זמר יוני; Ḥag. 15b; Grätz, *l.c.* p. 16) which flooded also Syria and Palestine (see Gruppe, "Die Griechischen Culte und Mysterien," i. 1886, pp. 329, 443, 494, 497, 659; Von Harless, "Das Buch von den Ægyptischen Mysterien," 1858, pp. 13–20, 53–66, 75, and Dieterich, "Abraxas," 1891). The whole principle of emanation, with its idea of evil inherent in matter as the dross (קליפות) is found there (see Von Harless, *l.c.* p. 20), and the entire theurgic Cabala (קבלה מעשית) is in all its detail developed there; even the spirit-rapping and table-turning done in the seventeenth century by German cabalists by means of "shemot" (magic incantations; for the literature see Von Harless, *l.c.* pp. 130–132) have there their prototypes (Von Harless, *l.c.* p. 107).

K.

——**History and System:** This remarkable product of Jewish intellectual activity can not be satisfactorily estimated as a whole unless the religio-ethical side of the Cabala is more strongly emphasized than has been the case heretofore. It constantly falls back upon Scripture for its origin and authenticity, and for its speculative-pantheistic and anthropomorphic-prophetic tendencies. While mysticism in general is the expression of the intensest religious feeling, where reason lies dormant, Jewish mysticism is essentially an attempt to harmonize universal reason with the Scriptures; and the allegorical interpretation of the Biblical writings by the Alexandrians as well as by the Palestinians (see Allegorical Interpretation) may justly be regarded as its starting-point. These interpretations had their origin in the conviction that the truths of Greek philosophy were already contained in Scripture, although it was given only to the select few to lift the veil and to discern them beneath the letter of the Bible.

In Talmudic times the terms "Ma'aseh Bereshit" (History of Creation) and "Ma'aseh Merkabah"

(History of the Divine Throne = Chariot; Ḥag. ii. 1; Tosef., *ib.*) clearly indicate the Midrashic nature of these speculations; they are really based upon Gen. i. and Ezek. i. 4–28; while the names "Sitre Torah" (Ḥag. 13a) and "Raze Torah" (Ab. vi. 1) indicate their character as secret lore. In contrast to the explicit statement of Scripture that God created not only the world, but also the matter out of which it was made, the opinion is expressed in very early times that God created the world from matter He found ready at hand—an opinion probably due to the influence of the Platonic-Stoic cosmogony (compare Philo, "De Opificiis Mundi," ii., who states this as a doctrine of Moses; see Siegfried, "Philo von Alexandria," p. 230). Eminent Palestinian teachers hold the doctrine of the preexistence of matter (Gen. R. i. 5, iv. 6), in spite of the protest of Gamaliel II. (*ib.* i. 9).

Mystic Doctrines in Talmudic Times.

A Palestinian Midrash of the fourth century (see Epstein, in "Rev. Etudes Juives," xxix. 77) asserts that three of the elements—namely, water, air, and fire—existed before the creation of the world; that water then produced the darkness, fire produced light, and air produced wisdom (רוח = "air" = "wisdom"), and the whole world thereupon was made by the combination of these six elements (Ex. R. xv. 22). The gradual condensation of a primal substance into visible matter, a fundamental doctrine of the Cabala, is already to be found in Yer. Ḥag. ii. 77a, where it is said that the first water which existed was condensed into snow; and out of this the earth was made. This is the ancient Semitic conception of the "primal ocean," known to the Babylonians as "Apsu" (compare Jastrow, "Religion of Babylonia"), and called by the Gnostics *βίθος* = בהו (Anz, "Die Frage nach dem Ursprung des Gnostizismus," p. 98). Rab's enumeration of the ten objects created on the first day—namely, heaven, earth, tohu, bohu, light, darkness, wind, water, day, and night (Ḥag. 12a) [the Book of Jubilees (ii. 2) has seven.—K.]—shows the conception of "primal substances" held by the rabbis of the third century. It was an attempt to Judaize the un-Jewish conception of primal substances by representing them also as having been created. Compare the teaching: "God created worlds after worlds, and destroyed them, until He finally made one of which He could say, 'This one pleases Me, but the others did not please Me'" (Gen. R. ix. 2). See also "Agadat Shir ha-Shirim," ed. Schechter, p. 6, line 58.

The Six Elements.

So, also, was the doctrine of the origin of light made a matter of mystical speculation, as instanced by a haggadist of the third century, who communicated to his friend "in a whisper" the doctrine that "God wrapped Himself in a garment of light, with which He illuminates the earth from one end to the other" (Gen. R. iii. 4; see Abraham, Apocalypse of; compare Ex. R. xv. 22: "After He had clothed Himself in light, He created the world"). Closely related to this view is the statement made by R. Meïr, "that the infinite God limited or contracted Himself [צמצם] in order to reveal Himself" (Gen. R. iv. 4; Ex. R. xxxiv. 1). This is the germ of the Cabala doctrine of the "Ẓimẓum," in idea as well as in terminology.

In dwelling upon the nature of God and the universe, the mystics of the Talmudic period asserted, in contrast to Biblical transcendentalism, that "God is the dwelling-place of the universe; but the universe is not the dwelling-place of God" (Gen. R. lxviii. 9; Midr. Teh. xc.; Ex. xxiv. 11, LXX.) Possibly the designation מקום ("place") for God, so frequently found in Talmudic-Midrashic literature, is due to this conception, just as Philo, in commenting on Gen. xxviii. 11 (compare Gen. R. *l.c.*) says, "God is called 'ha maḳom' [place] because He encloses the universe, but is Himself not enclosed by anything" ("De Somniis," i. 11). Spinoza may have had this passage in mind when he said that the ancient Jews did not separate God from the world. This conception of God is not only pantheistic, but also highly mystical, since it postulates the union of man with God (compare Crescas, "Or Adonai," i.); and both these ideas were further developed in the later Cabala. Even in very early times Palestinian as well as Alexandrian theology recognized the two attributes of God, "middat ha-din," the attribute of justice, and "middat ha-raḥamim," the attribute of mercy (Sifre, Deut. 27; Philo, "De Opificiis Mundi," 60); and so is the contrast between justice and mercy a fundamental doctrine of the Cabala. Even the hypostasization of these attributes is ancient, as may be seen in the remark of a tanna of the beginning of the second century C.E. (Ḥag. 14a). Other hypostasizations are represented by the ten agencies through which God created the world; namely, wisdom, insight, cognition, strength, power, inexorableness, justice, right, love, and mercy (Ḥag. 12a; Ab. R. N. xxxvii. counts only seven, while Ab. R. N., version B, ed. Schechter, xliii., counts ten, not entirely identical with those of the Talmud). While the Sefirot are based on these ten creative potentialities, it is especially the personification of wisdom (חכמה) which, in Philo, represents the totality of these primal ideas; and the Targ. Yer. i., agreeing with him, translates the first verse of the Bible as follows: "By wisdom God created the heaven and the earth." So, also, the figure of Meṭaṭron passed into the Cabala from the Talmud, where it played the rôle of the demiurgos (see Gnosticism), being expressly mentioned as God (Sanh. 38b; compare Antinomianism, note 1). Mention may also be made of the seven preexisting things enumerated in an old Baraita; namely, the Torah (="Ḥokmah"), repentance (= mercy), paradise and hell (= justice), the throne of God, the (heavenly) Temple, and the name of the Messiah (Pes. 54a). Although the origin of this doctrine must be sought probably in certain mythological ideas, the Platonic doctrine of preexistence has modified the older, simpler conception, and the preexistence of the seven must therefore be understood as an "ideal" preexistence (see Ginzberg, "Die Haggada bei den Kirchenvätern," etc., pp. 2–10), a conception that was later more fully developed in the Cabala.

God in the Theosophy of the Talmud.

The attempts of the mystics to bridge the gulf

between God and the world are especially evident in the doctrine of the preexistence of the soul [compare Slavonic Enoch, xxiii. 5, and Charles's note.—K.] and of its close relation to God before it enters the human body—a doctrine taught by the Hellenistic sages (Wisdom viii. 19) as well as by the Palestinian rabbis (Ḥag. 12b; 'Ab. Zarah 5a, etc.).

The Pious.

Closely connected herewith is the doctrine that the pious are enabled to ascend toward God even in this life, if they know how to free themselves from the trammels that bind the soul to the body (see Ascension). Thus were the first mystics enabled to disclose the mysteries of the world beyond. According to Anz, *l.c.*, and Bousset, "Die Himmelreise der Seele," in "Archiv für Religionswissenschaft," iv. 136 *et seq.*, the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God. This conception explains the great prominence of angels and spirits in both the earlier and the later Jewish mysticism. Through the employment of mysteries, incantations, names of angels, etc., the mystic assures for himself the passage to God, and learns the holy words and formulas with which he overpowers the evil spirits that try to thwart and destroy him. Gaining thereby the mastery over them, he naturally wishes to exercise it even while still on earth, and tries to make the spirits serviceable to him. So, too, were the Essenes familiar with the idea of the journey to heaven (see Bousset, *l.c.* p. 143, explaining Josephus, "Ant." xviii. 1, § 5); and they were also masters of angelology. The practise of magic and incantation, the angelology and demonology, were borrowed from Babylonia, Persia, and Egypt; but these foreign elements were Judaized in the process, and took the form of the mystical adoration of the name of God and of speculations regarding the mysterious power of the Hebrew alphabet (see Ber. 55a; compare Pesiḳ. R. 21 [ed. Friedmann, p. 109a], "the name of God creates and destroys worlds"), to become, finally, foundations of the philosophy of the "Sefer Yeẓirah."

The Syzygies.

Another pagan conception which, in refined form, passed into the Cabala through the Talmud, was the so-called סוד הזוג ("the mystery of sex"). [Compare Eph. v. 33, and Bride, and Joël, *l.c.*, pp. 158 *et seq.*—K.] Possibly this old conception underlies the Talmudical passages referring to the mystery of marriage, such as "the Shekinah dwells between man and woman" (Soṭah 17a). An old Semitic view (see Ba'al) regards the upper waters (compare Slavonic Book of Enoch, iii.; Test. Patr., Levi, 2; Abraham, Testament of) as masculine, and the lower waters as feminine, their union fructifying the earth (Gen. R. xiii.; Wertheimer, "Batte Midrashot," i. 6. Compare the passage, "Everything that exists has a mate [בן זוג]: Israel is the mate of the Sabbath; while the other days pair among themselves," Gen. R. xi. 8). Thus the Gnostic theory of syzygies (pairs) was adopted by the Talmud, and later was developed into a system by the Cabala.

The doctrine of emanation, also, common to both Gnosticism and the Cabala, is represented by a tanna of the middle of the second century C.E. (Gen. R. iv. 4; R. Meïr, "Parable of the Spring"). The idea that "the pious actions of the just increase the heavenly power" (Pesiḳ., ed. Buber, xxvi. 166b); that "the impious rely on their gods," but that "the just are the support of God" (Gen. R. lxix. 3), gave rise to the later cabalistic doctrine of man's influence on the course of nature, inasmuch as the good and the evil actions of man reenforce respectively the good or the evil powers of life.

The heterogeneous elements of this Talmudic mysticism are as yet unfused; the Platonic-Alexandrian, Oriental-theosophic, and Judæo-allegorical ingredients being still easily recognizable and not yet elaborated into the system of the Cabala. Jewish monotheism was still transcendentalism. But as mysticism attempted to solve the problems of creation and world-government by introducing sundry intermediary personages, creative potentialities such as Meṭaṭron, Shekinah, and so on, the more necessary it became to exalt God in order to prevent His reduction to a mere shadow; this exaltation being rendered possible by the introduction of the pantheistic doctrine of emanation, which taught that in reality *nothing* existed outside of God. Yet, if God is "the place of the world" and everything exists in Him, it must be the chief task of life to feel in union with God—a condition which the Merkabah-travelers, or, as the Talmud calls them, "the frequenters of paradise," strove to attain. Here is the point where speculation gives place to imagination. The visions which these mystics beheld in their ecstasies were considered as real, giving rise within the pale of Judaism to an anthropomorphic mysticism, which took its place beside that of the pantheists. Although Talmudic-Midrashic literature has left few traces of this movement (compare, *e.g.*, Ber. 7a, Sanh. 95b), the Rabbis opposing such extravagances, yet the writings of the church fathers bear evidence of many Judaizing Gnostics who were disciples of anthropomorphism (Origen, "De Principiis," i.; compare Clementina, Elcesaites, Minim).

Different Groups of Mystic Literature.

The mystical literature of the geonic period forms the link between the mystic speculations of the Talmud and the system of the Cabala; originating in the one and reaching completion in the other. It is extremely difficult to summarize the contents and object of this literature, which has been handed down in more or less fragmentary form. It may perhaps be most conveniently divided into three groups: (1) theosophic; (2) cosmogenetic; (3) theurgic. In regard to its literary form, the Midrashic-haggadic style may be distinguished from the liturgic-poetic style, both occurring contemporaneously. The theosophical speculations deal chiefly with the person of Meṭaṭron-Enoch, the son of Jared turned into a fiery angel, a minor Yhwh—a conception with which, as mentioned before, many mystics of the Talmudic age were occupied. Probably a large number of these Enoch books, claiming to contain the visions of Enoch, existed, of which, however, only fragments remain (see "Monatsschrift," viii. 68 *et seq.*, and Enoch, Book of).

Curiously enough, the anthropomorphic description of God (see Shi'ur Ḳomah) was brought into connection with Meṭaṭron-Enoch in the geonic mysticism. This vexatious piece of Jewish theosophy, which afforded to Christians as well as to Karaites (compare Agobard; Solomon b. Jeroham) a welcome opportunity for an attack upon rabbinical Judaism, existed as a separate work at the time of the Geonim. Judging from the fragments of "Shi'ur Ḳomah" (in Jellinek, "B. H." iii. 91; ii. 41; in Wertheimer, "Hekalot," ch. xi.), it represented God as a being of gigantic dimensions, with limbs, arms, hands, feet, etc. The "Shi'ur Ḳomah" must have been held in high regard by the Jews, since Saadia tried to explain it allegorically—though he doubted that the tanna Ishmael could have been the author of the work (as quoted by Judah b. Barzilai in his commentary on "Sefer Yeẓirah," pp. 20–21)—and Hai Gaon, in spite of his emphatic repudiation of all anthropomorphism, defended it ("Teshubot ha-Geonim," Lick, p. 12a). The book probably originated at a time when the anthropomorphic conception of God was current—that is, in the age of Gnosticism, receiving its literary form only in the time of the Geonim. The Clementine writings, also, expressly teach that God is a body, with members of gigantic proportions; and so did Marcion. Adam Ḳadmon, the "primal man" of the Elcesaites, was also, according to the conception of these Jewish Gnostics, of huge dimensions; viz., ninety-six miles in height and ninety-four miles in breadth; being originally androgynous, and then cleft in two, the masculine part becoming the Messiah, and the feminine part the Holy Ghost (Epiphanius, "Hæres." xxx. 4, 16, 17; liii. 1). According to Marcion, God Himself is beyond bodily measurements and limitations, and as a spirit can not even be conceived; but in order to hold intercourse with man, He created a being with form and dimensions, who ranks above the highest angels. It was, presumably, this being whose shape and stature were represented in the "Shi'ur Ḳomah," which even the strict followers of Rabbinism might accept, as may be learned from the "Kerub ha-Meyuḥad" in the German Cabala, which will be discussed later in this article.

"Meṭaṭron-Enoch."

"Shi'ur Ḳomah."

The descriptions of the heavenly halls ("Hekalot") in treatises held in high esteem at the time of the Geonim, and which have come down in rather incomplete and obscure fragments, originated, according to Hai Gaon, with those mystagogues of the Merkabah (יורדי מרכבה), "who brought themselves into a state of entranced vision by fasting, asceticism, and prayer, and who imagined that they saw the seven halls and all that is therein with their own eyes, while passing from one hall into another (compare Ascension, and for a similar description of the Montanist ecstasy, Tertullian, "De Exhortatione Castitatis," x.). Although these Hekalot visions were to some extent productive of a kind of religious ecstasy, and were certainly of great service in the development of the liturgical poetry as shown in the Ḳedushah piyyuṭim, they contributed little to the development of speculative mysticism. This element became effective only in combination with the figure of Meṭaṭron or Meṭaṭron-Enoch, the leader of the Merkabah-travelers on their celestial journeys, who were initiated by him into the secrets of heaven, of the stars, of the winds, of the water, and of the earth, [see Meṭaṭron, and compare Mithras as driver of the Heavenly Chariot in "Dio Chrysostomus," ii. 60, ed. Dindorf; Windischmann, "Zoroastrische Studien," 1863, pp. 309–312; and Kohler, "Test. of Job," p. 292.—K.]. Hence, many cosmological doctrines originally contained in the books of Enoch were appropriated, and the transition from theosophy to pure cosmology was made possible. Thus, in the Midr. Konen (Jellinek, "B. H." ii. 23, 27), which is closely related to the "Seder Rabba di-Bereshit" (in Wertheimer, "Botte Midrashot," i. 18), the Torah, identical with the "Wisdom" of the Alexandrians, is represented as primeval and as the creative principle of the world, which produced the three primal elements, water, fire, and light, and these, in their turn, when commingled, produced the universe.

The Heavenly Halls.

In the description of the "six days of creation," in the Midrash in question, the important statement is made that the water disobeyed God's command—an old mythological doctrine of God's contest with matter (here represented by water), which in the later Cabala serves to account for the presence of evil in the world. In "Seder Rabba di-Bereshit," however, the contest is between the masculine and feminine waters which strove to unite themselves, but which God separated in order to prevent the destruction of the world by water; placing the masculine waters in the heavens, and the feminine waters on the earth (*l.c.* p. 6). Independently of the creation, the "Baraita de-Middot ha-'Olam" and the "Ma'aseh Bereshit" describe the regions of the world with paradise in the east and the nether world in the west. All these descriptions—some of them found as early as the second pre-Christian century, in the Test. of Abraham and in Enoch; and, later on, in the Christian apocalyptic literature—are obviously remnants of ancient Essene cosmology.

Cosmological Theories.

The mysticism of this time had a practical as well as a theoretical side. Any one knowing the names and functions of the angels could control all nature and all its powers (compare, for example, Lam. R. ii. 8; and Hananeel in Rabbinical Literature). Probably entrusted formerly only to oral tradition, the ancient names were written down by the mystics of the geonic period; and so Hai Gaon (in Eliezer Ashkenazi's collection, "Ta'am Zeḳenim," p. 56b) mentions a large number of such works as existing in his time: the "Sefer ha-Yashar," "Ḥarba de-Mosheh," "Raza Rabbah," "Sod Torah," "Hekalot Rabbati," "Hekalot Zuṭrati." Of all these works, aside from the Hekalot, only the "Ḥarba de-Mosheh" has recently been published by Gaster ("The Sword of Moses," in "Jour. Royal Asiatic Soc." 1896; also printed separately). This book consists almost entirely of mystical names by means of which man may guard himself against sickness,

Theurgic Cabala.

enemies, and other ills, and may subjugate nature. These and other works later on formed the basis of the theurgic Cabala. The amplifications upon paradise and hell, with their divisions, occupy a totally independent and somewhat peculiar position in the geonic mysticism. They are ascribed for the greater part to the amora Joshua b. Levi; but, in addition to this hero of the Haggadah, Moses himself is alleged to have been the author of the work "Ma'ayan Ḥokmah" (compare Soṭah ix. 15, which gives an account of heaven and the angels).

Aside from the "Sefer Yeẓirah," which occupies a position of its own, the following is nearly a complete list of the mystic literature of the time of the Geonim, as far as it is preserved and known to-day: (1) "Alfa Beta de Rabbi Akiba," in two versions (Jellinek, "B. H." iii.); (2) "Gan 'Eden," in different versions (Jellinek, *l.c.* ii., iii., v.); (3) "[Maseket] Gehinnom" (Jellinek, *l.c.* i.); (4) "Ḥarba de-Mosheh," ed. Gaster, 1896, reprinted from "Jour. Royal Asiatic Soc," 1896; (5) "Ḥibbuṭ ha-Ḳeber" (Jellinek, *l.c.* i.); (6) "Hekalot," in several recensions (Jellinek, *l.c.* ii., iii.; Wertheimer, "Jerusalem," 1889, the text varying considerably from that of Jellinek: the Book of Enoch is likewise a version of "Hekalot"); (7) "Haggadot Shema' Yisrael" (Jellinek, *l.c.* v.; also belonging probably to the time of the Geonim); (8) "[Midrash] Konen" (printed several times; also in Jellinek, *l.c.* i.); (9) "Ma'aseh Merkabah" (in Wertheimer, "Botte Midrashot," ii.; a very ancient "Hekalot" version); (10) "Ma'aseh de Rabbi Joshua b. Levi," in different recensions (compare Apocalyptic Literature, Neo-Hebraic, No. 5); (11) "Ma'ayan Ḥokmah" (Jellinek, *l.c.* i.); (12) "Seder Rabba di-Bereshit," in Wertheimer, *l.c.* i.); (13) "Shimmusha Rabba we-Shimmusha Zuṭṭa" (Jellinek, *l.c.* vi.).

Mystical Literature in Geonic Times.

Mystical fragments have been preserved in Pirḳe R. El., Num. R., and Midr. Tadshe; also in the "Book of Raziel," which, though composed by a German cabalist of the thirteenth century, contains important elements of the geonic mysticism.

Eleazar of Worms' statement that a Babylonian scholar, Aaron b. Samuel by name, brought the mystic doctrine from Babylonia to Italy about the middle of the ninth century, has been found to be actually true. Indeed, the doctrines of the "Kerub ha-Meyuḥad," of the mysterious power of the letters of the Hebrew alphabet, and of the great importance of the angels, are all found in the geonic mystic lore. Even those elements that seem later developments may have been transmitted orally, or may have formed parts of the lost works of the old mystics. If, now, the German Cabala of the thirteenth century is to be regarded as merely a continuation of geonic mysticism, it follows that the speculative Cabala arising simultaneously in France and Spain must have had a similar genesis. It is the Sefer Yeẓirah which thus forms the link between the Cabala and the geonic mystics. The date as well as the origin of this singular book are still moot points, many scholars even assigning it to the Talmudic period. It is certain, however, that at the beginning of the ninth century the work enjoyed so great a reputation that no less a man than Saadia wrote a commentary on it. The question of the relation between God and the world is discussed in this book, the oldest philosophical work in the Hebrew language.

Origin of the Speculative Cabala.

The basic doctrines of the "Sefer Yeẓirah" are as follows: The fundamentals of all existence are the ten Sefirot. These are the ten principles that mediate between God and the universe. They include the three primal emanations proceeding from the Spirit of God: (1) רוח (literally, "air" or "spirit," probably to be rendered "spiritual air"), which produced (2) "primal water," which, in turn, was condensed into (3) "fire." Six others are the three dimensions in both directions (left and right); these nine, together with the Spirit of God, form the ten Sefirot. They are eternal, since in them is revealed the dominion of God. The first three preexisted ideally as the prototypes of creation proper, which became possible when infinite space, represented by the six other Sefirot, was produced. The Spirit of God, however, is not only the beginning but is also the end of the universe; for the Sefirot are closely connected with one another, "and their end is in their origin, as the flame is in the coal."

The "Sefer Yeẓirah."

While the three primal elements constitute the substance of things, the twenty-two letters of the Hebrew alphabet constitute the form. The letters hover, as it were, on the boundary-line between the spiritual and the physical world; for the real existence of things is cognizable only by means of language, *i.e.*, the human capacity for conceiving thought. As the letters resolve the contrast between the substance and the form of things, they represent the solvent activity of God; for everything that is exists by means of contrasts, which find their solution in God, as, for instance, among the three primal elements, the contrasts of fire and water are resolved into רוח ("air" or "spirit").

The importance of this book for the later Cabala, overestimated formerly, has been underestimated in modern times. The emanations here are not the same as those posited by the cabalists; for no graduated scale of distance from the primal emanations is assumed, nor are the Sefirot here identical with those enumerated in the later Cabala. But the agreement in essential points between the later Cabala and the "Sefer Yeẓirah" must not be overlooked. Both posit mediate beings in place of immediate creation out of nothing; and these mediate beings were not created, like those posited in the various cosmogonies, but are emanations. The three primal elements in the "Sefer Yeẓirah," which at first existed only ideally and then became manifest in form, are essentially identical with the worlds of Aẓilut and Beriah of the later Cabala. In connection with the "Sefer Yeẓirah" the mystical speculations of certain Jewish sects must be mentioned, which, toward the year 800, began to spread doctrines that for centuries had been known only to a few initiated ones. Thus the Maghariyites taught that God, who is too exalted to have any attributes ascribed to Him in Scripture, created an angel to be the real ruler of the world [compare the שר העולם

Mysticism of Jewish Heretics.

and Meṭaṭron in the Talmud.—K.]; and to this angel everything must be referred that Scripture recounts of God (Ḳirḳisani, extracts from his manuscript quoted by Harkavy in Rabbinowicz's Hebrew translation of Grätz's "Gesch. der Juden," iii. 496; separately under the title "Le-Ḳorot ha-Kittot be-Yisrael"). This Jewish form of the Gnostic Demiurge, which was also known to the Samaritans (Baneth, "Marquah, on the twenty-two Letters of the Alphabet," pp. 52-54), was accepted with slight modifications by the Karaites (Judah Hadassi, "Eshkol ha-Kofer," 25c, 26b) as well as by the German cabalists, as will be shown further on. Benjamin Nahawendi seems to have known of other emanations in addition to this Demiurge (see Harkavy, *l.c.* v. 16). These, of course, were not new theories originating at this time, but an awakening of Jewish Gnosticism, that had been suppressed for centuries by the increasing preponderance of Rabbinism, and now reappeared not by chance, at a time when Sadduceeism, the old enemy of Rabbinism, also reappeared, under the name of Karaism. But while the latter, as appealing to the masses, was energetically and even bitterly attacked by the representatives of Rabbinism, they made allowance for a revival of Gnosticism. For, although the cabalistic treatises ascribed to certain geonim were probably fabricated in later times, it is certain that numbers of the geonim, even many who were closely connected with the academies, were ardent disciples of mystic lore. The father of the German Cabala was, as is now known, a Babylonian (see AARON B. SAMUEL HA-NASI), who emigrated to Italy in the first half of the ninth century, whence the Kalonymides later carried their teachings to Germany, where in the thirteenth century an esoteric doctrine, essentially identical with that which prevailed in Babylon about 800, is accordingly found.

Influence of Greco-Arabic Philosophy.

While the branch of the Cabala transplanted to Italy remained untouched by foreign influences, the reaction of Greco-Arabic philosoph yon Jewish mysticism became apparent in the Arabic-speaking countries. The following doctrines of Arab philosophy especially influenced and modified Jewish mysticism, on account of the close relationship between the two. The "Faithful Brothers of Basra," as well as the Neoplatonic Aristotelians of the ninth century, have left their marks on the Cabala. The brotherhood taught, similarly to early Gnosticism, that God, the highest Being, exalted above all differences and contrasts, also surpassed everything corporeal and spiritual; hence, the world could only be explained by means of emanations. The graduated scale of emanations was as follows: (1) the creating spirit (νοῦς); (2) the directing spirit, or the world-soul; (3) primal matter; (4) active nature, a power proceeding from the world-soul; (5) the abstract body, also called secondary matter; (6) the world of the spheres; (7) the elements of the sublunary world; and (8) the world of minerals, plants, and animals composed of these elements. These eight form, together with God, the absolute One, who is in and with everything, the scale of the nine primal substances, corresponding to the nine primary numbers and the nine spheres. These nine numbers of the "Faithful Brothers" (compare De Boer, "Gesch. der Philosophie im Islam," p. 84; Dieterici, "Die Sogenannte Theologie des Aristoteles," p. 38; *idem*, "Weltseele," p. 15) have been changed by a Jewish philosopher of the middle of the eleventh century into ten, by counting the four elements not as a unit, but as two ("Torat ha-Nefesh," ed. Isaac Broydé, pp. 70, 75; compare, also, Guttmann, in "Monatsschrift," xlii. 450).

Gabirol's Influence upon the Cabala.

Solomon ibn Gabirol's doctrines influenced the development of the Cabala more than any other philosophical system; and his views on the will of God and on the intermediate beings between God and the creation were especially weighty. Gabirol considers God as an absolute unity, in whom form and substance are identical; hence, no attributes can be ascribed to God, and man can comprehend God only by means of the beings emanating from Him. Since God is the beginning of all things, and composite substance the last of all created things, there must be intermediate links between God and the universe; for there is necessarily a distance between the beginning and the end, which otherwise would be identical.

The first intermediate link is the will of God, the hypostasis of all things created; Gabirol meaning by will the creative power of God manifested at a certain point of time, and then proceeding in conformity with the laws of the emanations. As this will unites two contrasts—namely, God, the actor, and substance, the thing acted upon—it must necessarily partake of the nature of both, being *factor* and *factum* at the same time. The will of God is immanent in everything; and from it have proceeded the two forms of being, "materia universalis" (ὕλη) and "forma universalis." But only God is "creator ex nihilo": all intermediary beings create by means of the graduated emanation of what is contained in them potentially. Hence, Gabirol assumes five intermediary beings (אמצעיות) between God and matter; namely: (1) will; (2) matter in general and form; (3) the universal spirit (שכל הכללי); (4) the three souls, namely, vegetative, animal, and thinking soul; and (5) the nature, the motive power, of bodies. Gabirol (quoted by Ibn Ezra, commentary on Isa. xliii. 7) also mentions the three cabalistic worlds, Beriah, Yeẓirah, and 'Asiyah; while he considers Aẓilut to be identical with the will. The theory of the concentration of God, by which the Cabala tries to explain the creation of the finite out of the infinite, is found in mystical form in Gabirol also (see Munk, "Mélanges," pp. 284, 285).

Still, however great the influence which Gabirol exercised on the development of the Cabala, it would be incorrect to say that the latter is derived chiefly from him. The fact is that when Jewish mystic lore came in contact with Arabic-Jewish philosophy, it appropriated those elements that appealed to it; this being especially the case with Gabirol's philosophy on account of its mystical character. But other philosophical systems, from Saadia to Maimonides, were also laid under contribution. Thus the important German cabalist Eleazar of Worms was strongly influenced by Saadia; while Ibn Ezra's views found acceptance among the Ger-

man as well as the Spanish cabalists. Possibly even Maimonides, the greatest representative of rationalism among the Jews of the Middle Ages, contributed to the cabalistic doctrine of the "En-Sof" by his teaching that no attributes could be ascribed to God [unless it be of Pythagorean origin (see Bloch, in Winter and Wünsche, "Jüdische Literatur," iii. 241, note 3).—K.].

The esoteric doctrines of the Talmud, the mysticism of the period of the Geonim, and Arabic Neoplatonic philosophy are thus the three chief constituents of the Cabala proper as it is found in the thirteenth century. These heterogeneous elements also explain the strange fact that the Cabala appeared at the same time in two different centers of culture, under different social and political conditions, each form being entirely different in character from the other.

The German Cabala.

The German Cabala is a direct continuation of geonic mysticism. Its first representative is Judah the Pious (died 1217), whose pupil, Eleazar of Worms, is its most important literary exponent. Abraham Abulafia was its last representative, half a century later. The correctness of Eleazar's statement (in Del Medigo's "Maẓref la-Ḥokmah," ed. 1890, pp. 64, 65), to the effect that the Kalonymides carried the esoteric doctrines with them from Italy to Germany about 917, has been satisfactorily established. Till the time of Eleazar these doctrines were in a certain sense the private property of the Kalonymides, and were kept secret until Judah the Pious, himself a member of this family, commissioned his pupil Eleazar to introduce the oral and written esoteric doctrine into a larger circle.

The essential doctrines of this school are as follows: God is too exalted for mortal mind to comprehend, since not even the angels can form an idea of Him. In order to be visible to angels as well as to men, God created out of divine fire His כבוד ("majesty"), also called ברוב המיוחד, which has size and shape and sits on a throne in the east, as the actual representative of God. His throne is separated by a curtain (פרגוד) on the east, south, and north from the world of angels; the side on the west being uncovered [compare, however, God's Shekinah dwelling in the east ("Apostolic Constitutions," ii. 57).—K.], so that the light of God, who is in the west, may illuminate it. All the anthropomorphic statements of Scripture refer to this "majesty" (כבוד), not to God Himself, but to His representative. Corresponding to the different worlds of the Spanish cabalists, the German cabalists also assume four (sometimes five) worlds; namely: (1) the world of the "glory" (כבוד) just mentioned; (2) the world of angels; (3) the world of the animal soul; and (4) the world of the intellectual soul. It is easy to discern that this curious theosophy is not a product of the age in which the German cabalists lived, but is made up of ancient doctrines, which, as stated above, originated in the Talmudic period. The Germans, lacking in philosophical training, exerted all the greater influence on the practical Cabala as well as on ecstatic mysticism. Just as in Spain about this time the deeply religious mind of the Jews rose in revolt against the cold Aristotelian rationalism that had begun to dominate the Jewish world through the influence of Maimonides, so the German Jews, partly influenced by a similar movement within Christianity, began to rise against the traditional ritualism. Judah the Pious (Introduction to "Sefer Ḥasidim") reproaches the Talmudists with "poring too much over the Talmud without reaching any results." Hence, the German mystics attempted to satisfy their religious needs in their own way; namely, by contemplation and meditation. Like the Christian mystics (Preger, "Gesch. der Deutschen Mystik," p. 91), who symbolized the close connection between the soul and God by the figure of marriage, the Jewish mystics described the highest degree of love of man for God in sensuous forms in terms taken from marital life.

Christian and Jewish Mysticism.

While study of the Law was to the Talmudists the very acme of piety, the mystics accorded the first place to prayer, which was considered as a mystical progress toward God, demanding a state of ecstasy. It was the chief task of the practical Cabala to produce this ecstatic mysticism, already met with among the Merkabah-travelers of the time of the Talmud and the Geonim; hence, this mental state was especially favored and fostered by the Germans. Alphabetical and numeral mysticism constitutes the greater part of Eleazar's works, and is to be regarded simply as means to an end; namely, to reach a state of ecstasy by the proper employment of the names of God and of angels, "a state in which every wall is removed from the spiritual eye" (Moses of Tachau, in "Oẓar Neḥmad," iii. 84; compare Güdemann, "Gesch. des Erziehungswesens," i. 159 *et seq.*).

The point of view represented by the anonymous book "Keter Shem-Ṭob" (ed. Jellinek, 1853), ascribed to Abraham of Cologne and certainly a product of the school of Eleazar of Worms, represents the fusion of this German Cabala with the Provençal-Spanish mysticism. According to this work, the act of creation was brought about by a primal power emanating from the simple will of God. This eternal, unchangeable power transformed the potentially existing universe into the actual world by means of graduated emanations. These conceptions, originating in the school of Azriel, are herein combined with Eleazar's theories on the meaning of the Hebrew letters according to their forms and numerical values. The central doctrine of this work refers to the Tetragrammaton; the author assuming that the four letters *yod*, *he*, *vaw*, and *he* (יהו"ה) were chosen by God for His name because they were peculiarly distinguished from all other letters. Thus *yod*, considered graphically, appears as the mathematical point from which objects were developed, and therefore symbolizes the spirituality of God to which nothing can be equal. As its numerical value equals ten, the highest number, so there are ten classes of angels, and correspondingly the seven spheres with the two elements—fire cohering with air, and water with earth, respectively—and the One who directs them all, making together ten powers; and finally the ten Sefirot. In this way the four letters of the Tetragrammaton are explained in detail.

A generation later a movement in opposition to the tendencies of this book arose in Spain; aiming to supplant speculative Cabala by a prophetic visionary one. Abraham Abulafia denied the doctrines of emanations and the Sefirot, and, going back to the German mystics, asserted that the true Cabala consisted in letter and number mysticism, which system, rightly understood, brings man into direct and close relations with the "ratio activa" (השכל הפועל), the active intelligence of the universe, thus endowing him with the power of prophecy. In a certain sense Joseph b. Abraham Gikatilla, a cabalist eight years younger than Abulafia, may also be included in the German school, since he developed the letter and vowel mysticism, thereby introducing the practical Cabala into many circles. Yet Gikatilla, like his contemporary Tobias Abulafia, still hesitates between the abstract speculative Cabala of the Provençal-Spanish Jews and the concrete letter symbolism of the Germans. These two main movements are finally combined in the Zoharistic books, wherein, as Jellinek rightly says, "the syncretism of the philosophical and cabalistic ideas of the century appears complete and finished."

The Cabala in Provence.

While the German mystics could refer to authentic traditions, the cabalists of Spain and southern France were obliged to admit that they could trace their doctrines, which they designated as "the tradition" ("Ḳabbalah"; thus an Oriental scholar as early as 1223; compare Harkavy, Hebrew transl. of Grätz's "Gesch. der Juden," v. 47), to authorities no older than the twelfth century. The modern historian has greater difficulties in determining the origin of the Cabala in Provence than the cabalists themselves had; for they agreed that the esoteric doctrines had been revealed by the prophet Elijah, in the beginning of the twelfth century, to Jacob ha-Nazir, who initiated Abraham b. David of Posquières, whose son, Isaac the Blind, transmitted them further. But Isaac the Blind can not possibly be credited with being the originator of the speculative Cabala, for it is far too complicated to be the work of one man, as is evident by the writings of Azriel (born about 1160), the alleged pupil of Isaac. Azriel, moreover, speaks of the Sefirot, of the En-Sof, and of the cabalists of Spain (in Sachs's "Ha-Paliṭ," p. 45); and it is absolutely impossible that Isaac the Blind, who was not much older than Azriel (his father Abraham b. David died in 1198), could have founded a school so quickly that Spanish scholars would be able to speak of the contrast between cabalists and philosophers as Azriel does. If there be any truth in this tradition of the cabalists, it can only mean that the relation of Isaac the Blind to the speculative Cabala was the same as that of his contemporary Eleazar of Worms to German mysticism; namely, that just as the latter made the esoteric doctrines—which were for centuries in the possession of one family, or at any rate of a very small circle—common property, so Isaac introduced the doctrines of the speculative Cabala for the first time into larger circles.

It may furthermore be assumed that the speculative philosophy of Provence, like German mysticism, originated in Babylon: Neoplatonism, reaching there its highest development in the eighth and ninth centuries, could not but influence Jewish thought. Gabirol, as well as the author of "Torat ha-Nefesh," bears evidence of this influence on Jewish philosophy; while the Cabala took up the mystic elements of Neoplatonism. The Cabala, however, is not a genuine product of the Provençal Jews; for just those circles in which it is found were averse to the study of philosophy. The essential portions of the Cabala must, on the contrary, have been carried to Provence from Babylon; being known only to a small circle until Aristotelianism began to prevail, when the adherents of the speculative Cabala were forced to make their doctrine public.

The earliest literary product of the speculative Cabala is the work "Masseket Aẓilut," which contains the doctrine of the four graduated worlds as well as that of the concentration of the Divine Being. The form in which the rudiments of the Cabala are presented here, as well as the emphasis laid on keeping the doctrine secret and on the compulsory piety of the learners, is evidence of the early date of the work.

The Treatise on Emanation.

At the time when "Masseket Aẓilut" was written the Cabala had not yet become a subject of general study, but was still confined to a few of the elect. The treatment is on the whole the same as that found in the mystical writings of the time of the Geonim, with which the work has much in common; hence, there is no reason for not regarding it as a product of that time. The doctrines of Meṭaṭron, and of angelology especially, are identical with those of the Geonim, and the idea of the Sefirot is presented so simply and unphilosophically that one is hardly justified in assuming that it was influenced directly by any philosophical system.

Just as in the "Masseket Aẓilut" the doctrine of the ten Sefirot is based on the "Sefer Yeẓirah" (ed. Jellinek, p. 6, below), so the book Bahir, which, according to some scholars, was composed by Isaac the Blind, and which in any case originated in his school, starts from the doctrines of the "Sefer Yeẓirah," which it explains and enlarges. This book was of fundamental importance in more than one way for the development of the speculative Cabala. The Sefirot are here divided into the three chief ones—primal light, wisdom, and reason—and the seven secondary ones that have different names. This division of the Sefirot, which goes through the entire Cabala, is found as early as Pirḳe R. Eliezer III., from which the "Bahir" largely borrowed; but here for the first time the doctrine of the emanation of the Sefirot is clearly enunciated. They are conceived as the intelligible primal principles of the universe, the primary emanations of the Divine Being, that together constitute the כל (τὸ πᾶν = "the universe"). The emanation is regarded, not as having taken place once, but as continuous and permanent; and the author has such an imperfect conception of the import of this idea that he regards the emanation as taking place all at once, and not in graduated series. But this assumption annihilates the whole theory of emanation, which attempts to explain the gradual transi-

"Bahir."

tion from the infinite to the finite, comprehensible only in the form of a graduated series.

On the whole, the contents of the book—which seems to be a compilation of loosely connected thoughts—justify the assumption that it is not the work of one man or the product of one school, but the first serious attempt to collect the esoteric doctrines that for centuries had circulated orally in certain circles of Provence, and to present them to a larger audience. The work is important because it gave to those scholars who would have nothing to do with the philosophy then current—namely, Aristotelianism—the first incentive to a thorough study of metaphysics. The first attempt to place the cabalistic doctrine of the Sefirot on a dialectic basis could have been made only by a Spanish Jew, as the Provençal Jews were not sufficiently familiar with philosophy, and the few among them that devoted themselves to this science were pronounced Aristotelians who looked with contempt upon the speculations of the cabalists. It was Azriel (1160–1238), a Spaniard with philosophical training, who undertook to explain the doctrines of the Cabala to philosophers and to make it acceptable to them. It should be noted particularly that Azriel (in Sachs, "Ha-Paliṭ," p. 45) expressly says that philosophical dialectics is for him only the means for explaining the doctrines of Jewish mysticism, in order that "those also who *do not believe*, but ask to have everything proved, may convince themselves of the truth of the Cabala." True disciples of the Cabala were satisfied with its doctrines as they were, and without philosophical additions. Hence the actual form of the Cabala as presented by Azriel must not be regarded as absolutely identical with its original one. Starting from the doctrine of the merely negative attributes of God, as taught by the Jewish philosophy of the time (see Attributes), Azriel calls God the "En-Sof" (אין סוף), the absolutely Infinite, that can be comprehended only as the negation of all negation. From this definition of the En-Sof, Azriel deduces the potential eternity of the world—the world with all its manifold manifestations was potentially contained within the En-Sof; and this potentially existing universe became a reality in the act of creation. The transition from the potential to the actual is a free act of God: but it can not be called creation; since a "creatio ex nihilo" is logically unthinkable, and nothing out of which the world could be formed exists outside of God, the En-Sof. Hence, it is not correct to say that God creates, but that He irradiates; for as the sun irradiates warmth and light without diminishing its bulk, so the En-Sof irradiates the elements of the universe without diminishing His power. These elements of the universe are the Sefirot, which Azriel tries to define in their relation to the En-Sof as well as to one another. Although there are contradictions and gaps in Azriel's system, he was the first to gather the scattered elements of the cabalistic doctrines and combine them into an organic whole. Casting aside the haggadic-mystic form of the cabalistic works preceding him, Azriel adopted a style that was equal and at times superior to that of the philosophic writers of the time.

Opposition to Aristotelianism.

Azriel.

Asher ben David, a nephew and pupil of Isaac the Blind, a cabalistic contemporary of Azriel, and probably influenced by him, added little to the development of the Cabala, judging from the few fragments by him that have been preserved. On the other hand, Isaac ben Sheshet of Gerona, in his "Sha'ar ha-Shamayim," made noteworthy additions to the theoretical part of Azriel's system. The author of "Ha-Emunah we-ha-Biṭṭaḥon," erroneously ascribed to Naḥmanides, must also be included in the school of Azriel; but, desirous only to give a popular presentation of Azriel's doctrines, with a strong admixture of German mysticism, he contributed little to their development. More important is "Sefer ha-'Iyyun" (the Book of Intuition), ascribed to the gaon R. Ḥamai, but really originating in the school of Azriel.

The cabalists themselves consider Naḥmanides as the most important pupil of Azriel—a statement not supported by Naḥmanides' works; for his commentary on the Pentateuch, although permeated by mysticism, has little that pertains to the speculative Cabala as developed by Azriel. Naḥmanides, on the contrary, emphasizes the doctrine of the "creatio ex nihilo," and also insists that attributes can be ascribed to God; while Azriel's En-Sof is the result of the assumption that God is without attributes. Yet Naḥmanides' importance for the development of the Cabala must be recognized. The greatest Talmudic authority of his time, and possessing a large following of disciples, his leaning toward the Cabala was transmitted to his pupils, among whom David ha-Kohen, R. Sheshet, and Abner are especially mentioned. The brothers Isaac b. Jacob and Jacob b. Jacob ha-Kohen also seem to have belonged to the circle of Naḥmanides. His most important pupil, however, and his successor, was Solomon ben Abraham ibn Adret, the great teacher of the Talmud, who also had a strong leaning toward the Cabala, but apparently gave little time to its study. Among his pupils were the cabalists Shem-Ṭob b. Abraham Gaon, Isaac of Acco, and Baḥya b. Asher, the last named of whom, by his commentary on the Pentateuch, contributed much to the spread of the Cabala.

Naḥmanides.

Isaac ibn Latif, who flourished about the middle of the thirteenth century, occupies a peculiar and independent position in the history of the Cabala, owing to his attempt to introduce Aristotelianism. Although he founded no school, and although the genuine cabalists did not even consider him as belonging to their group, many of his opinions found entrance into the Cabala. With Maimonides he upheld the principle of the beginning of the world; his statement, God has no will because He *is* will, is borrowed from Gabirol; and in addition he teaches the principle of the emanation of the Sefirot. He conceives of the first immediate divine emanation as the "first created" (נברא הראשון), a godlike, absolutely simple Being, the all-containing substance and condition of everything that is. The other Sefirot proceeded from this in gradual serial emanation, grow-

Ibn Latif.

ing more coarse and material as their distance increased from their purely spiritual, divine origin. The relation between the "first created" and all that has since come into existence is like that between the simple geometrical point and the complicated geometrical figure. The point grows to a line, the line to a plane or superficies, and this into a solid; and just as the point is still present as a fundamental element in all geometrical figures, so the "first created" continues to act as the primal, fundamental element in all emanations. This conception of the first Sefirah as a point, or numeral unit, within the universe reappears with special frequency in the presentations of the later cabalists.

The real continuation of Azriel's doctrines, however, is to be found in a number of pseudepigraphic works of the second half of the thirteenth century. Although this literature has been preserved only fragmentarily, and has not yet been critically edited to any extent, its trend nevertheless may be clearly discerned. Such works represent the attempt to put the doctrines of "Bahir" and of Azriel into dogmatic form, to shape and determine the old cabalistic teachings, and not to bring forward new ones. Among the important products of this dogmatic Cabala is, in the first place, the little work "Sefer ha-Temuuah" (Book of Form), which endeavors to illustrate the principle of emanation by means of the forms of the Hebrew letters. Here for the first time the conception of the Sefirot is laid down in definite formulæ in place of the uncertain statement that they were to be considered as powers (כחות) or as tools (כלים) of God. The Sefirot, according to this book, are powers inhering in God, and are related to the En-Sof as, for instance, the limbs are to the human body. They are, so to speak, organically connected with God, forming one indivisible whole. The question that long occupied the cabalists—namely, how the expression or transmission of the will may be explained in the act of emanation—is here solved in a simple way; for all the Sefirot, being organically connected with the En-Sof, have but one common will. Just as man does not communicate his will to his arm when he wants to move it, so an expression of the will of the En-Sof is not necessary in the act of emanation. Another important principle, which is much in evidence from the Zohar down to the latest cabalistic works, is likewise clearly expressed for the first time in the "Sefer ha-Temunah"; namely, the doctrine of the double emanation, the positive and negative one. This explains the origin of evil; for as the one, the positive emanation, produced all that is good and beautiful, so the other, the negative, produced all that is bad, ugly, and unclean.

"Sefer ha-Temunah."

The final form was given to Azriel's Cabala by the work "Ma'areket ha-Elohut" in which Azriel's system is presented more clearly and definitely than in any other cabalistic work. The fundamental principle of the Cabala herein is the potential eternity of the world; hence the dynamic character of the emanations is especially emphasized. The treatment of the Sefirot is also more thorough and extended than in Azriel. They are identified with God; the first Sefirah, כתר ("crown"), containing *in potentia* all of the subsequent nine emanations. The doctrine of double emanations, positive and negative, is taught in "Ma'areket," as well as in "Sefer ha-Temunah," but in such a way that the contrast, which corresponds exactly with the syzygy theory of the Gnostics, appears only in the third Sefirah, Binah (="intelligence"). The author of the "Ma'areket" proceeds as the "Bahir" in the separation of the three superior from the seven inferior Sefirot, but in a much clearer way: he regards only the former as being of divine nature, since they emanate immediately from God; while the seven lower ones, which were all produced by the third Sefirah, are less divine, since they produce immediately the lower world-matter. A contrast which rules the world can therefore begin only with the third Sefirah; for such contrast can not obtain in the purely spiritual realm.

This point is an instructive illustration of the activity of the cabalists from the time of the "Bahir" (end of the twelfth century) to the beginning of the fourteenth century. Within this period the disjointed mystico-gnostic conceptions of the "Bahir" were gradually and untiringly woven into a connected, comprehensive system.

Side by side with this speculative and theoretical school, taking for its problem metaphysics in the strict sense of the word—namely, the nature of God and His relation to the world—another mystical movement was developed, more religio-ethical in nature, which, as Grätz rightly says, considered "the ritual, or the practical side, to call it so, as the more important, and as the one to which the theosophical side served merely as an introduction." Both these movements had their common starting-point in the geonic mysticism, which introduced important speculative elements into practical mysticism proper. But they also had this in common, that both endeavored to come into closer relationship with God than the transcendentalism of Jewish philosophy permitted, colored as it was by Aristotelianism. Practical mysticism endeavored to make this union possible for every-day life; while speculative thinkers occupied themselves in reaching out toward a monistic construction of the universe, in which the transcendence of the primal Being might be preserved without placing Him outside of the universe.

Both of these movements, with a common end in view, were ultimately bound to converge, and this actually occurred with the appearance of the book called Zohar (זהר = "Splendor"), after Dan. xii. 3, והמשכילים יזהירו כזהר הרקיע (= "The wise shall be resplendent as the splendor of the firmament") showing that it had the "Bahir" (= Bright) for its model. It is in the main a commentary on the Pentateuch, and R. Simon ben Yoḥai is introduced as the inspired teacher who expounds the theosophic doctrines to the circle of his saintly hearers. It first appeared therefore under the title of Midrash R. Simon ben Yoḥai.

The correspondence to the order of the Scripture is very loose, even more so than is often the case in the writings of the Midrashic literature. The Zohar is in many instances a mere aggregate of heterogeneous parts. Apart from the Zohar proper, it con

tains a dozen mystic pieces of various derivations and different dates that crop up suddenly, thus entirely undoing the otherwise loose texture of the Zohar.

Distinct mention is made in the Zohar of excerpts from the following writings: (1) "Idra Rabba"; (2) "Idra Zuṭṭa"; (3) "Matnitin"; (4) "Midrash ha-Ne'elam"; (5) "Ra'aya Mehemna"; (6) "Saba" (the Old); (7) "Raze de-Razin"; (8) "Sefer Hekalot"; (9) "Sifra de-Ẓeni'uta"; (10) "Sitre Torah"; (11) "Tosefta"; (12) and lastly, "Yanuḳa."

Besides the Zohar proper, there are also a "Zohar Ḥadash" (New Zohar), Zohar to Cant., and "Tiḳḳunim," both new and old, which bear a close relation to the Zohar proper.

For centuries, and in general even to-day, the doctrines contained in the Zohar are taken to be *the* Cabala, although this book represents only the union of the two movements mentioned above. The Zohar is both the complete guide of the different cabalistic theories and the canonical book of the cabalists.

The Zohar Literature.

After the Zohar, which must be dated about the beginning of the fourteenth century, and which received its present shape largely from the hand of Moses de Leon, a period of pause ensued in the development of the Cabala, which lasted for more than two centuries and a half. Among the contemporaries of Moses de Leon must be mentioned the Italian Menahem Recanati, whose cabalistic commentary on the Pentateuch is really a commentary on the Zohar. Joseph b. Abraham ibn Waḳar was an opponent of the Zohar; his Introduction to the Cabala, which exists in manuscript only, is considered by Steinschneider as the best. It was some time before the Zohar was recognized in Spain. Abraham b. Isaac of Granada speaks in his work "Berit Menuḥah" (The Covenant of Rest) of "the words of R. Simon b. Yoḥai," meaning the Zohar. In the fifteenth century the authority of the Cabala, comprising also that of the Zohar, was so well recognized in Spain that Shem-Ṭob ben Joseph ibn Shem-Ṭob (died 1430) made a bitter attack on Maimonides from the standpoint of the Zohar. Moses Botarel tried to serve the Cabala by his alleged discoveries of fictitious authors and works; while the pseudonymous author of the Ḳanah attacked Talmudism under cover of the Cabala about 1415. Isaac Arama and Isaac Abravanel were followers of the Cabala in the second half of the fifteenth century, but without contributing anything to its development. Nor does the cabalistic commentary on the Pentateuch of Menahem Zioni b. Meïr contribute any new matter to the system, although it is the most important cabalistic work of the fifteenth century. Judah Ḥayyaṭ and Abraham Saba are the only noteworthy cabalists of the end of that century.

The happy remark of Baur, that a great national crisis furnishes a favorable soil for mysticism among the people in question, is exemplified in the history of the Cabala. The great misfortune that befell the Jews of the Pyrenean peninsula at the end of the fifteenth century revivified the Cabala. Among the fugitives that settled in Palestine Meïr b. Ezekiel ibn Gabbai wrote cabalistic works evincing an acute insight into the speculative Cabala. A Sicilian cabalist, Joseph Saragoza, is regarded as the teacher of David ibn Zimra, who was especially active in developing the Cabala in Egypt. Solomon Molcho and Joseph della Reina (the history of his life is distorted by many legends) represent the reviving mysticism. Deliverance from national suffering was the object of their search, which they thought to effect by means of the Cabala. Solomon Alḳabiẓ and Joseph Caro, who gradually gathered a large circle of cabalistic dreamers about them, endeavored to attain a state of ecstasy by fasting, weeping, and all manner of stringent asceticism, by which means they thought to behold angels and obtain heavenly revelations. Of their number, too, was Moses Cordovero, rightly designated as the last representative of the early cabalists, and, next to Azriel, the most important speculative thinker among them.

The modern cabalistic school begins theoretically as well as practically with Isaac Luria (1533–72).

Luria's Cabala.

In the first place, its doctrine of appearance, according to which all that exists is composed of substance and appearance, is most important, rendering Luria's Cabala extremely subjective by teaching that there is no such thing as objective cognition. The theoretical doctrines of Luria's Cabala were later on taken up by the Ḥasidim and organized into a system. Luria's influence was first evident in certain mystical and fanciful religious exercises, by means of which, he held, one could become master of the terrestrial world. The writing of amulets, conjuration of devils, mystic jugglery with numbers and letters, increased as the influence of this school spread. Among Luria's pupils Ḥayyim Vital and Israel Saruḳ deserve especial mention, both of them being very active as teachers and propagandists of the new school. Saruḳ succeeded in winning over the rich Menahem Azariah of Fano. Thus, a large cabalistic school was founded in the sixteenth century in Italy, where even to-day scattered disciples of the Cabala may be met. Herrera, another pupil of Saruḳ, tried to spread the Cabala among Christians by his "Introduction," written in Spanish. Moses Zacuto, Spinoza's fellow-pupil, wrote several cabalistic works strongly tinged with asceticism, which were not without influence on the Italian Jews. In Italy, however, there appeared also the first antagonists of the Cabala, at a time when it seemed to be carrying everything before it. Nothing is known of Mordecai Corcos' work against the Cabala, a work that was never printed, owing to the opposition of the Italian rabbis. Joseph del Medigo's wavering attitude toward the Cabala injured rather than helped it. Judah de Modena attacked it ruthlessly in his work "Sha'agat Aryeh" (The Lion's Roar); while an enthusiastic and clever advocate appeared, a century later, in the person of Moses Ḥayyim Luzzatto. A century later still, Samuel David Luzzatto attacked the Cabala with the weapons of modern criticism. But in the East, Luria's Cabala remained undisturbed.

After Vital's death and that of the immigrant Shlumiel of Moravia, who by his somewhat vocifer-

ous methods contributed much to the spreading of Luria's doctrines, it was especially Samuel Vital, Ḥayyim Vital's son, together with Jacob Ẓemaḥ, and Abraham Azulai, who endeavored to spread the mode of life (הנהגות) and the mystical meditations for prayer (כונות) advocated by Luria. Frequent bathing (טבילות), vigils on certain nights, as well as at midnight (see Ḥaẓot), penance for sins, and similar disciplines, were introduced by this aftergrowth of the school of Luria. It must be noted in their favor that they laid great emphasis on a pure life, philanthropy, brotherly love toward all, and friendship. The belief that such actions would hasten the Messianic time grew until it took concrete form in the appearance of Shabbethai Ẓebi, about 1665. Shabbethaism induced many scholars to study the speculative Cabala more thoroughly; and, indeed, the Shabbethaian Nehemia Ḥayyun showed in his heretical cabalistic works a more thorough acquaintance with the Cabala than his opponents, the great Talmudists, who were zealous followers of the Cabala without comprehending its speculative side. Shabbethaism, however, did not in the least compromise the Cabala in the eyes of the Oriental Jews, the majority of whom even to-day esteem it holy and believe in it.

In the Orient.

While the Cabala in its different forms spread east and west within a few centuries, Germany, which seemed a promising field for mysticism in the beginning of the thirteenth century, was soon left behind. There is no cabalistic literature proper among the German Jews, aside from the school of Eleazar of Worms. Lippman Mühlhausen, about 1400, was acquainted with some features of the Cabala; but there were no real cabalists in Germany until the eighteenth century, when Polish scholars invaded the country. In Poland the Cabala was first studied about the beginning of the sixteenth century, but not without opposition from the Talmudic authorities, as, for instance, Solomon b. Jehiel Luria, who, himself a devout disciple of the Cabala, wished to have its study confined to a small circle of the elect. His friend Isserles gives proof of wide reading in cabalistic literature and of insight into its speculative part; and the same may be said of Isserles' pupil Mordecai Jaffe. But it is perhaps not a mere chance that the first cabalistic work written in Poland was composed by Mattathias Delacrut (1570), of south European descent, as his name indicates. Asher or Anschel of Cracow at the beginning of the sixteenth century is named as a great cabalist, but the nature of his doctrine can not be ascertained. In the seventeenth century, however, the Cabala spread all over Poland, so that it was considered a matter of course that all rabbis must have a cabalistic training. Nathan Spiro, Isaiah Horwitz, and Naphtali b. Jacob Elhanan were the chief contributors to the spread of Luria's Cabala in Poland, and thence into Germany. Yet, with the exception of Horwitz's work "Shene Luḥot ha-Berit" (The Two Tablets of the Covenant), there is hardly one among the many cabalistic works originating in Poland that rises in any way above mediocrity. In the following century, however, certain important works appeared on the Cabala by Eybeschütz and Emden, but from different standpoints. The former contributed a monumental work to the speculative Cabala in his "Shem 'Olam" (Everlasting Name); the latter became the father of modern Cabala criticism by his penetrating literary scrutiny of the Zohar.

In Germany and Poland.

The real continuation of the Cabala is to be found in Ḥasidism, which in its different forms includes both the mystical and speculative sides. While the doctrines of the ḤaBaD have shown that the Lurianic Cabala is something more than a senseless playing with letters, other forms of Ḥasidism, also derived from the Cabala, represent the acme of systematized cant and irrational talk. Elijah of Wilna's attacks on Ḥasidism chiefly brought it about that those circles in Russia and Poland which oppose Ḥasidism also avoid the Cabala, as the real domain of the Ḥasidim. Although Elijah of Wilna himself was a follower of the Cabala, his notes to the Zohar and other cabalistic products show that he denied the authority of many of the works of the Lurianic writers: his school produced only Talmudists, not cabalists. Although "Nefesh ha-Ḥayyim" (The Soul of Life), the work of his pupil Ḥayyim of Volozhin, has a cabalistic coloring, it is chiefly ethical in spirit. Ḥayyim's pupil, Isaac Ḥaber, however, evinces in his works much insight into the older Cabala. The latter also wrote a defense of the Cabala against the attacks of Modena. The non-Ḥasidic circles of Russia in modern times, though they hold the Cabala in reverence, do not study it.

Ḥasidism.

The critical treatment of the Zohar, begun by Emden, was continued toward the middle of the nineteenth century by a large group of modern scholars, and much was contributed in the course of the following period toward a better understanding of the Cabala, although more still remains obscure. The names of Adolf Franck, M. H. Landauer, H. Joël, Jellinek, Steinschneider, Ignatz Stern, and Solomon Munk, who paved the way for the scientific treatment of the Cabala, may be noted. Many obscurities will probably become clear as soon as more is known about Gnosticism in its different forms, and Oriental theosophy.

Critical Treatment of the Cabala.

This historical survey of the development of the Cabala would not be complete if no mention were made of its relation to the Christian world. The first Christian scholar who gave proof of his acquaintance with the Cabala was Raymond Lulli (born about 1225; died June 30, 1315), called "doctor illuminatus" on account of his great learning. The Cabala furnished him with material for his "Ars Magna," by which he thought to bring about an entire revolution in the methods of scientific investigation, his means being none other than letter and number mysticism in its different varieties. The identity between God and nature found in Lulli's works shows that he was also influenced by the speculative Cabala. But it was Pico di Mirandola (1463–94) who in-

The Cabala in the Christian World.

troduced the Cabala into the Christian world. The Cabala is, for him, the sum of those revealed religious doctrines of the Jews which were not originally written down, but were transmitted by oral tradition. At the instance of Ezra they were written down during his time so that they might not be lost (compare II Esdras xiv. 45). Pico, of course, holds that the Cabala contains all the doctrines of Christianity, so that "the Jews can be refuted by their own books" ("De Hom. Dignit." pp. 329 *et seq.*). He therefore made free use of cabalistic ideas in his philosophy, or, rather, his philosophy consists of Neoplatonic-cabalistic doctrines in Christian garb. Through Reuchlin (1455–1522) the Cabala became an important factor in leavening the religious movements of the time of the Reformation.

The aversion to scholasticism that increased especially in the German countries, found a positive support in the Cabala; for those that were hostile to scholasticism could confront it with another system. Mysticism also hoped to confirm its position by means of the Cabala, and to leave the limits to which it had been confined by ecclesi-

Reuchlin. astical dogma. Reuchlin, the first important representative of this movement in Germany, distinguished between cabalistic doctrines, cabalistic art, and cabalistic perception. Its central doctrine, for him, was the Messianology, around which all its other doctrines grouped themselves. And as the cabalistic doctrine originated in divine revelation, so was the art cabalistic derived immediately from divine illumination. By means of this illumination man is enabled to get insight into the contents of the cabalistic doctrine through the symbolic interpretation of the letters, words, and contents of Scripture; hence the Cabala is symbolical theology. Whoever would become an adept in the cabalistic art, and thereby penetrate the cabalistic secrets, must have divine illumination and inspiration. The cabalist must therefore first of all purify his soul from sin, and order his life in accord with the precepts of virtue and morality.

Reuchlin's whole philosophical system, the doctrine of God, cognition, etc., is entirely cabalistic, as he freely admits. Reuchlin's contemporary, Heinrich Cornelius Agrippa of Nottesheim (1487–1535), holds the same views, with this difference, that he pays especial attention to the practical side of the Cabala—namely, magic—which he endeavors to develop and explain thoroughly. In his chief work, "De Occulta Philosophia," Paris, 1528, he deals principally with the doctrines of God, the Sefirot (entirely after the fashion of the cabalists), and the three worlds. The last-named point, the division of the universe into three distinct worlds—(1) that of the elements; (2) the heavenly world; and (3) the intelligible world—is Agrippa's own conception but shaped upon cabalistic patterns, by which he also tries to explain the meaning of magic. These worlds are always intimately connected with one another; the higher ever influencing the lower, and the latter attracting the influence of the former.

Mention must also be made of Francesco Zorzi (1460–1540), whose theosophy is cabalistic, and who refers to the "Hebræi" ("De Harmonia Mundi," cantus iii. 1, ch. iii.). His doctrine of the threefold soul is especially characteristic, as he uses even the Hebrew terms "Nefesh," "Ruaḥ," and "Neshamah." Natural philosophy in combination with the Christian Cabala is found in the works of

Natural Philosophy. the German Theophrastus Paracelsus (1493–1541), of the Italian Hieronymus Cardanus (1501–76), of the Hollander Johann Baptist von Helmont (1577–1644), and of the Englishman Robert Fludd (1574–1637). Natural science was just about to cast off its swaddling-clothes—a crisis that could not be passed through at one bound, but necessitated a number of intermediate steps. Not yet having attained to independence and being bound up more or less with purely speculative principles, it sought support in the Cabala, which enjoyed a great reputation. Among the above-mentioned representatives of this peculiar syncretism, the Englishman Fludd is especially noteworthy on account of his knowledge of the Cabala. Almost all of his metaphysical ideas are found in the Lurianic Cabala, which may be explained by the fact that he formed connections with Jewish cabalists during his many travels in Germany, France, and Italy.

Cabalistic ideas continued to exert their influence even after a large section of Christianity broke with the traditions of the Church. Many conceptions derived from the Cabala may be found in the dogmatics of Protestantism as taught by its first representatives, Luther and Melanchthon. This is still more the case with the German mystics Valentin Weigel (1533–88) and Jacob Böhme (1575–1624). Although owing nothing directly to the literature of the cabalists, yet cabalistic ideas pervaded the whole period to such an extent that even men of limited literary attainments, like Böhme, for instance, could not remain uninfluenced. In addition to these Christian thinkers, who took up the doctrines of the Cabala and essayed to work them over in their own way, Joseph de Voisin (1610–85), Athanasius Kircher (1602–84), and Knorr Baron von Rosenroth endeavored to spread the Cabala among the Christians by translating cabalistic works, which they regarded as most ancient wisdom. Most of them also held the absurd idea that the Cabala contained proofs of the truth of Christianity. In modern times Christian scholars have contributed little to the scientific investigation of cabalistic literature. Molitor, Kleuker, and Tholuk may be mentioned, although their critical treatment leaves much to be desired.

——**Teachings:** The name "Cabala" characterizes the theosophic teachings of its followers as an ancient sacred "tradition" instead of being a product of human wisdom. This claim, however, did not prevent them from differing with one another even on its most important doctrines, each one interpreting the "tradition" in his own way. A systematic review of the Cabala would therefore have to take into account these numerous different interpretations. Only one system can, however, be considered here; namely, that which has most consistently carried out the basic doctrines of the Cabala. Leaving Ḥasidism aside, therefore, the Zoharistic system

as interpreted by Moses Cordovero and Isaac Luria, has most consistently developed these doctrines, and it will be treated here as the cabalistic system par excellence. The literary and historical value of its main works will be discussed in special articles.

The Cabala, by which speculative Cabala (קבלה עיונית) is essentially meant, was in its origin merely a system of metaphysics; but in the course of its development it included many tenets of dogmatics, divine worship, and ethics. God, the world, creation, man, revelation, the Messiah, law, sin, atonement, etc.—such are the varied subjects it discusses and describes.

God.

The doctrine of the En-Sof is the starting-point of all cabalistic speculation. God is the infinite, unlimited being, to whom one neither can nor may ascribe any attributes whatever; who can, therefore, be designated merely as En-Sof (אין סוף = "without end," "the Infinite"). Hence, the idea of God can be postulated merely negatively: it is known what God is not, but not what He is. All positive ascriptions are finite, or as Spinoza later phrased it, in harmony with the Cabala, "omnis determinatio est negatio." One can not predicate of God either will or intention or word or thought or deed (Azriel, in Meïr ibn Gabbai's "Derek Emunah," ed. Berlin, p. 4a). Nor can one ascribe to Him any change or alteration; for He is nothing that is finite: He is the negation of all negation, the absolutely infinite, the En-Sof.

Creation.

In connection with this idea of God there arises the difficult question of the creation, the principal problem of the Cabala and a much-discussed point in Jewish religious philosophy. If God be the En-Sof—that is, if nothing exists outside of God—then the question arises, How may the universe be explained? This can not have preexisted as a reality or as primal substance; for nothing exists outside of God: the creation of the world at a definite time presupposes a change of mind on the part of God, leading Him from non-creating to creating. But a change of any kind in the En-Sof is, as stated, unthinkable; and all the more unthinkable is a change of mind on His part, which could have taken place only because of newly developed or recognized reasons influencing His will, a situation impossible in the case of God. This, however, is not the only question to be answered in order to comprehend the relation between God and the world. God, as an infinite, eternal, necessary being, must, of course, be purely spiritual, simple, elemental. How was it possible then that He created the corporeal, compounded world without being affected by coming in contact with it? In other words, how could the corporeal world come into existence, if a part of God was not therein incorporated?

In addition to these two questions on creation and a corporeal world, the idea of divine rulership of the world, Providence, is incomprehensible. The order and law observable in the world presuppose a conscious divine government. The idea of Providence presupposes a knower; and a knower presupposes a connection between the known and the knower. But what connection can there be between absolute spirituality and simplicity on the one side, and the material, composite objects of the world on the other?

World.

No less puzzling than Providence is the existence of evil in the world, which, like everything else, exists through God. How can God, who is absolutely perfect, be the cause of evil? The Cabala endeavors to answer all these questions by the following assumption:

The Primal Will.

Aristotle, who is followed by the Arabian and Jewish philosophers, taught (see Munk's note to his translation of the "Moreh Nebukim," i. 68) that in God, thinker, thinking, and the object thought of are absolutely united. The cabalists adopted this philosophic tenet in all its significance, and even went a step further by positing an essential difference between God's mode of thinking and man's. With man the object thought of remains abstract, a mere form of the object, which has only a subjective existence in the mind of man, and not an objective existence outside of him. God's thought, on the other hand, assumes at once a concrete spiritual existence. The mere form even is at once a substance, purely spiritual, simple, and unconfined, of course, but still concrete; since the difference between subject and object does not apply to the First Cause, and no abstraction can be assumed. This substance is the first product of the First Cause, emanating immediately from Wisdom, which is identical with God, being His thought; hence, like Wisdom, it is eternal, inferior to it only in degree, but not in time; and through it, the primal will (רצון הקדום), everything was produced and everything is continuously arranged (Azriel, *l.c.* 3a; this point is discussed in detail in Eybeschütz, "Shem 'Olam," pp. 50 *et seq.*). The Zohar expresses this thought in its own way in the words: "Come and see! Thought is the beginning of everything that is; but as such it is contained within itself and unknown. . . . The real [divine] thought is connected with the אין [the "Not"; in the Zohar אין = "En-Sof"], and never separates from it. This is the meaning of the words (Zech. xiv. 9) 'God is one, and His name is one'" (Zohar, Wayeḥi, i. 246b).

Its Wisdom.

The Zohar, as may be seen here, uses the expression "thought" where other cabalists use "primal will"; but the difference of terminology does not imply a difference of conception. The designation "will" is meant to express here merely a negation; namely, that the universe was not produced unintentionally by the First Cause, as some philosophers hold, but through the intention—*i.e.*, the wisdom—of the First Cause. The first necessary and eternal, existing cause is, as its definition "En-Sof" indicates, the most complete, infinite, all-inclusive, and ever actually thinking Wisdom. But it can not be even approached in discussion. The object of its thought, which is also eternal and identified with it, is, as it were, the plan of the universe, in its entire existence and its duration in space and in time. That is to say, this plan contains not only the outline of the construction of the intellectual and material world, but also the determination of the time of its coming

into being, of the powers operating to that end in it; of the order and regulation according to fixed norms of the successive events, vicissitudes, deviations, originations, and extinctions to take place in it. The Cabala sought to answer the above-mentioned questions regarding the creation and Providence by thus positing a primal will. The creation of the world occasioned no change in the First Cause; for the transition from potentiality to reality was contained in the primal will already.

The primal will contains thus within itself the plan of the universe in its entire infinity of space and time, being for that reason *eo ipso* Providence, and is omniscient concerning all its innumerable details. Although the First Cause is the sole source of all knowledge, this knowledge is only of the most general and simple nature. The omniscience of the First Cause does not limit the freedom of man because it does not occupy itself with details; the omniscience of the primal will, again, is only of a hypothetical and conditional character and leaves free rein to the human will.

Providence.

The act of creation was thus brought about by means of the Primal Will, also called the Infinite Light (אור אין סוף). But the question still remains unanswered: How is it possible that out of that which is absolute, simple, and indeterminate—it being identical with the "First Cause"—namely, the "Primal Will"—there should emerge determinate, composite beings, such as exist in the universe? The cabalists endeavor to explain the transition from the infinite to the finite by the theory of the Ẓimẓum; *i.e.*, contraction. The phenomenon, that which appears, is a limitation of what is originally infinite and, therefore, in itself invisible and imperceptible, because the undefined is insensible to touch and sight. "The En-Sof," says the Cabala, "contracted Himself in order to leave an empty space in the world." In other words, the infinite totality had to become manifold in order to appear and become visible in definite things. The power of God is unlimited: it is not limited to the infinite, but includes also the finite (Azriel, *l.c.* p. 2a). Or, as the later cabalists phrase it, the plan of the world lies within the First Cause; but the idea of the world includes the phenomenon, which must, therefore, be made possible. This power contained in the First Cause the cabalists called "the line" (קו) [compare the Gnostic "Ḳaw la-Ḳaw" mentioned above. —K.]; it runs through the whole universe and gives it form and being.

But another danger arises here. If God is immanent in the universe, the individual objects—or, as Spinoza terms them, the "modi"—may easily come to be considered as a part of the substance. In order to solve this difficulty, the cabalists point out, in the first place, that one perceives in the accidental things of the universe not only their existence, but also an organic life, which is the unity in the plurality, the general aim and end of the individual things that exist only for their individual aims and ends. This appropriate interconnection of things, harmonizing as it does with supreme wisdom, is not inherent in the things themselves, but can only originate in the perfect wisdom of God. From this follows the close connection between the infinite and the finite, the spiritual and the corporeal, the latter being contained in the former. According to this assumption it would be justifiable to deduce the spiritual and infinite from the corporeal and finite, which are related to each other as the prototype to its copy. It is known that everything that is finite consists of substance and form; hence, it is concluded that the Infinite Being also has a form in absolute unity with it, which is infinite, surely spiritual, and general. While one can not form any conception of the En-Sof, the pure substance, one can yet draw conclusions from the "Or En-Sof" (The Infinite Light), which in part may be cognized by rational thought; that is, from the appearance of the substance one may infer its nature. The appearance of God is, of course, differentiated from that of all other things; for, while all else may be cognized only as a phenomenon, God may be conceived as real without phenomenon, but the phenomenon may not be conceived without Him (Cordovero, "Pardes," xxv., "Sha'ar ha-Temurot"). Although it must be admitted that the First Cause is entirely uncognizable, the definition of it includes the admission that it contains within it all reality, since without that it would not be the general First Cause. The infinite transcends the finite, but does not exclude it, because the concept of infinite and unlimited can not be combined with the concept of exclusion. The finite, moreover, can not exist if excluded, because it has no existence of its own. The fact that the finite is rooted in the infinite constitutes the beginnings of the phenomenon which the cabalists designate as אור בבחינת בריאה ("the light in the test of creation"), indicating thereby that it does not constitute or complete the nature of God, but is merely a reflection of it. The First Cause, in order to correspond to its concept as containing all realities, even those that are finite has, as it were, retired into its own nature, has limited and concealed itself, in order that the phenomenon might become possible, or, according to cabalistic terminology, that the first concentration (צמצום הראשון) might take place. This concentration, however, does not represent the transition from potentiality to actuality, from the infinite to the finite; for it took place within the infinite itself in order to produce the infinite light. Hence this concentration is also designated as בקיעה ("cleavage"), which means that no change really took place within the infinite, just as we may look into an object through a fissure in its surface while no change has taken place within the object itself. It is only after the infinite light has been produced by this concentration, *i.e.*—after the First Cause has become a phenomenon—that a beginning is made for the transition to the finite and determinate, which is then brought about by a second concentration.

Identity of Substance and Form.

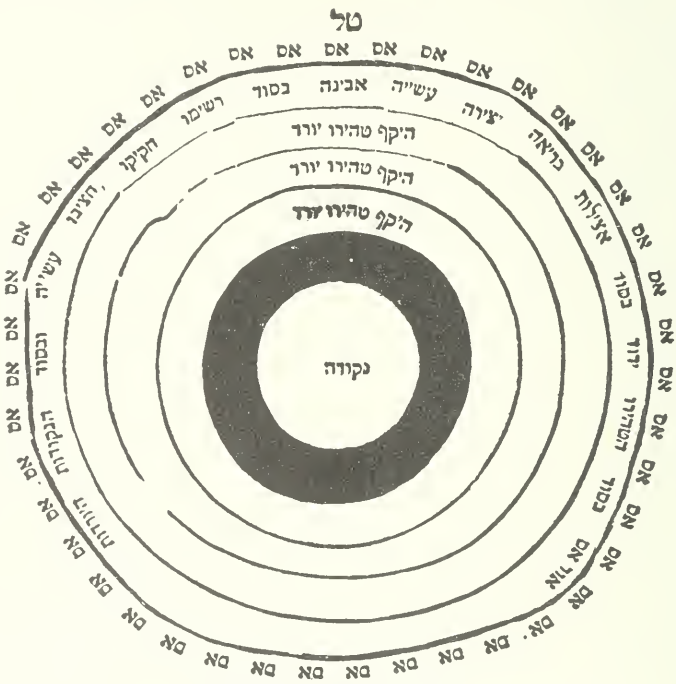
The finite in itself has no existence, and the infinite as such can not be perceived: only through the light of the infinite does the finite appear as existent; just as by virtue of the finite the infinite becomes perceptible. Hence, the Cabala teaches that the infinite light contracted and retired its infin-

Concentration.

ity in order that the finite might become existent; or, in other words, the infinite appears as the sum of finite things. The first as well as the second concentration takes place only within the confines of mere being; and in order that the infinite realities, which form an absolute unity, may appear in their diversity, dynamic tools or forms must be conceived, which produce the gradations and differences and the essential distinguishing qualities of finite things. This leads to the doctrine of the Sefirot, which is perhaps the most important doctrine of the Cabala. Notwithstanding its importance, it is presented very differently in different works. While some cabalists take the Sefirot to be identical, in their totality, with the Divine Being—*i.e.*, each Sefirah representing only a different view of the infinite, which is comprehended in this way (compare "Ma'areket," p. 8b, below)—others look upon the Sefirot merely as tools of the Divine power, superior creatures, that are, however, totally different from the Primal Being (Recanati, "Ta'ame Mizwot," *passim*). The following definition of the Sefirot, in agreement with Cordovero and Luria, may, however, be regarded as a logically correct one:

The Sefirot.

God is immanent in the Sefirot, but He is Himself more than may be perceived in these forms of idea and being. Just as, according to Spinoza, the primal substance has infinite attributes, but manifests itself only in two of these—namely, extent and thought—so also is, according to the conception of the Cabala, the relation of the Sefirot to the En-Sof. The Sefirot themselves, in and through which all changes take place in the universe, are composite in so far as two natures may be distinguished in them; namely, (1) that in and through which all change takes place, and (2) that which is unchangeable, the light or the Divine power. The cabalists call these two different natures of the Sefirot "Light" and "Vessels" (אור, כלים). For, as vessels of different color reflect the light of the sun differently without producing any change in it, so the divine light manifested in the Sefirot is not changed by their seeming differences (Cordovero, *l.c.* "Sha'ar 'Azamot we-Kelim," iv.).



Relation of the Cabalistic Spheres.
(From Horwitz, "Shefa' Tal," 1612.)

The first Sefirah, Keter (כתר = "crown," or רום מעלה = "exalted height"), is identical with the primal will (רצון הקדום) of God, and is differentiated from the En-Sof, as explained above, only as being the first effect, while the En-Sof is the first cause. This first Sefirah contained within itself the plan of the universe in its entire infinity of time and space. Many cabalists, therefore, do not include the Keter among the Sefirot, as it is not an actual emanation of the En-Sof; but most of them place it at the head of the Sefirot. From this Keter, which is an absolute unity, differentiated from everything manifold and from every relative unity, proceed two parallel principles that are apparently opposed, but in reality are inseparable: the one masculine, active, called Ḥokmah (חכמה = "wisdom"); the other feminine, passive, called Binah (בינה = "intellect"). The union of Ḥokmah and Binah produces Da'at (דעת = "reason"); that is, the contrast between subjectivity and objectivity finds its solution in reason, by which cognition or knowledge becomes possible. Those cabalists who do not include Keter among the Sefirot, take Da'at as the third Sefirah; but the majority consider it merely as a combination of Ḥokmah and Binah and not as an independent Sefirah.

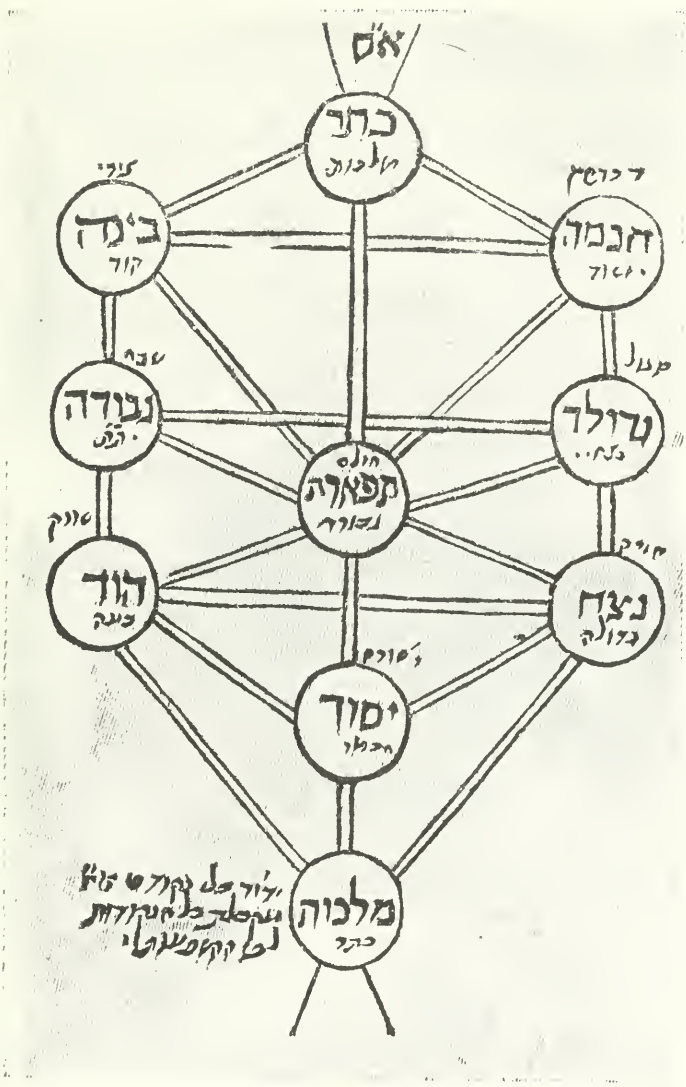
The first three Sefirot, Keter, Ḥokmah, and Binah, form a unity among themselves; that is, knowledge, the knower, and the known are in God identical, and thus the world is only the expression of the ideas or the absolute forms of intelligence. Thus the identity of thinking and being, or of the real and ideal, is taught in the Cabala in the same way as in Hegel. Thought in its threefold manifestation again produces contrasting principles; namely, Ḥesed (חסד = "mercy"), the masculine, active principle, and Din (דין = "justice"), the feminine, passive principle, also called Paḥad (פחד = "awe") and Geburah (גבורה = "might"), which combine in a common principle, Tif'eret (תפארת = "beauty"). The concepts justice and mercy, however, must not be taken in their literal sense, but as symbolical designations for

The First Three Sefirot.

expansion and contraction of the will; the sum of both, the moral order, appears as beauty. The last-named trinity of the Sefirot represents dynamic nature, namely, the masculine Neẓaḥ (נצח = "triumph"); and the feminine Hod (הוד = "glory"); the former standing for increase, and the latter for the force from which proceed all the forces produced in the universe. Neẓaḥ and Hod unite to produce Yesod (יסוד = "foundation"), the reproductive element, the root of all existence.

These three trinities of the Sefirot are also designated as follows: The first three Sefirot form the intelligible world (עולם מושכל, or עולם השכל, as Azriel [*l.c.* p. 3b] calls it, corresponding to the *κόσμος νοητός* of the Neoplatonists), representing, as we have seen, the absolute identity of being and thinking. The second triad of the Sefirot is moral in character; hence Azriel (*l.c.*) calls it the "soul-world," and later cabalists עולם מורגש ("the sensible world"); while the third triad constitutes the natural world (עולם המוטבע, or, as in Azriel [*l.c.*], עולם הנוף, and in the terminology of Spinoza "natura naturata"). The tenth Sefirah is Malkut (מלכות = "dominion"), that in which the will, the plan, and the active forces become manifest, the sum of the permanent and immanent activity of all Sefirot. The Sefirot on their first appearance are not yet the dynamic tools proper, as it were, constructing and regulating the world of phenomena, but merely the prototypes of them.

In their own realm, called עולם האצילות ("realm of emanation"; see Aẓilut), or sometimes Adam Ḳadmon, because the figure of man is employed in symbolic representation of the Sefirot, the Sefirot are conceived merely as conditions of the finite that is to be; for their activity only begins in the other so-called three worlds; namely, (1) the world of creative ideas (עולם הבריאה), (2) the world of creative formations (ע' היצירה), and (3) the world of creative matter (ע' העשיה). The earliest description of these four worlds is found in the "Masseket Aẓilut." The first Aẓilutic world contains the Sefirot (כבוד in this passage = ספירות, as Azriel, *l.c.* 5a, says), and in the Beriatic (בריאה) world are the souls of the pious, the divine throne, and the divine halls. The Yeẓiratic (יצירה) world is the seat of the ten classes of angels with their chiefs, presided over by Meṭaṭron, who was changed into fire; and there are also the spirits of men. In the 'Asiyyatic (עשיה) world are the ofanim, the angels that receive the prayers and control the actions of men, and wage war against evil or Samael ("Masseket Aẓilut," in Jellinek, "Ginze Ḥokmat ha-Ḳabbalah," pp. 3–4). Although there is no doubt that these four worlds were originally conceived as real, thus occasioning the many fantastic descriptions of them in the early Cabala, they were subsequently interpreted as being purely idealistic.



The Sefirot in Relation to One Another.
(From "Asis Rimmonim," 1601.)

The Four Worlds.

The later Cabala assumes three powers in nature, the mechanical, the organic, and the teleological, which are connected together as the result of a general, independent, purely spiritual, principal idea.

They are symbolized by the four worlds. The corporeal world (עֲשִׂיָה) is perceived as a world subjected to mechanism. As this can not be derived from a body or corporeality, the Cabala attempts to find the basis for it in the noncorporeal; for even the 'Asiyyatic world has its Sefirot; *i.e.*, non-corporeal powers that are closely related to the monads of Leibnitz. This assumption, however, explains only inorganic nature; while organic, formative, developing bodies must proceed from a power that operates from within and not from without. These inner powers that form the organism from within, represent the Yeẓiratic world, the realm of creation. As there is found in nature not activity merely, but also wise activity, the cabalists call this intelligence manifested in nature the realm of creative ideas. Since, however, the intelligent ideas which are manifested in nature proceed from eternal truths that are independent of existing nature, there must necessarily exist the realm of these eternal truths, the Aẓilutic world. Hence the different worlds are essentially one, related to one another as prototype and copy. All that is contained in the lower world is found in higher archetypal form in the next higher world. Thus, the universe forms a large unified whole, a living, undivided being, that consists of three parts enveloping one another successively; and over them soars, as the highest archetypal seal, the world of Aẓilut.

Correct Order of Sefirot Arranged in a Circle.
(From "Asis Rimmonim," 1601.)

Sefirot in the Form of a Menorah.
(From "Asis Rimmonim," 1601.)

The psychology of the Cabala is closely connected with its metaphysical doctrines. As in the Talmud, so in the Cabala man is represented as the sum and the highest product of creation. The very organs of his body are constructed according to the mysteries of the highest wisdom: but man proper is the soul; for the body is only the garment, the covering in which the true inner man appears. The soul is threefold, being composed of Nefesh, Ruaḥ, and Neshamah; Nefesh (נפש) corresponds to the 'Asiyyatic world, Ruaḥ (רוח) to the Yeẓiratic, and Neshamah (נשמה) to the Beriatic. Nefesh is the animal, sensitive principle in man, and as such is in immediate touch with the body. Ruaḥ represents the moral nature; being the seat of good and evil, of good and evil desires, according as it turns toward Neshamah or Nefesh. Neshamah is pure intelligence, pure spirit, incapable of good or evil: it is pure divine light, the climax of soul-life. The genesis of these three powers of the soul is of course different. Neshamah proceeds directly from divine Wisdom, Ruaḥ from the Sefirah Tif'eret ("Beauty"), and Nefesh from the Sefirah Malkut ("Dominion"). Aside from this trinity of the soul there is also the individual principle; that is, the idea of the body with the traits belonging to each person individually, and the spirit of life that has its seat in the heart. But as these last two elements no longer form part of the spiritual nature of man, they are not included in the divisions of the soul. The cabalists explain the connection between soul and body as follows: All souls exist before the formation of the body in the suprasensible world (compare Preexistence), being united in the course of time with their respective bodies. The descent of the soul into the body is necessitated by the finite nature of the former: it is bound to unite with the body in order to take its part in the universe, to contemplate the spectacle of creation, to become conscious of itself and its origin, and, finally, to return, after having completed its tasks in life, to the inexhaustible fountain of light and life—God.

The Aleph as a Symbol of the Four Cabalistic Worlds.
(From "Asis Rimmonim," 1601.)

Man.

While Neshamah ascends to God, Ruaḥ enters Eden to enjoy the pleasures of paradise, and Nefesh remains in peace on earth. This statement, however, applies only to the just. At the death of the godless, Neshamah, being stained with sins, encounters obstacles that make it difficult for it to return to its source; and until it has returned, Ruaḥ may not enter Eden, and Nefesh finds no peace on earth. Closely connected with this view is the doctrine of the transmigration of the soul (see Metempsychosis), on which the Cabala lays great stress. In order that the soul may return to its source, it must previously have reached full development of all its perfections in terrestrial life. If it has not fulfilled this condition in the course of *one* life, it must begin all over again in another body, continuing until it has completed its task. The Lurianic Cabala added to metempsychosis proper the theory of the impregnation (עִבּוּר) of souls; that is, if two souls do not feel equal to their tasks God unites both in one body, so that they may support and complete each other, as, for instance, a lame man and a blind one may conjointly do (compare the parable in Sanh. 91a, b). If one of the two souls needs aid, the other becomes, as it were, its mother, bearing it in its lap and nourishing it with its own substance.

Immortality.

In regard to the proper relation of the soul to God, as the final object of its being, the cabalists distinguish, both in cognition and in will, a twofold gradation therein. As regards the will, we may fear God and also love Him. Fear is justified as it leads to love. "In love is found the secret of divine unity: it is love that unites the higher and lower stages,

and that lifts everything to that stage where all must be one" (Zohar, wa-Yaḳhel, ii. 216a). In the same way human knowledge may be either reflected or intuitive, the latter again being evidently the higher. The soul must rise to these higher planes of knowledge and will, to the contemplation and love of God; and in this way it returns to its source. The life beyond is a life of complete contemplation and complete love. The relation between the soul and God is represented in the figurative language of the Zoharistic Cabala as follows: "The soul, Neshamah [which proceeds from the Sefirah Binah, as mentioned above], comes into the world through the union of the king with the matrona—'king' meaning the Sefirah Tiferet and 'matrona' the Sefirah Malkut—and the return of the soul to God is symbolized by the union of the matrona with the king." Similarly, the merciful blessing that God accords to the world is symbolized by the first figure; and by the second, the spiritualizing and ennobling of what is material and common through man's fulfilment of his duty.

Love, the Highest Relation to God.

It is seen hereby that ethics is the highest aim of the Cabala; it can be shown, indeed, that metaphysics is made subservient to it. The cabalists of course regard the ethical question as a part of the religious one, their theory of influence characterizing their attitude toward ethics as well as law. "The terrestrial world is connected with the heavenly world, as the heavenly world is connected with the terrestrial one," is a doctrine frequently recurring in the Zohar (Noaḥ, i. 70b). The later cabalists formulate this thought thus: The Sefirot impart as much as they receive. Although the terrestrial world is the copy of the heavenly ideal world, the latter manifests its activity according to the impulse that the former has received. The connection between the real and the ideal world is brought about by man, whose soul belongs to heaven, while his body is earthy. Man connects the two worlds by means of his love for God, which, as explained above, unites him with God. The knowledge of the law in its ethical as well as religious aspects is also a means toward influencing the higher regions; for the study of the law means the union of man with divine wisdom. Of course, the revealed doctrine must be taken in its true sense; *i.e.*, the hidden meaning of Scripture must be sought out (see Jew. Encyc. i. 409, *s.v.* Allegorical Interpretation). The ritual also has a deeper mystical meaning, as it serves to preserve the universe and to secure blessings for it. Formerly this was the object of the ritual sacrifices in the Temple; but now their place is taken by prayer. Devout worship, during which the soul is so exalted that it seems desirous of leaving the body in order to be united with its source, agitates the heavenly soul; that is, the Sefirah Binah. This stimulus occasions a secret movement among the Sefirot of all the worlds, so that all approach more or less to their source until the full bliss of the En-Sof reaches the last Sefirah, Malkut, when all the worlds become conscious of a beneficent influence. Similarly, just as the good deeds of man exert a beneficent influence on all the worlds, so his evil actions injure them.

Ethics of the Cabala.

The Doctrine of Influence.

The question as to what constitutes evil and what good, the cabalists answer as follows:

In discussing the problem of evil, a distinction must be made between evil itself, and evil in human nature. Evil is the reverse of the divine סטרא אחרא [the *left* side, while the good is the right side—a Gnostic idea (see above).—K.]. As the divine has true being, evil is that which has no being, the unreal or the seeming thing, the thing as it appears. And here again distinction must be made, between the thing which appears to be but is not—*i.e.*, the appearance of a thing which is unreal—and the appearance of a thing which is what it appears to be—*i.e.*, as a being of its own, having an original type of existence of its own. This "appearance of an appearance" or semblance of the phenomenon is manifested in the very beginnings of the finite and the multiform, because these beginnings include the boundaries of the divine nature; and the boundaries of the divine constitute the godless, the evil. In other words, evil is the finite. As the finite includes not only the world of matter, but, as has been shown above, also its idea, the cabalists speak of the Beriatic, Yeẓiratic, and 'Asiyyatic worlds of evil, as these worlds contain the beginnings of the finite. Only the world of the immediate emanations (עולם האצילות), where the finite is conceived as without existence and seeking existence, is free from evil. Evil in relation to man is manifested in that he takes semblance for substance, and tries to get away from the divine primal source instead of striving after union with it.

The Problem of Evil.

Most of the post-Zoharic cabalistic works combine with this theory of evil a doctrine on the fall of man resembling the Christian tenet. Connecting with the ancient view of Adam's corporeal and spiritual excellence before the Fall (see Adam in Rabbinical Literature), the later cabalists assert that originally all souls were combined into one, forming the soul of Adam. Man in his original state, therefore, was still a general being, not endowed with the empirical individuality with which he now appears in the world; and together with man the whole lower creation was in a spiritual, glorified state. But the venom of the serpent entered into man, poisoning him and all nature, which then became susceptible to the influence of evil. Then human nature was darkened and made coarse, and man received a corporeal body; at the same time the whole 'Asiyyatic world, of which man had been the lord and master, was condensed and coarsened. The Beriatic and Yeẓiratic worlds were also affected; influenced by man, they sank like the 'Asiyatic world, and were also condensed in a proportionately superior degree. By this theory the cabalists explain the origin of physical and moral evil in the world. Yet the Cabala by no means considers man as lost after the Fall. The greatest sinner, they hold, may attract the higher heavenly power by penitence, thus counteracting the poison of the serpent working in him. The warfare between man and the satanic power will only cease

The Fall of Man.

when man is again elevated into the center of divine light, and once more is in actual contact with it. This original glory and spirituality of man and of the world will be restored in the Messianic age, when heaven and earth will be renewed, and even Satan will renounce his wickedness. This last point has a somewhat Christian tinge, as indeed other Christian ideas are also found in the Cabala, as, *e.g.*, the trinity of the Sefirot, and especially of the first triad. [But on three powers in the one God compare Philo, "De Sacrificio Abelis et Caini," xv.; *idem*, "Quæstio in Genes." iv. 2; and F. Conybeare, "Philo's Contemplative Life," 1895, p. 304.—K.] But although the Cabala accepted various foreign elements, actual Christian elements can not be definitely pointed out. Much that appears Christian is in fact nothing but the logical development of certain ancient esoteric doctrines, which were incorporated into Christianity and contributed much to its development, and which are also found in Talmudic works and in Talmudic Judaism.

Opinions on the Value of the Cabala.

In forming an opinion upon the Cabala one must not be prejudiced by the general impression made on the modern mind by the cabalistic writings, especially the often repulsive Zoharistic Cabala. In former centuries the Cabala was looked upon as a divine revelation; modern critics are inclined to condemn it entirely owing to the fantastic dress in which most cabalists clothe their doctrines, which gives the latter an entirely un-Jewish appearance. If the Cabala were really as un-Jewish as it is alleged to be, its hold upon thousands of Jewish minds would be a psychological enigma defying all process of reasoning. For while the attempt, inaugurated by Saadia, to harmonize Talmudic Judaism with Aristotelianism failed in spite of the brilliant achievements of Maimonides and his school, the Cabala succeeded in being merged so entirely in Talmudic Judaism that for half a century the two were almost identical. Although some cabalists, such as Abulafia and the pseudonymous author of "Kanah," were not favorably disposed toward Talmudism, yet this exception only proves the rule that the cabalists were not conscious of any opposition to Talmudic Judaism, as is sufficiently clear from the fact that men like Naḥmanides, Solomon ibn Adret, Joseph Caro, Moses Isserles, and Elijah b. Solomon of Wilna were not only supporters of the Cabala, but even contributed largely to its development. As these men were the actual representatives of true Talmudic Judaism, there must have been something in the Cabala that attracted them. It can not have been its metaphysics; for Talmudic Judaism was not greatly interested in such speculations. It must be, then, that the psychology of the Cabala, in which a very high position is assigned to man, appealed to the Jewish mind. While Maimonides and his followers regarded philosophical speculation as the highest duty of man, and even made the immortality of the soul dependent on it; or, speaking more correctly, while immortality meant for them only the highest development of "active intellect" (שכל הפועל) in man, to which only a few attained, the Cabalists taught not only that every man may expect a great deal in the future world, according to his good and pious actions, but even that he is the most important factor in nature in this world. Not man's intelligence, but his moral nature, determines what he is. Nor is he merely a spoke in the wheel, a small, unimportant fragment of the universe, but the center around which everything moves. Here the Jewish Cabala, in contrast to alien philosophy, tried to present the true Jewish view of life, and one that appealed to Talmudic Judaism.

The Cabala and the Talmud.

The Jew as well as the man was recognized in the Cabala. Notwithstanding the strongly pantheistic coloring of its metaphysics, the Cabala never attempted to belittle the importance of historic Judaism, but, on the contrary, emphasized it. Like the school of Maimonides, the cabalists also interpreted Scripture allegorically; yet there is an essential difference between the two. Abraham and most of the Patriarchs are, for both, the symbols of certain virtues, but with this difference; namely, that the Cabala regarded the lives of the Patriarchs, filled with good and pious actions, as incarnations of certain virtues—*e.g.*, the life of Abraham as the incarnation of love—while allegorical philosophy sought for exclusively abstract ideas in the narratives of Scripture. If the Talmudists looked with horror upon the allegories of the philosophical school, which, if carried out logically—and there have always been logical thinkers among the Jews—would deprive Judaism of every historical basis, they did not object to the cabalistic interpretation of Scripture, which here also identified ideality with reality.

The Cabala and Philosophy.

The same holds good in regard to the Law. The cabalists have been reproved for carrying to the extreme the allegorization of the ritual part of the Law. But the great importance of the Cabala for rabbinical Judaism lies in the fact that it prevented the latter from becoming fossilized. It was the Cabala that raised prayer to the position it occupied for centuries among the Jews, as a means of transcending earthly affairs for a time and of feeling oneself in union with God. And the Cabala achieved this at a period when prayer was gradually becoming a merely external religious exercise, a service of the lips and not of the heart. And just as prayer was ennobled by the influence of the Cabala, so did most ritual actions cast aside their formalism, to become spiritualized and purified. The Cabala thus rendered two great services to the development of Judaism: it repressed both Aristotelianism and Talmudic formalism.

Noxious Influences.

These beneficial influences of the Cabala are, however, counterbalanced by several most pernicious ones. From the metaphysical axiom, that there is nothing in the world without spiritual life, the cabalists developed a Jewish Magic. They taught that the elements are the abode of beings which are the dregs or remnants of the lowest spiritual life, and which are divided into four classes; namely, elemental beings of fire, air, water, and earth; the first two being invisible, while the last two may easily be perceived by the senses. While

the latter are generally malicious imps who vex and mock man, the former are well disposed and helpful. Demonology, therefore, occupies an important position in the works of many cabalists; for the imps are related to those beings that are generally designated as demons (שדים), being endowed with various supernatural powers and with insight into the hidden realms of lower nature, and even occasionally into the future and the higher spiritual world. Magic (מעשה שדים) may be practised with the help of these beings, the cabalists meaning white magic in contrast to מעשה כישוף ("the black art").

Natural magic depends largely on man himself; for, according to the Cabala, all men are endowed with insight and magical powers which they may develop. The means especially mentioned are: "Kawwanah" (כונה) = intense meditation, in order to attract the higher spiritual influence; a strong will exclusively directed toward its object; and a vivid imagination, in order that the impressions from the spiritual world may enter profoundly into the soul and be retained there. From these principles many cabalists developed their theories on casting of lots, NECROMANCY, EXORCISM, and many other superstitions. BIBLIOMANCY and the mysticism of numbers and letters were developed into complete systems.

Cabalistic Superstition.

The metaphysical conception of the identity of the real with the ideal gave rise to the mystical conception that everything beheld by our senses has a mystical meaning; that the phenomena may instruct man as to what takes place in the divine idea or in the human intellect. Hence the cabalistic doctrine of the heavenly alphabet, whose signs are the constellations and stars. Thus ASTROLOGY was legitimized, and bibliomancy found its justification in the assumption that the sacred Hebrew letters are not merely signs for things, but implements of divine powers by means of which nature may be subjugated. It is easy to see that all these views were most pernicious in their influence on the intellect and soul of the Jew. But it is equally true that these things did not originate in the Cabala, but gravitated toward it. In a word, its works represent that movement in Judaism which attempted to Judaize all the foreign elements in it, a process through which healthy and abnormal views were introduced together. Compare ADAM ḲADMON, ALLEGORICAL INTERPRETATION, AMULETS, ASCENSION, AẒILUT, CREATION, EMANATION, METEMPSYCHOSIS, SEFIROT, SYZYGIES, ZOHAR; and, on the relation of the Cabala to non-Jewish religions, GNOSTICISM.

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K. L. G.

CABALLERIA, DE LA: Marano family of Aragon, Spain, widely ramified, and influential through its wealth and scholarship, especially in Saragossa. The family descended from D. Solomon ibn Labi de la Caballeria, who had nine sons. The eldest, Bonafos de la CABALLERIA, was baptized, and all the others followed his example except Benveniste. Bonafos and Samuel took the name "Pedro" (Micer Pedro). Samuel Pedro attained to high clerical offices, while his brother Ahab-Felipe became a leader in the Cortes, and Isaac Fernando was assistant curator in the University of Saragossa. The youngest brother, Luis, who was baptized as a little child, was appointed *tesorero mayor*, or chief treasurer, by Don Juan of Navarre. The sons of Isaac Fernando were engaged in farming the public taxes, and through their wealth secured high positions in the state. Pedro de la Cabal-

leria negotiated the marriage of Queen Isabella of Castile to Don Ferdinand of Aragon, and had the honor of presenting to the royal bride a costly necklace, valued at 40,000 ducats, defraying part of the cost himself. Benveniste's son, Vidal de la Caballeria, and his wife Beatrice also embraced Christianity, taking the name "Gonzalo." One of Benveniste's daughters became the wife of the rich landowner Don Apres de Paternoy, a Marano of Verdun, and their descendants were important in Spanish history.

Notwithstanding the high offices which this family filled, several of its members suffered from the persecutions of the Inquisition. Alfonso de la Caballeria of Saragossa, who still maintained his connection with the large synagogue there, took part in the conspiracy against the inquisitor Arbues. The remains of Juan de la Caballeria were burned in Saragossa, at which place, in 1488, Luis de la Caballeria, as well as his son Jaime and several other members of the family, was made to do public penance.

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G. M. K.

CABALLERIA, BONAFOS (בונפוס) DE LA: Anti-Jewish writer of the fifteenth century; son of Solomon ibn Labi de la Caballeria of Saragossa; assumed the name of "Micer Pedro" on becoming a convert to Christianity. From early youth he devoted himself to the study of the Hebrew, Arabic, and Latin languages, and gradually acquired a profound knowledge of civil and canonical law. He won the favor of Queen Maria, who appointed him commissioner of the Cortes which convened at Monzon and Alcañiz (1436–37); and all the liberties and privileges which the Caballeria family had enjoyed for a long time were confirmed to him and his descendants. Caballeria was twice married: first (before his conversion) to the former wife of Luis de Santangel, who obstinately resisted baptism, and then to Violante, a daughter of the wealthy Alfonso Ruiz of Daroca, who, like Caballeria, was a convert to Christianity.

In the year 1450 Micer Pedro began his "Zelus Christi Contra Judæos et Sarracenos," a book full of malevolence against his former coreligionists. This work, upon which he was engaged for fourteen years, was published at Bologna in 1592 by Martin Alfonso Vivaldo, who added numerous annotations showing his hostility to the Jewish race. Soon after the completion of this work, in which he falsely accused the Jews of every imaginable vice, branding them as a cursed seed and a hypocritical, pestilential, and abandoned race, Pedro was murdered (1464), the deed having been committed, it is believed, at the instigation of Maranos. All the sons of Pedro occupied high positions in Aragon; **Alfonso** being vice-chancellor, **Luis** confidential adviser of King Juan, and **Jaime** counselor and confidential adviser of Don Ferdinand, accompanying the latter on his first visit to Naples, and traveling by his side in princely splendor. Nevertheless, Jaime in 1504 became a victim of the Inquisition, and was sentenced at Saragossa. Another member of the family, **Martin de la Caballeria,** was invested with the command of the fleet at Majorca.

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G. M. K.

CABRET or CABRIT, JACOB BEN JUDAH: Spanish translator; lived in Spain toward the end of the fourteenth century. The surname "Cabret" or "Cabrit," borne by several persons, is derived, according to Gross ("Gallia Judaica," p. 474), from a Spanish locality, Cabreta or Cabrita. Cabret translated from the Latin into Hebrew and abridged the work of Arnaldus of Villanova, "De Judiciis Astronomiæ," or "Capitula Astrologiæ," on the application of astrology to medicine. The translation made at Barcelona in 1381 is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2042).

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G. I. Br.

CABUL: A city on the boundary-line of Asher (Josh. xix. 27), identical with the modern Kabul (Buhl, "Geographie," p. 221). Josephus ("Vita," § 43) refers to it as "the village of Chabolo situated in the confines of Ptolemais." The name was applied also to an entire district which included twenty cities given by Solomon to Hiram, king of Tyre (I Kings ix. 13). Josephus ("Ant." viii. 5, § 3) interprets "Cabul" as meaning, in Phenician, "what does not please"; but doubt has been cast on this interpretation of the term.

J. JR. G. B. L.

CACERES (קאסירין; also spelled Caceras, Carceres, Carcerts, Casares, Casseras, Cazares): A family, members of which have lived in Portugal, Holland, England, Mexico, Surinam, the West Indies, and the United States. They came, probably, from the city of Caceres in Spain.

The first reference to any person bearing the name is in a list of heretics, posted according to custom in the cathedral in the city of Mexico, where the names of **Antonio Dias** (or **Diaz**) **de Caceres** and Catalina de Leon, his wife, occur as "Judaizers"; the latter doing penance at an auto da fé, celebrated on Feb. 24, 1590, in that city. Their daughter Doña **Leonor de Caceres** was denounced as a "Judaizer" by her aunt, Doña Mariana Nuñez de Carabajal (see Carabajal), before the tribunal of Mexico. Her testimony (see Cyrus Adler, in "Publications Am. Jew. Hist. Soc." iv. 45, 47, 63) gives these data: Antonio Dias de Caceres and Jorge de Almeida (Adler, *ib.* pp. 29–79) married on the same day, in the city of Parmeo, Mexico, Catalina and Leonor de Carabajal, sisters of the deponent, and, after a visit to Spain, moved to the district of San Paolo in the city of Mexico.

Antonio appears to have lived in another district, in a house which served as a gathering-place for fasting and prayer; and although they all attended mass, and otherwise observed the rites and ceremonies of the Roman Church, they practised their Jewish rites in private. This was soon discovered; the deponent, her mother, and brothers were arrested by order of the Inquisition; and Antonio Dias de Caceres, fearing a similar fate, went to China.

There he lived three years, came back to Mexico, feigned at first estrangement from his wife, because she was a "Judaizing" penitent, and finally, seeming to yield to the entreaties of friends who sought to bring them together, became nominally reconciled to her and set about in earnest to obey the behests of the Mosaic law. Antonio observed caution, dreading the arm of the Holy Office, but persisted, together with his family, in keeping the Sabbath at home. Prayers were recited at home out of a Hebrew book, said to have been written in verse, and the Psalms, without the required *Gloria Patri*, were chanted by all. His daughter, the above-mentioned Leonor de Caceres, figured as a penitent at an auto da fé held in the city of Mexico, March 25, 1601. A facsimile of a document, dated Sept. 6, 1608, containing an account of her trial, is given in vol. iv. of "Publications Am. Jew. Hist. Soc."

Isabel Caceres: A victim of the Inquisition in Toledo in 1625; wife of Luis Baez.

Jacob (Yahacob) Rodriguez Caceres: Martyr, who died at the stake in 1665, at Cordova. Daniel Levi de Barrios celebrates him in verse in the prologue to his allegorical comedy "Contra la Verdad no ay Fuerça. Panegirico a los tres biena venturados mártires Abraham Athias, Yahacob Rodriguez Caseres, y Raquel Nuñez Fernandez, que fueron quemados vivos en Cordova por santificar la unidad divina, en 16. de Tammuz, año de 5425 (1665)," Amsterdam (no date).

Moseh de Caceres: One of the founders of the Portuguese community in Amsterdam, who flourished about 1600.

J. G. A. K.

Francisco de Caceres: 1. Writer of the seventeenth century; son of Daniel de Caceres of Amsterdam. He translated from Italian into Spanish the "Vision Delcytable y Summarico de Todas las Sciencias," a work written by Alfonso de la Torre and translated into Italian by Domenico Dolphino. The translation of Caceres, published at Amsterdam in 1663, and dedicated to D. Emanuel, prince of Portugal, consists of two parts, the first dealing with the various sciences, the second with moral philosophy. Of the first part, ch. i. treats of the "evil of things, and the confusion in the world"; the following six chapters treat of logic, rhetoric, arithmetic, geometry, music, and astrology, and the remaining chapters treat of metaphysics, pneumatics, and physics. Part ii. discusses ethics and politics.

Wolf ("Bibl. Hebr." iii. Nos. 903, 1854h) makes this Francisco de Caceres the author also of "Dialogos Satiricos," published at Amsterdam in 1616. Kayserling ("Bibl. Esp.-Port.-Jud." p. 32), however, ascribes that work to (2) Francisco or Jacob de Caceres who was probably a son of Moseh de Caceres, one of the founders of the Jewish-Portuguese community of Amsterdam. The latter Francisco or Jacob also translated into Spanish "Los Siete Dias de la Semana Sobre la Creacion del Mundo," a work by Bastasi, dedicated to Jacob Tirado. As the "Dialogos Satiricos" was published as early as 1616, it is not probable that the author was the former Francisco de Caceres.

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Francisco (or Jacob) had, so far as it can be determined, five sons:

(1) **Daniel de Caceres:** Writer of the seventeenth century; son of Jacob de Caceres. He held the degree of master of arts.

Caceres was a friend of Manasseh ben Israel, upon whose works, "The Conciliator" and "On Human Frailty" (written about 1642), he wrote approbations. He also wrote a eulogy on Saul Levi Morteira's נבעת שאול (Amsterdam, 1645).

D. A. R.

(2) **David de Caceres,** who, according to Kayserling, died Oct. 18, 1624, at Amsterdam (Kayserling, *l.c.* p. 32).

(3) **Henrique** (or **Henry) de Caceres,** who lived in England c. 1650, probably the same who, with Benjamin de Caceres, petitioned the king (April 8, 1661) to permit them to live and trade in Barbados and Surinam ("Publications Am. Jew. Hist. Soc." v. 47, 62; Jewish Encyclopedia, ii. 523b).

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(4) **Samuel de Caceres:** Dutch poet and preacher; and brother-in-law of Benedict Spinoza; died Nov., 1660, at Amsterdam. He was a pupil of Rabbi Saul Levi Morteira of Amsterdam. The title "Poeta, Predicador, y Jaxam, de la Ley Sancta Escritor" (Poet, Preacher, and Cantor, Writer of the Holy Law), given to Caceres by his contemporaries, shows the eminent position which he occupied in the Jewish community of Amsterdam. "De la Ley Sancta Escritor" refers to the Spanish translation of the Bible, which he edited, revised, and corrected, and which was published in 1661, soon after his death.

D. A. R.

(5) **Simon de Caceres:** Military strategist, merchant, and communal leader; flourished in the middle of the seventeenth century. He was prominent in mercantile affairs in Hamburg, London, South America, and the West Indies; and his transactions extended to many parts of the world.

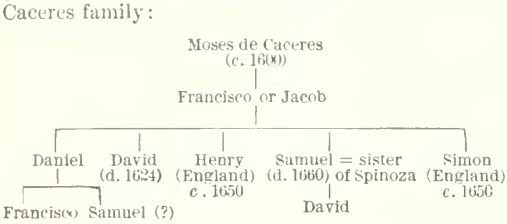
Caceres is described as a chauvinist Jew, boastful of his Jewish descent (see Lucien Wolf, "Transactions Jew. Hist. Soc. Eng." i. 56, 73). He joined Antonio Fernandez Carvajal in the acquisition of the Bet Ḥolim cemetery in London, and was one of the petitioners who signed the document presented to Cromwell by Manasseh ben Israel in March, 1656. Queen Christina of Sweden is known to have interceded with Cromwell on his behalf for certain commercial privileges in Barbados (Rawlinson MS., A. 26, fol. 388); and at a later date the king of Denmark gave Caceres' brother a letter of recommendation to Charles II., which was instrumental in procuring for the Jews in the West Indies an extension of commercial facilities ("Calendar of State Papers," Colonial series, 1661-68, p. 49). Simon was one of Cromwell's intelligencers; and there are at least two documents among the Thurloe papers which show that his experience was utilized by the lord protector. The one is called "A Note of What Things Are Wanting in Jamaica" ("Thurloe Papers," ed. Th. Birch, pp. 61, 62, London, 1742). It is a memorandum containing minute advice with regard to fortifications and implements. From a passage in "Crom-

well's Letter and Speeches," ed. Carlyle (iii. 131), it would seem that his recommendations were followed, for the needed supplies were forwarded.

Together with this memorandum Caceres submitted to the protector a remarkable scheme for the conquest of Chile (printed in Birch's ed. of the "Thurloe Papers," *l.c.* pp. 62, 63; see also bibliography below), wherein he proposed to enlist "men of his own nation" (meaning Jews), and offered to lead the expedition in person. In his letter of instructions Cromwell refers to the desirability of hindering the Spanish trade with Peru and Cartagena, and of striving with the Spaniard for the mastery of all those seas (see Chile). At a later date Caceres presented another plan to Cromwell, which provided for the protection of the Barbados trade and for improving the administration of the navigation act (Rawlinson MS., A. 60, fol. 131). This document seems to have been unauthorized, and turns out to be a personal application for an office he desired to have created for himself.

Bibliography: Lucien Wolf, in several papers published in the London *Jewish Chronicle*, especially his *Cromwell's Jewish Intelligencers* and *American Elements in the Resettlement* (each published separately); *idem*, in the *Transactions of the Jew. Hist. Soc. Eng.*, i., ii., iii.; G. A. Kohut, *Simon de Caceres and His Plan for the Conquest of Chili*, New York, 1899 (reprinted from the *American Hebrew*, June 16, 1899); besides the sources cited in the text.

Daniel (see above) had two (?) sons: (1) **Francisco de Caceres.** (2) **Samuel ben Daniel de Caceres,** whose name, if he is not Daniel's son, remains a "crux interpretum." It is more than probable that the two Samuels have been confounded by bibliographers. Samuel, the poet and preacher, had a son named **David de Caceres**, who was printer in Amsterdam in 1661. Another person bearing that name was rabbi at Salonica, and afterward (*c.* 1650) at Hebron, Palestine. The following is a tentative genealogical sketch of the Amsterdam branch of the Caceres family:



A **Bernard de Caceres** is mentioned in the "Calendars of State Papers" (see Jacobs, in the bibliography below) 1661–68, as residing in the West Indies. One of the chief members of the Jewish congregation in Surinam, whose name is affixed to a special charter of privileges, dated Oct. 1, 1669, was **Henrique de Caceres** ("Publications Am. Jew. Hist. Soc." iv. 3), and a **Samuel de Caceres** is spoken of in Curaçao, W. I., in the year 1692 (Corcos, "Jews of Curaçao," p. 15). In 1891, a Mr Benjamin de Caceres officiated at Curaçao in the absence of a rabbi (*ib.* p. 47).

Persons bearing the name are living to-day (1902) in New York and Philadelphia. Miss Ida Caceres of Philadelphia claims descent from the Caceres who settled in Jamaica in the seventeenth century.

Bibliography: Wolf, *Bibl. Hebr.* quoted by Steinschneider, in *Cat. Bodl.* Nos. 525, 7972, 9165; Fürst, *Bibl. Jud.* i. 150 (where, among other errors, the convert John Xeres [*Cat. Bodl.* p. 2737] is converted into "Joch. de Cazeres"); *Catalogue Michael*, MS. No. 351, 2, p. 29; Jacobs and Wolf, *Bibl. Anglo-Jud.* pp. 39, 40, 45, London, 1888; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 32, Strasburg, 1890.

J. G. A. K.

CADENET: Small village in the department of Vaucluse, France. Like all places situated along the river Durance, Cadenet had a Jewish community in the Middle Ages. A document of the year 1283 states that this community, together with those of Aix, St. Maximin, Lambesc, Pertuis, Istres, Tretz, and Lanson, was permitted to have a synagogue and a cemetery on paying an annual tax of two pounds of pepper to the archbishop of Aix (Charter of 1283; compare Depping, "Les Juifs dans le Moyen Age," p. 197).

In 1385 a remarkable lawsuit arose in Arles, relating to an alleged marriage (described in all its details by Gross, in "Monatsschrift," 1880, pp. 404 *et seq.*). The plaintiff was Maestro Duran of Cadenet. In order to be revenged on Meirona, daughter of En Salves Cassin of Arles, who had refused him, Duran declared that he had married her in the presence of two witnesses, Vidal Abraham of Bourrin and Bonfilh or Bonfils Crégud. These witnesses were later convicted of perjury.

The case was taken in turn before the rabbinical colleges of Arles, Nîmes, Montpellier, and Perpignan, and in the last instance, upon the demand of Don Salemias Nasi of Valence, was submitted to R. Isaac ben Sheshet, who pronounced severe judgment against Duran and his fellow-conspirators, and bitterly reproached the community of Arles that it had not done its utmost to prevent such a scandal from becoming public. A Jew, Mosson of Cadenet by name, lived at Carpentras in 1404 ("Revue Etudes Juives," xii. 196); and two others, Salvet of Cadenet and Vidalon of Cadenet, were sheriffs of that community in 1460 (*ib.* p. 176).

Bibliography: Gross, *Gallia Judaica*, p. 548.

G. S. K.

CÆCILIUS OF CALACTE: Rhetorician, critic, and historian; flourished in the first century B.C. at Calacte, a town on the northern coast of Sicily. He was the first Jew noted for literary activity at Rome. Little is known of his life. He was born a slave, and was named "Archagathus." His parents were either of Sicilian or Syrian origin. As a freedman he bore the name "Cæcilius," perhaps after one of the Metelli, the ancient patrons of Sicily. He went to Rome and devoted himself to the study of rhetoric, Apollodorus probably being his first master, and Dionysius of Halicarnassus, who lived at Rome from 30 to 7 B.C., his close friend. Suidas states that Cæcilius was a Jew, an assertion which is now generally accepted, though some writers think that he may have been only a convert to Judaism.

The Attic School.

The fragments of Cæcilius' writings which are still extant attest above all his versatility. Together with his friend Dionysius, he was the representative in his time of the Attic style of oratory in contradistinction to the verbose Asiatic style. While the earlier devotees of the Attic school contented themselves with the study and the classification of

literary forms, Cæcilius and Dionysius extended their labors to the fields of philology and esthetic criticism; and the hatred felt by the former for the Asiatic school resulted in his two works directed against it: Τίνι Διαφέρει ὁ Ἀττικὸς Ζῆλος τοῦ Ἀσιανοῦ ("On the Differences between the Attic and the Asiatic Styles"), and Κατὰ Φρυγῶν ("Against the Phrygians"; that is, the Asiatic Barbarians). In his earliest works on rhetoric (Τέχνη Ῥητορική and Περὶ Σχημάτων), Cæcilius showed himself a disciple of the older Attic teachers, who confined their attention to matters of form; but soon afterward he seems to have come under the influence of Dionysius, to whom may be attributed his interest in philologic and esthetic criticism.

In the latter field, the most significant work of Cæcilius is Περὶ Χαρακτῆρος τῶν Δέκα Ῥητόρων ("The Characteristics of the Ten Orators"). Though Dionysius also wrote on several of the chief orators of Greece, it is either in Cæcilius or his contemporary Didymus that the first account of the canon of the ten Attic orators is found. In the above-mentioned work Cæcilius endeavors, by means of information gathered from traditional documents and all other available sources, to present truthful portraits of the orators, in order to determine the time and to illumine the circumstances in which each oration was delivered. These researches possessed unusual critical value in that they not only offered classic examples of the adaptation of style to substance, but helped to unmask a large number of orations circulating under false names. They remained the permanent source of information on the diverse qualities of the classic orators, even the erroneous hypotheses of the author being accepted by later writers as authentic facts. To promote the study of the classics, Cæcilius compiled a lexicon that was much used by later scholars. The fine rhetorical feeling and critical acumen which enabled him to expose literary pretenders were again exhibited in a work devoted to an examination of the genuine and the spurious orations of Demosthenes. However, he used his discriminative gifts also in comparative studies, this being a unique literary phenomenon in that time. He produced three essays of this character: a comparison of Demosthenes and Æschines, of Demosthenes and Cicero, and of Lysias and Plato. As an evidence of his intellectual curiosity, the study of Cicero is particularly noteworthy, in view of the fact that Cæcilius and Dionysius were the only students of Latin literature at a time when it was the literary fashion to dismiss it with contempt. In all his writings on esthetic subjects Cæcilius appears as an uncompromising antagonist of the artificial style, always insisting that thought and the proper choice of words, with the least possible use of rhetorical ornamentation, indicate excellent oratory. These ideas are reiterated in his work on "The Sublime" (Περὶ Ὕψους), known from a polemical work against it composed in the first century under the same title and falsely ascribed to Longinus. Cæcilius did not attempt to formulate a theory of the sublime, but simply gave illustrations of what was and what was not sublime. It is interesting to note that among the examples of the sublime there is a quotation, somewhat inaccurate, from the first chapter of Genesis.

Other Works.

As the literary method of Cæcilius was critical and historical, he was naturally interested in history; and several historical works are ascribed to him: one dealing with the historical incidents mentioned in the "Orators," and with the extent to which the orators had clung to strictly authenticated facts; another on the Servile wars; and a third on "History" (Περὶ Ἱστορίας). The briefest summary of his works may well lead one to concur with those scholars who regard Cæcilius as the most scholarly and versatile representative of the Attic school, and one who, by his labors in hitherto unexplored regions, rendered considerable service to the cause of science.

Bibliography: Fragments of the works of Cæcilius, collected by Müller, *Fragm. Hist. Græc.* iii. 330-333, and Th. Burckhardt, *Cæcili Rhetoris Fragmenta*, Bâle, 1863; Suidas, *Lexicon*, s.v. Καικίλιος; Martens, *De Libello* Περὶ Ὕψους, Bonn, 1877; Blass, *Die Griech. Beredsamkeit*, 1865, pp. 169 *et seq.*; Rothstein, in *Hermes*, 1888, xxiii. 1-20; Weise, *Quæstiones Cæcilianæ*, Berlin, 1888; Boysen, *De Cæcilii Calactini Lexici Rhetorici Auctore*; Reinach, *Quid Judæo cum Verre*, in *Rev. Et. Juives*, 1893, xxvi. 36-46; Roberts, *Amer. Journ. of Philology*, 1897, xviii. 302-312; Vogelstein and Rieger, *Gesch. der Juden in Rom*. i. 92 *et seq.*; Schürer, *Gesch.*, 3d ed., iii. 483 *et seq.*; Pauly-Wissowa, *Real-Encyc.* iii. 1174-1188.

G. H. G. E.

CÆSAR, CAIUS JULIUS: Roman dictator, consul, and conqueror; born July 12, 100 B.C. (according to Mommsen, 102 B.C.); assassinated March 15, 44 B.C. Cæsar's attitude toward the Jews is manifest from the many enactments issued in their favor by him and by the senate.

The first decree, dated probably July, 47 B.C., registered in both Greek and Latin on a table of brass and preserved in the public records, concerns Hyrcanus, the son of Alexander, high priest and ethnarch of the Jews. Julius Cæsar, with the approbation of the senate, recognizes the services rendered by Hyrcanus to the empire, both in peace and in war. He mentions the aid given by Hyrcanus with his 1,500 soldiers in the Alexandrian war, and speaks of the personal valor of Hyrcanus. In recognition of these services he grants Hyrcanus and the Jews certain privileges (Josephus, "Ant." xiv. 10, § 2).

His Decrees.

In another decree of probably the same date, Cæsar determines "That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [in the Sabbatical period], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute" (*ib.* xiv. 10, § 5).

The next decree, dated before Dec., 47 B.C., ordains that all the country of the Jews pay a tribute to the city of Jerusalem except during the Sabbatical year, with permanent exemption for Joppa, which, as formerly, is to belong to them. It also prohibits the raising of auxiliaries and the exacting of money for winter quarters within the bounds of Judea. This decree provides for an annual tribute to Hyrcanus and his sons, the Sabbatical year

excepted. It ordains that the original ordinances in regard to the high priests of the Jews shall remain in force, and that Hyrcanus and the Jews retain those places and countries which belonged to the kings of Syria and Phenicia. The following two decrees confirm the privileges granted to Hyrcanus and his children. As the ally of Rome he is to send and receive ambassadors (*ib.* § 6).

The following two decrees are of the same date: "That Hyrcanus and his children bear over the nation of the Jews, and have the profits of the places to them bequeathed; and that he, as the high priest and ethnarch of the Jews, defend those that are injured; and that ambassadors be sent to Hyrcanus, the son of Alexander, the high priest of the Jews, that may discourse with him about a league of friendship and mutual assistance; and that a table of brass containing the promises be openly proposed in the capitol, and at Sidon, and Tyre, and Ascalon, and in the temple, engraven in Roman and Greek letters: that this decree may also be communicated to the questors and pretors of the several cities, and to the friends of the Jews; and that the ambassadors may have presents made them, and that these decrees be sent everywhere" (*ib.* § 3).

"Caius Cæsar, imperator, dictator, consul, hath granted, That out of regard to the honor, and virtue, and kindness of the man, and for the advantage of the senate, and of the people of Rome, Hyrcanus, the son of Alexander, both he and his children, be high priests and priests of Jerusalem, and of the Jewish nation, by the same right, and according to the same laws, by which their progenitors have held the priesthood" (*ib.* § 4).

The last decree of Cæsar, dated Feb., 44 B.C., again mentions the services rendered by Hyrcanus and the Jews, and calls for suitable recognition on the part of the Senate and the people of Rome (*ib.* § 7).

Following is a summary of the decrees of the consuls during the rule of Julius Cæsar, as recorded in Josephus:

Sept. 19, 49 B.C.: Report on the public proceedings at Ephesus concerning the exemption of the Jews of Asia Minor from military service on account of their religion, and the decree in this sense of the consul Lucius Lentulus ("Ant." xiv. 10, § 19).

Sept. 19, 49 B.C.: Short report on the preliminary proceedings on the same question on the part of the military authorities (*ib.* § 18).

Sept. 19, 49 B.C.: Short declaration of the consul Lucius Lentulus concerning the exemption of the Jews from military service (*ib.* § 16).

Sept. 20, 49 B.C.: Communication of Titus Appius Balbus to the magistrate of Ephesus, to the effect that on his intercession for them, the consul Lucius Lentulus agreed to the exemption, and that the high Roman officials Lucius Antonius and Phanius sanctioned the decree (*ib.* § 13).

Probably 49 B.C.: Message of Lucius Antonius to the magistrates of Sardes, to the effect that the Jews of that city having an assembly of their own, according to the laws of their forefathers, he gives order that their privileges be preserved (*ib.* § 17).

May, 48 B.C.: Proclamation of the magistrates of the island of Delos, that, according to the decree of the consul Lentulus, the Jews shall be exempted from entering the army (*ib.* § 14).

Probably at the beginning of 46 B.C.: Reprimand of a proconsul to the people of Parium on account of their hostile attitude toward their Jewish fellow-citizens concerning their public assemblies and their contributions to the Temple (*ib.* § 8).

46–45 B.C.: Admonitory letter of the proconsul Publius Servilius to the magistrate of Miletus that the Jews should not be disturbed in the execution of their religious customs (*ib.* § 21).

46–45 B.C.: Reply of the Laodiceans to the proconsul of Asia, that, in obedience to injunctions received from him, they will not disturb the religious customs and assemblies of the Jews (*ib.* § 20).

46–45 B.C.: Decree of the Sardians, upon the representation of the pretors, granting the Jews religious liberty, setting apart for them a place for public worship, and even directing those that have charge of the provisions of the city to "take care that such sorts of food as they esteem fit for their eating may be imported into the city" (*ib.* § 24).

46–45 B.C.: Decree of the people of Halicarnassus to the effect that, in accordance with privileges granted by the Romans, they shall not disturb the religious customs and assemblies of Jews (*ib.* § 23).

Feb., 44 B.C.: Testimony of the twelve questors, that the Senate had passed a decree in favor of the Jews, but that this decree had not hitherto been brought into the treasury, and that now the Senate and the consuls Dolabella and Marcus order that these decrees shall be "put into the public tables" and be "put upon the double tables" (*ib.* § 10).

(For a critical survey of these edicts see Grätz, "Gesch. der Juden," 3d ed., iii., note 9, pp. 660–668; Schürer, "Gesch." 3d ed., iii. 56 *et seq.*, 67, note 30).

These decrees show clearly that Julius Cæsar in his broad and statesmanlike manner fully recognized the rights and claims of the Jews as an important element of the Roman empire.

Usefulness in Roman Empire.

"This Judaism," says Mommsen ("Römische Gesch." iii. 549–555), "although not the most pleasing feature in the nowhere pleasing picture of the mixture of nations which then prevailed, was nevertheless a historical element developing itself in the natural course of things, which the statesman could neither ignore nor combat, and which Cæsar on the contrary, just like his predecessor, Alexander, with correct discernment of the circumstances, fostered as far as possible. While Alexander, by laying the foundation of Alexandrian Judaism, did not much less to found the Jewish nation than its own King David by planning the Temple of Jerusalem, Cæsar also advanced the interests of the Jews in Alexandria and in Rome by special favors and privileges, and protected in particular their peculiar worship against the Roman as well as against the Greek local priests." "Cæsar's extraordinary keenness as a statesman," says F. Rosenthal (in "Monatsschrift," 1879, p. 321), "recognized in the Jews most useful collaborators in his extensive plans for the creation of a great Roman body politic. Distributed as they were over the greatest part of the Roman empire, yet acting in harmony with one another, they were as much on this account as by reason of their commercial instincts the intermediators between Orient and Occident."

"The Jews were destined to play no insignificant part in the new state of Cæsar," says Mommsen (*ib.*). Even later, when by a decree of Cæsar all religious or political associations (*collegia*) were forbidden, except those which had existed from very remote times, the same decree permitted the Jews, "our friends and confederates . . . to gather themselves together according to the customs and laws of their forefathers, to bring in their contributions, and to make their common suppers" (Josephus, "Ant." xiv. 10, § 8; Suetonius, "Cæsar," 42). By these and other edicts of Cæsar the Jewish religion was recognized in the Roman empire as "religio licita" (Tertullian, "Apologia," xxi.; Schürer, "Gesch." 3d ed., iii. 69).

"When Cæsar attained the power," says Huide-

koper ("Judaism in Rome," p. 6), "we find a procession annually of Roman dignitaries, on the first day of the Passover, for the purpose of throwing away idol-images; and at his funeral Jews were conspicuous." Mommsen quotes a contemporary orator (Cicero) as saying that Roman officials in the provinces had to be extremely careful not to offend a Jew, otherwise they were liable to be hissed on their return to Rome by the plebeians.

Judaism Respected in Rome.

During the Pompeian wars Cæsar, without associates (Mommsen, *l.c.* iii. 8, 374), surrounded only by military aids and political agents, made use of the brilliant abilities of Aristobulus II., and, out of hatred to Pompey, gave the former his freedom and sent him with two legions into Syria to create a diversion in Cæsar's favor (Josephus, "Ant." xiv. 7, § 4). Macrobius hints ("Saturnaliorum Conviviorum," i.) that during the Pompeian wars the Jewish contingent in Cæsar's army was by no means an unimportant one; that at his court and in his councils the Jews were influential in political and financial matters. The great historical significance of Cæsar's relations with the Jews is brought out strikingly by their military services under him during the Egyptian campaign.

For all his daring and energy, and notwithstanding the importance of his entering Egypt, Cæsar would not have landed had he not been certain of support from the Jews of the country. His resources were scanty—scarcely two legions of infantry and a small detachment of cavalry—in all about 5,000 men. With such a handful of soldiers even Cæsar could not expect a successful conflict with the powerful Egyptian army. There is historical evidence that organized local bands of Jews came to his assistance. The Jews of Egypt, numbering at that time, according to Manfrin, about a million, were evidently on his side before he came to Egypt; and, in order to render him efficient service, they suspended their party quarrels. With Mithridates there entered Egypt under the leadership of Antipater a detachment of troops numbering 1,500, or, according to Josephus (*l.c.* xiv. 8, § 1), 3,000, composed exclusively of Jews.

According to the testimony of Josephus, the taking of Pelusium, which, from the Syrian side, was the key to Egypt, was largely due to the personal bravery and skill of Antipater, who destroyed a portion of the city wall. With his Jewish followers he was the first to enter the city, thus clearing the way for Mithridates' army. As a reward for his services Cæsar gave to Antipater the privilege of a citizen of Rome, and made him procurator of Judea (Josephus, *ib.* 8, § 3).

Valor of Antipater.

After the Alexandrian campaign Cæsar granted many favors and privileges to Judea and to the Jews in general. He gave the former the right of "status clientis"—the broadest autonomy that countries subject to Rome could enjoy. Besides this right Cæsar allowed Judea to utilize the city of Joppa and its harbor, since the latter was indispensable to Jerusalem for intercourse with its colonies.

Cicero's defense of Flaccus, who confiscated the gold collected for the Temple in Jerusalem, shows that the Oligarchic party stood in fear of Cæsar's connection with the Jewish colonies. They suspected that the money collected for the Temple was, in part at least, used for the carrying out of Cæsar's political plans. In fact, the whole defense ("Pro Flacco") was an indirect accusation of Cæsar. By the prohibition of all but Jewish associations, he apparently expressed his belief in the favorable influence of the political principle of Judaism and in its superiority over the other Eastern religions that had been brought to Rome.

But while the mass of the Roman population favored Cæsar, that was not sufficient for his election. Large sums of money were required for this purpose, and Cæsar had hardly any means of his own. When he was leaving for Spain his debts amounted to $3,400,000 (according to some historical documents, $4,800,000); and it appears that a few of his creditors importuned him. Possibly the Jewish colonies supplied funds. These colonies extended all over Egypt, in Asia from the shores of the Pontus Euxinus to the Euphrates, and in Europe as far as Prague and into Gallia.

Antipathy to Jews Roused.

On the other hand, the Cæsarean period produced an ill-will toward the Jews that gradually grew to hatred and has survived to the present day.

Reference can be here made to the work of Manfrin concerning the important rôle Cæsar assigned to monotheistic Judaism in his new empire, but his views are open to question.

Renan ascribes to Cæsar very broad and liberal views. "He truly conceived," he says, "liberty of conscience in a sense of absolute neutrality in the state, as enlightened nations now do. He desired the freedom of all provincial worship, and, if he had lived, he doubtless would have prevented the reaction toward strictness which, from the days of Tiberius, led the central government to insist on too much preponderance for the Roman worship. The Jews in Alexandria had their privileges confirmed. The free exercise of Jewish worship was stipulated in the principal towns of Asia Minor. The Jews throughout the world regretted the death of the dictator. Among the numerous provincials who mourned the Ides of March, it was remarked that Jews for several months came to make final lamentation over his burial-place" ("Histoire du Peuple d'Israel," v 196, 197).

Bibliography: Mommsen, *Römische Gesch.* iii. 549–550, Berlin, 1889; Grätz, *Gesch. der Juden*, 4th ed., iii. 172–182; Berliner, *Gesch. der Juden in Rom*, i. 15–18; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i., *passim*; Manfrin, *Gli Ebrei Sotto la Dominazione Romana*, i.–ii., *passim*, Rome, 1888–1890; L. Ruskin, in *Voskhod*, 1888, v.–vi., 1890, vi., vii.; Cicero, *Pro Flacco*; Josephus, *Ant.* xiv., xvi.; Schürer, *Gesch.* iii., *passim*; Arnold, *The Roman System of Provincial Administration*, pp. 89 *et seq.*, London, 1879; Ihne, *Römische Gesch.* vii., *passim*, Leipsic, 1890; Herzfeld, *Handelsgesch. der Juden des Alterthums*, pp. 246 *et seq.*, 264 *et seq.*; Huidekoper, *Judaism in Rome*, p. 6, New York, 1876; Büchler, in *Festschrift zum Achtzigsten Geburtstag M. Steinschneiders*, pp. 91–109, Leipsic, 1896; Plutarch, *Brutus*, 20; idem, *Cæsar*, 68; Suetonius, *Cæsar*, 85.

K. H. R.

CÆSAREA.—1. Cæsarea by the Sea: Ancient city of Palestine; called in early times "Strato's Tower" (Στράτωνος πύργος, Josephus, "Ant." xiii. 11, § 2; xiv. 4, § 4; xv. 8, § 5; xix. 8, § 2; *idem*, "B. J." i. 3, § 4; i. 21, § 5; Strabo, xvi. 758; Pliny,

"Historia Naturalis," v. 14). In rabbinic sources (Meg. Ta'an. iii.; Meg. 6a; Sifre, Deut. 51; Yer. Sheb. 36c) the name is frequently corrupted (it is only once written correctly, Tosef., Sheb. iv. 11) as שרשן; in a later source (piyyuṭ for the second Sabbath of Ḥanukkah) the name has even been corrupted into מגדל נשיא (B. Beer, in "Monatsschrift," 1860, ix. 113). Herod the Great transformed the insignificant place into an important city, naming it Cæsarea (*Καισάρεια*) in honor of Emperor Augustus. Still the old name survived; Strabo and Pliny continue to call the city "Strato's Tower," while Ptolemy and Epiphanius use the singular expression "Cæsarea of Strato." To distinguish it from other cities of the same name, it was also called "Cæsarea by the Sea" (*παράλιος Καισάρεια*, "Ant." xiii. 11, § 2; *ἰdem*, "B. J." iii. 9, § 1; *ἐπὶ θαλάττῃ* = "ad mare," *ib.* vii. 1, § 3; vii. 2, § 1); on coins it is called ΚΑΙΣΑΡΙΑ Cæsarea, a city that they hated, should be uprooted (עקרון), with no intent of identifying it with Ekron (Schwarz, "Tebu'ot ha-Areẓ," p. 66b). It is possible, however, that there is here also an allusion to the old name Sharshon (שרשן); while the assumption that there were two Ekrons, one of which was identical with Cæsarea (Friedmann, in Luncz, "Jerusalem," v. 109), is wholly unfounded. The Rabbis speak of it disguisedly as "Magdiel" (Gen. R. lxxxiii.).

Mannert determines the location of Cæsarea as 66° 15′ E. long. and 32° 30′ N. lat. Josephus speaks of it as lying in Phenicia, between Joppa and Dora ("Ant." xv. 9, § 6). It was 600 stadia (75 miles) distant from Jerusalem ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5); 36 miles (a day's journey, Acts xxi. 8) from Ptolemais (Abulfeda); and 30 miles from Joppa

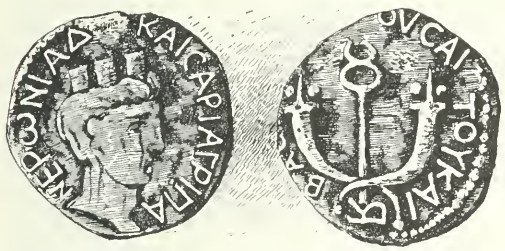
Location.

RUINS OF CÆSAREA.
(From a photograph by Bonfils.)

Ἡ ΠΡΟΣ ΣΕΒΑΣΤΩ ΛΙΜΕΝΙ. Later writers call the city "Cæsarea of Palestine" (Cæsarea Palæstinæ = *Καισάρεια ἐπὶ Παλαιστίνῃ*, Eusebius, "Hist. Eccl." v. 22, or *Καισάρεια τῆς Παλαιστίνης*, *ib.* vii. 12). In the Talmud, the Midrash, and the Targum it is very frequently called "Ḳesri" (קיסרי); the expression "Ḳesri, the daughter of Edom" (Meg. 6a), meaning that Cæsarea is the outpost of the Roman empire. In the same Talmudic passage is a sentence of R. Abbahu, who lived in the third century at Cæsarea, according to which "Ekron," that "shall be rooted up" (Zeph. ii. 4), means "Cæsarea"; but this probably expresses merely the wish of the Jews that

(Edrisi). The soil was sandy ("it is situated in the midst of sand," says the Talmud, Meg. 6a; compare "Ant." xv. 9, § 5), but so fertile that the region was called "the land of life" (Meg. 6a). The following are mentioned as products of the soil: "etrogim"—that is, pomegranates of Cæsarea (Tosef., Maksh. iii. 10); Cæsarean grain (Tos., Dem. iv. 23); a woolly moss growing on stones (Yer. Kil. 32a; Yer. Shab. 4c). As merchandise are mentioned the beds of Cæsarea (Yer. Ber. 6a; Yer. Ned 40c; Yer. M. Ḳ. 83a). The city lay close by the sea, and had a good harbor, which was constructed by Herod, and is often mentioned ("Ant." xv. 9, § 6, *λιμήν*; Yer. Giṭ.

43b). This harbor was as large as the Piræus, and had a deep channel and "a double station for the ships" ("Ant." *l.c.*). The rocky shore, which is frequently mentioned (Gen. R. x. 7; Lev. R. xxii. 4), was laid out as a promenade (Eccl. R. v. 8). Large subterranean passages and canals led from the city to the harbor ("Ant." *l.c.*); and perhaps these are the vaults mentioned in the Talmud (Yer. Naz. 56a). The city had imposing streets (*ib.*) and theaters ("Ant." *l.c.*), and, on its eastern side, a magnificent gateway (*τετράπυλον*, Tosef., Oh. xviii. 13), through which the road led to the vineyards (*ib.*). The Rabbis considered Cæsarea as the frontier of Palestine toward the west, and in questions dealing with Jewish law its harbor was held not to belong to the land of Israel. Tombs of heathens were supposed to lie east and west of the city, and hence these regions were declared unclean, although opinions on the question were divided (Yer. Giṭ. 43b; Yer. Dem.



Copper Coin of Agrippa II., Struck at Cæsarea.

Obverse: NEPωNIAΔ . . . . KAIϹAPI AΓPIΠΠA with turreted female head. *Reverse:* BA[Ϲ AΓP ET]OYϹ AITOY KAI Ƨ, two cornucopias, in the middle a caduceus.

(After Madden, "History of Jewish Coinage.")

21a; compare Büchler, in "Jew. Quart. Rev." xiii. 654 *et seq.* and Krauss, *ib.* xiv. 745).

The original population of Cæsarea was probably pagan—at first Phenician, and then Greek. From the time of the Maccabees, Jews are mentioned as residing there; and as their number steadily increased they tried to gain possession of the city, frequent quarrels resulting between pagans and Jews. Herod's temples and theaters testify to his endeavors to preserve the pagan character of the city. He built here a temple of Augustus, the statue by which it was surmounted representing Zeus Olympus, while another, Hera, represented Rome ("Ant." xv. 9, § 6; "B. J." i. 21, §§ 5, 8).

Population.

The first dramatic festivals in honor of Augustus were held 12 B.C. ("Ant." xvi. 5, § 1; "B. J." i. 21, § 8). The emperor's temple (*καισάρειον*), or "Sebastos temple" (*Σεβαστεῖον*), as it is called by Philo ("Legatio ad Cajum," xxxviii.), lay on a hill opposite the harbor, which was also dedicated to Augustus (*ὁ λιμὴν Σεβαστός*, "Ant." xvii. 5, § 1; "B. J." i. 31, § 3); the full name of the city was therefore "Cæsarea Sebaste" ("Ant." xvi. 5, § 1; Ammianus Marcellinus, xiv. 8). On the coins of Cæsarea, which are mentioned also in the Talmud ('Ab. Zarah 6b), dating mostly from the second and third centuries, are found the names of many gods: Zeus, Poseidon, Apollo, Hercules, Dionysus, Athena, Nike, and especially the Phenician goddess Astarte. The worship of the Egyptian Serapis is due to the fact that from the time of Vespasian there was, in addition to the Greeks, a large colony of Romans at Cæsarea. The restoration of a temple of Hadrian (*'Αδριανεῖον*) is mentioned even in Christian times. English explorers have recently discovered the ruins of a temple at Cæsarea.

The Jews of Cæsarea were completely Hellenized, and in the third century the Shema' prayer was said in Greek (Yer. Soṭah 21b). In Talmudic times there was here a large Jewish population with many synagogues. Besides the "brothers" (Yoma 53b; Ta'an. 24b; Pesiḳ. 171b), the "rabbis" of Cæsarea are very often mentioned (Yer. Dem. 22c). The teachers of the Law, Nasa (Lam. R., Introduction, No. 26), Mana, 'Ulla, Adda, Idi, Taḥlifa, Abba, Hezekiah, Jacob, Ḥanina, and Abbahu, either came from Cæsarea or lived there (see Bacher, "Die Gelehrten von Cæsarea," in "Monatsschrift," xlv. 298 *et seq.*). Abbahu appeared as the antagonist of Christianity, which at an early date had found adherents in Cæsarea. He directed a college and officiated as judge (Bacher, "Ag. Pal. Amor." ii. 92). R. Jose (Isi) of Cæsarea speaks of the Christianized Jews of that city (Eccl. R. vii. 26). The Christian library of Cæsarea is of great importance for Biblical science. But the Christians themselves at an early date speak of Cæsarea as being a Jewish city (Clement, "Recognitiones," ii. 37, iii. 65, v. 4).

Character of Jewish Cæsarea.

A number of Samaritans also lived at Cæsarea. The Samaritan prophet Simon Magus worked mischief there. The Cuthæans of Cæsarea disputed with R. Abbahu (Yer. 'Ab. Zarah 44d). When, on the death of the latter, the columns of Cæsarea trickled water, as if they were mourning for him (Eusebius, "Hist. Eccl." viii. 9), the Cuthæans declared, to spite the Jews, that it was because the columns were out of repair (Yer. 'Ab. Zarah 42c; M. Ḳ. 25b). A Samaritan chronicle (Neubauer, "Chronique Samaritaine," p. 18, Paris, 1873) erroneously identifies Cæsarea with Dora. In 484 and 548 the Samaritans instigated bitter riots against the Christians.

Samaritans.

Only the old name, "Strato's Tower," gives any clue to the earliest history of Cæsarea. Renan ("Mission de la Phénicie," p. 790) and, after him, Hildesheimer connect Strato with the Phenician name Astarte. But D. Oppenheim and Neubauer have demonstrated the probability that "Strato" was the name of a person, indeed, that of the founder of the city; and it is a fact that Strato is named as such in Justinian's "Novellæ" (103 pref.). Stark ("Gaza," p. 451) thinks that the Ptolemies founded Strato's Tower; but Schürer is of opinion that it was founded by the Sidonians in Persian times. In the fourth century B.C. there were two kings of Sidon by the name of Strato, one of whom probably founded the fort Strato's Tower. The first geographical writer who mentions the "Tower" is Artemidorus (about 100 B.C.; Stephen of Byzantium, *s.v.* *Δῶρος*). About the same time, Aristobulus I. caused his brother Antigonus to be murdered there ("Ant." xiii. 11, § 2). The "tyrant" Zoilus, who had usurped the government of Strato's Tower and of Dora, and had

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made common cause with the Cyprian king Ptolemy Lathyrus, drove Alexander Jannæus from the country, which he apportioned among the Jews ("Ant." xiii. 12, §§ 2–4).

Strato's Tower now belonged to the Jewish king ("Ant." xiii. 15, § 4); and it is probably this conquest which is mentioned in rabbinic sources (Meg. Ta'an. iii.). Pompey liberated the city ("Ant." xiv. 4, § 4; "B. J." i. 7, § 7), and Augustus presented it to Herod ("Ant." xv. 7, § 3; "B. J." i. 20, § 3), who transformed it into a metropolis, changed its name to "Cæsarea," and called the harbor "Sebaste." Cæsarea remained a fortress ("Ant." xv. 8, § 5); but Herod cared more for beautifying the city, and built many magnificent edifices of white stone for the citizens. Within twelve years the city was rebuilt, the work having neither wearied the king nor exhausted his resources ("Ant." xv. 9, § 5; "B. J." i. 21, § 5; i. 31, § 3). Cæsarea now became a flourishing city, and Josephus calls it the largest in Judea ("B. J." iii. 9, § 1; Ammianus Marcellinus, *l.c.*). The Jews also recognized it as a rival to Jerusalem (Meg. 6a), and the Rabbis called it the "metropolis" of the kings (*ib.*), the term "kings" here signifying the Roman governors, who, after the death of Archelaus, administered Judea from this place. The governors Felix and Festus resided in Cæsarea (Acts xxiv. 27, xxv. 1). Agrippa I., who possessed the city for a short time, also had an administrator there (στρατηγός, "Ant." xix. 7, § 4), and died there. He also had coins struck in Cæsarea (Madden, "Jewish Coinage," pp. 107, 109). After his death the Cæsareans and Sebasteans vilified the memory of their benefactor, whom they hated for his Judaizing, and insulted his daughters, Mariamne and Drusilla. By the order of Emperor Claudius they were severely punished by the governor, Cuspius Fadus ("Ant." xix. 9, § 1). The city was also called "Judææ Caput" (Tacitus, "Historia," ii. 78), as being the seat of the Roman governors. It had a Roman garrison ("Ant." *l.c.*), which is also mentioned in the Talmud (Yer. 'Ab. Zarah 39c, τάξις). The large pagan population ("B. J." iii. 9, § 1) would not permit the Jews to share in the administration of the city. This resulted in sanguinary conflicts under the administration of Felix; and in the year 61 Nero declared the pagans to be the sole rulers ("Ant." xx. 8, § 9; "B. J." ii. 13, § 7; ii. 14, § 4), and at the same time he removed Felix from office. In 66 the Jews, because of an insult to their synagogue, began a battle with the Greeks in which much blood was shed, but they finally succumbed, and had to flee to the neighboring city of Narbota ("B. J." ii. 14, §§ 4, 5). These disturbances were the preliminary episodes of the Jewish war, upon the outbreak of which the pagans of Cæsarea fell upon the Jews and massacred them all, to the number of 20,000, in one hour ("B. J." ii. 18, § 1; vii. 8, § 7). The synagogue, where the rioting began, is probably the same which is called in Talmudic sources the "riotous synagogue of Cæsarea" (Yer. Sanh. 18a; Yer. Naz. 56a; Num. R. xii. 3; Lam. R. i. 3). The city itself is also called the "riotous city" (Cant. R. i. 5; Targ. Yer. Num. xxiv. 10). A Byzantine writer (Malalas, "Chronographia," ed. Bonn, x. 261) says that Vespasian turned this synagogue into an odeon; but the transformation (if it did take place) must have been by a later emperor, since the rabbinic sources of the third century still speak of this synagogue.

After the war, Vespasian constituted Cæsarea a Roman province, but without the full "jus Italicum" (Pliny, "Historia Naturalis," v. 13, § 69; compare Justinian, "Digesta," l. 15, §§ 1, 8). It is also called "colonia" on coins. At the time of Alexander Severus the title "metropolis" came into use, as also in the rabbinic sources, and on coins. The subterranean prisons of Cæsarea ("Diaeta," Esther R., Introduction) were much dreaded by the Jews, being fraught with peril for them (*ib.*). The city was destroyed by an earthquake in 128 (Eusebius, "Chronicon").

In the reign of Justinian the Jews made common cause with the Samaritans of Cæsarea, and harassed their Christian fellow-citizens. They even killed the governor, Stephan, July, 556 (Malalas, "Chronographia," p. 488; Theophanes, "Chronicon," i. 356). Under Heraclius it was estimated that there were 20,000 Jews in Cæsarea; and it was said that a Jew gave the city into the hands of the victoriously advancing Arabs (Weil, "Gesch. der Chalifen," i., Appendix, p. 2), by whom, according to the "Chronique Samaritaine" (p. 23), the city was looted. Benjamin of Tudela found only twenty Jewish families in Cæsarea, as against 200 Samaritans. In 1265 Cæsarea was completely destroyed by the sultan, Baibars. The destruction of Cæsarea is pictured in "Pal. Explor. Fund, Quarterly Statement," 1884, p. 147. Nothing now remains of it but a pile of ruins, that still bears the name "Kaisariyya."

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——**2. Cæsarea Philippi:** Ancient city of Palestine. According to the investigations of Gesenius, Raumer, and Robinson, this was the original site of the place Baal-gad,—*i.e.* where Gad was worshiped as the god of fortune (Isa. lxv. 11)—or of Baal-hermon (I Chron. vi. 23). In Israelitic times the place was called "Dan," and the image made by Micah was worshiped here. Here, too, Jeroboam I. set up the golden calf. Not far distant was the place Tarnegola, which the Rabbis mention as being on the northern boundary (Tosef., Sheb. iv. 10; Yer. Sheb. 36c; Yer. Dem. 22d; Sifre, Deut. 51; Targ. Yer ii. on Num. xxxiv. 15). Its name is probably connected with the idol Tarnegol ("fowl"), though other places of Palestine (Sepphoris and Phrugitha, for instance) were also called after birds. The place is also said to be identical with the Biblical Leshem (Josh. xix. 47) or Laish (Judges xviii. 29; Meg. 6a; Tan., Re'eh, 16). This, however, is very improbable. But Cæsarea Philippi is certainly identical with Paneas (Πανέας, Πανιάς, Παναίς), frequently mentioned by Greek as well as rabbinical authors (Josephus, "Ant." xv. 10, § 3; Eusebius, "Hist. Eccl." vii. 17; Sozomen, v. 21; Pliny, "Historia Naturalis," v. 15; Cedrenus, p. 305); the rabbinical writers indeed

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chiefly use the name "Paneas" (פניאס, also פמיאס; see the Talmudic dictionaries). But Πανείας is the name of the grotto sacred to Pan, on the neighboring mountain Panion (Philostorgius, vii 3; compare Targ. Yer. Num. xxxiv. 11); hence, the significance of the place as the seat of a cult is preserved in the name, from which it follows that Paneas was originally inhabited by Syrian or Greek pagans. Ptolemy (v. 15, § 21) includes it in Phenicia.

At the time of Herod the region of Πανιάς belonged to a certain Zenodorus (Zenon), after whose death (20 B.C.) Augustus presented it to Herod ("Ant." xv. 10, § 1; "B. J." i. 20, § 4). The domain of Zenon, together with some other districts, was taxed 100 talents ("B. J." ii. 6, § 3). Herod erected a magnificent temple in honor of Augustus in the vicinity of the grotto of Pan ("Ant." xv. 10, § 3; "B. J." i. 21, § 3); and Herod's son, the tetrarch Philip, transformed the place into an important city, calling it Καισάρεια, also in honor of the emperor ("Ant." xviii. 2, § 1; "B. J." ii. 9, § 1). But coins of the city are extant, dating from an independent and earlier era (about 3 B.C.). The Galilean Cæsarea was called Καισάρεια ἡ Φιλίππου (Matt. xvi. 13; Mark viii. 27), to distinguish it from the Judean Cæsarea, while the rabbinic sources call it קיסרין = Kesrion, in contradistinction to קסרי = Kesri; but as these sources are uncritical, the distinction is not always observed. The rabbinic sources state also that the designation "Paneas" continued in use.

It is indeed a question whether Paneas and Cæsarea were not two separate cities built near together. An ancient source (Mek. to Ex. xvii. 14 [ed. Friedmann, p. 55b]) mentions Kesrion as being situated below Paneas, from which it follows that they were two distinct cities. The name "Paneas" continued to be used to such an extent that through its form "Pania" the variants "Pamiya," "Apamiya," and "Aspamiya" (אספמיא) became current among the Rabbis; but these must be strictly separated from similar names.

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After the death of Philip the city was for a time under Roman jurisdiction; then in the hands of Agrippa I.; again under Roman governors; and, finally, it passed into the hands of Agrippa II. (53 C.E.), who called it Νερωνιάς, in honor of Nero ("Ant." xx. 9, § 4). This name, which is found on some coins, soon fell into disuse. At the time of the Jewish war the population was mostly pagan (Josephus, "Vita," xiii.). Vespasian and Titus spent their holidays there, and arranged games and festivals ("B. J." iii. 9, § 7; vii. 2, § 1).

From the second century the city is called Καισάρεια Πανίας (Ptolemy, v. 15, § 21; viii. 20, § 12), both by writers and on coins. But among the native population "Paneas" was probably the name chiefly used, and this form prevails in rabbinic writings as well as in those of the church fathers, and has been preserved under the form "Banias" to the present day. According to a legend the patriarch, and the most eminent among the Jews of Paneas appeared before Diocletian, who hated the Jews (Gen. R. lxiii. 8).

The city is important to Christianity as being one of the places visited by Jesus. It was the site of an old Christian monument (Eusebius, "Hist. Eccl." vii. 18), and was made a bishopric. It is also mentioned during the Crusades. At present the village of Banias contains about fifty miserable houses or huts, built within the ancient castle wall.

BIBLIOGRAPHY: Boettger, *Lexicon zu Flavius Josephus*, p. 71; Neubauer, *G. T.* p. 237; Schürer, *Gesch.* 3d ed., ii. 158; Krauss, *Lehnwörter*, ii. 537.

——**3. Cæsarea in Cappadocia:** Capital of Cappadocia; originally named "Mazaga." It is mentioned in rabbinic writings either as "Cæsarea of Cappadocia" or as "Mazaga-Cæsarea." R. Akiba here met a shipwrecked Jewish scholar (Yer. Yeb. 15d), probably R. Meïr (Yeb. 121a). R. Nathan also sojourned at Cæsarea (Yer. Yeb. 7d), where, it is further stated (*ib.* 4b), a Palestinian robber was executed. It is said that the Persian king Sapor massacred 12,000 Jews there (M. K. 26a). As Kaisari, the place is to-day a populous and flourishing city.

BIBLIOGRAPHY: Rapoport, *Bikkure ha-'Ittim*, 1823, iv. 71; Boettger, *Lexicon zu Flavius Josephus*, p. 180; Lagarde, *Mittheilungen*, ii. 242; Neubauer, *G. T.* p. 318; Krauss, *Lehnwörter*, ii. 330, 537.

G. S. Kr.

CAGE: A rendering for כלוב in Jer. v. 27; but it is doubtful whether this translation is accurate. The Hebrew word occurs only once more—viz., in Amos viii. 1—where it seems to be a basket, probably of wickerwork, or some other net-like receptacle for fruit. In Jer. v. 27 the word is employed to characterize the houses of the rich, filled to overflowing with ill-gotten wealth, as shown by the abundance of costly articles of luxury. It has been supposed that כלוב was a crate filled with birds, which craned their necks through the openings—a very common sight in the markets. This furnishes the key to the simile of the prophet; the costly ornaments and furniture peeping, as it were, for purposes of display, through the very walls of the houses. The Targum, however, in rendering the word by בית פיטמא ("house [place] for fattening"), assumes that the prophet had in mind not so much the display (the craning of the necks) as the artificial—*i.e.*, ill-gotten—character of the wealth. "Cage" or "crate" would thus be the meaning which the Targum gave the word, but the cage would be one of the kind employed for fattening geese, so restricted in size as to make motion impossible for the occupant.

The root of the Hebrew word being uncertain, the exact equivalent can not be definitely ascertained. In the El-Amarna tablets the word is found in the form "kulibi," meaning "bird-net," an instrument to trap birds. This seems to fit in with Jeremiah's simile, "The houses are filled with dishonesty and violently acquired goods" (A. V., "deceit"). In Ecclus (Sirach) xi. 30 the heart of a vain man is likened to a decoy partridge in a "cage" (κάρταλλος). This word is the Arabic "kirṭal" (hamper); but the context shows that "cage" here stands for not merely a crate, but for a cage contrived to capture birds, in which the decoy partridge is "vain" in so far as it displays a mere semblance to the absent reality. Ezek. xix. 9, R. V., in accordance with this idea of a contrivance to trap, renders the Hebrew במצדות by "cage."

E. G. H.

CAGLIARI (Hebr., קאלייר): Capital of the island of Sardinia. It had a Jewish community in early times. When a Christianized Jew named Peter placed images of saints in the synagogue of that city on Easter Monday, the day following his baptism, to the annoyance of the Jews, Gregory I. ordered Bishop Januarius of Cagliari to have the objects at once removed (Grätz, "Gesch. der Juden," v. 52). Little is known of the history of the Jews of Cagliari. Under Aragonian rule their condition was favorable, for they were not molested and were received at court. When King Martin I. of Aragon was at Cagliari in Dec., 1408 (he died in that city in 1409), and the Jews were looking on at the דאווש or Daus games instituted in his honor, he invited one of them to take part in the game, and the Jew finally consented, although the community had issued a decree four years previously, interdicting this game to every Jew and Jewess on pain of excommunication. On this occasion Judah ben David, called also Bonjusas Bondavin, the rabbi of the community, addressed a question to Isaac b. Sheshet, whom he knew personally. A physician and fine Talmudist, he formerly lived at Marseilles, and then went to Sardinia in 1390, where he was appointed rabbi of Cagliari, the king confirming him as rabbi of the whole island of Sardinia. There was a large synagogue at Cagliari. The Jews of Cagliari were expelled in 1492, like their coreligionists in Spain.

Bibliography: Isaac b. Sheshet, *Responsa*, No. 171; *Rev. Et. Juives*, vii. 292, viii. 280 *et seq.*; Gazana, *Storia della Sardegna*, ii. 151; Ersch and Gruber, *Encyc.*, section ii., part 27, p. 147.

K. M. K.

CAGLIARI, ABRAHAM DA: Rabbi at Cagliari, Sardinia, in the eighth century. He is mentioned by Antonio di Tharos, the historian of that epoch, and by Delotone, in his "Ritmo di Gialeto." The latter relates that Abraham interpreted many Phenician inscriptions collected by the Sardinian king Gialeto; and the former that, together with another Jewish scholar named Canaim, he deciphered Greek and Phenician inscriptions found in the palace of Masu.

Bibliography: Spano, in *Educatore Israelitico*, xxvii. 165; Mortara, *Indice*, p. 9.

G. I. Br.

CAHAN, ABRAHAM: Russian-American novelist and labor leader; born in Podberezhye, government of Wilna, July 7, 1860. His grandfather was a rabbi and preacher in Vidz, government of Vitebsk; and his father was a teacher of Hebrew and Talmud. The family, which was devoutedly Orthodox, removed in 1866 to Wilna; and there young Cahan received the usual Jewish preparatory education for the rabbinate. He, however, was attracted by secular knowledge and clandestinely studied the Russian language, ultimately prevailing on his parents to allow him to enter the Teachers' Institute of Wilna, from which he was graduated in 1881. He was appointed teacher in a Jewish government school in Velizh, government of Vitebsk, in the same year; but a domiciliary visit by the police, resulting from his connection with the revolutionary movement, caused him to flee the country. After many vicissitudes he, in June, 1882, arrived in New York, where he still resides. Having become an ardent socialist while in Russia, he devoted all the time he could spare from work and study to spread his favorite ideas among the Jewish working men of New York. He thus became the pioneer socialistic labor leader among them, and was the first in the United States to deliver socialistic speeches in Yiddish. Cahan was either originator, collaborator, or editor of almost all the earlier socialistic periodicals published in that dialect; and he is still connected with the daily organ of that section of the socialists with which he is in sympathy. He has occupied various positions in labor organizations, from walking delegate to representative at the International Socialist Congress at Brussels.

Cahan quickly mastered the English language; and four years after his arrival in New York taught immigrants in one of the evening schools. Later he began to contribute articles to the "Sun" and other newspapers printed in English, and was for several years employed in a literary capacity by the "Commercial Advertiser," to which paper he is still a regular contributor. While his Yiddish writings are mostly confined to propagandism, his literary work in English is mainly descriptive; and he has few, if any, equals in the United States in depicting the life of the so-called "ghetto," where he has lived and worked for the last twenty years. "A Providential Match" was the first of Cahan's tales to be published (in "Short Stories," 1895). His first novel, "Yekl" (New York, 1896), being the graphic story of an Americanized Russo-Jewish immigrant, attracted much attention and was favorably commented on by the press both in America and in England. W. D. Howells compared Cahan's work to that of Stephen Crane, and prophesied for him a successful literary future ("The World," New York, July 26, 1896). Cahan's next work of fiction, "The Imported Bridegroom, and Other Stories" (*ib.* 1898), was also well received and favorably noticed by the general press. Of his shorter publications the article on the Russian Jews in the United States, which appeared in the "Atlantic Monthly," July, 1898, deserves to be specially mentioned.

Bibliography: A syndicate article describing Cahan's career (with illustrations), published simultaneously in many newspapers Sept. 27, 1896, among others the *Boston Post* and *Pittsburg Dispatch*; *The Bookman*, iv. 157–158, vii. 513, x. 101–102, 428–430; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 221–226, New York, 1899.

A. P. Wi.

CAHANA, DAVID. See Kahana, David.

CAHANA, ELIEZER. See Kahana, Eliezer b. Reuben.

CAHANA, JACOB ABRAHAM. See Kahana, Jacob b. Abraham.

CAHANA (RAB). See Kahana (Rab).

CAHANA (BEN TAḤLIFA). See Kahana b. Taḥlifa.

CAHEN, ALBERT: French composer; born at Paris Jan. 8, 1846; a pupil of César Franck (composition) and Mme. Szarvady (pianoforte). He made himself known to the musical world by the

following compositions: (1) "Jean le Précurseur," a Biblical poem (1874); (2) "Le Bois," a comic opera (1880); (3) "Endymion," a mythological poem (1883); (4) "La Belle au Bois Dormant," a fairy operetta (1886); (5) "Le Vénitien," four-act opera (1890); (6) "Fleur des Neiges," ballet (1891); (7) "La Femme de Claude," a three-act lyric drama (1896).

Bibliography: *Nouveau Larousse Illustré*, ii. 382; Baker, *Biographical Dict. of Musicians*, New York, 1900.

S. I. Br.

CAHEN, CORALIE: French philanthropist; born at Nancy, 1832; died at Paris March 12, 1899; wife of Mayer Cahen, chief physician of the Northern Railroad Company. Losing her husband and her only daughter before 1870, she devoted herself thenceforward to the relief of the unfortunate, and was largely instrumental in establishing the Maison Israélite de Refuge pour l'Enfance, an institution opened at Romainville in 1866 for homeless Jewish girls. When the war of 1870 broke out, she left this work to go to the field. At Metz she was appointed vice-president of the Society for Aid to the Wounded (Société de Secours aux Blessés) and acted as a Red Cross head nurse in the hospitals. When the German army entered Metz, Mme. Cahen offered her services to the army of the Loire. At the request of Gambetta she went to Vendôme, and established herself at the hospital organized in the lycée of that city, and succeeded in having her authority recognized by the Marianist sisters of Sainte-Croix at Le Mans.

Filled with compassion for the French soldiers imprisoned in the forts of Silesia and Pomerania, she made three journeys into Germany, two of them during the severe winter of 1871–72. Aided by Empress Augusta, she even gained the ear of Emperor William. Visiting sixty-six forts, she succeeded in releasing 300 prisoners before the expiration of their term. She also accomplished the no less difficult task of procuring information for the families of the missing. She did what even the minister of foreign affairs had been powerless to accomplish; viz., she discovered at Berlin the office in which all the information regarding these widely scattered soldiers was kept, and she carried back to Paris 59,000 individual reports concerning their situation; indicating those that were dead, and those that were being treated in the German hospitals. This marvelous perseverance and devotion were for a long time unknown to the public, owing to the modesty of this heroic woman. When in 1889 M. de Freycinet found the official record of this brilliant service mentioned in an article in the "Temps," he conferred a military decoration upon Mme. Cahen.

After the war Mme. Cahen devoted herself to works of charity; giving also some time to sculpture, in which she showed considerable skill. Noteworthy among her works is a bust of Zadoc Kahn, chief rabbi of France. The "Refuge" founded by her became under her care a model of its kind. It was later transferred to its new quarters constructed by the architect Aldrophe at Neuilly, and was dedicated June 4, 1883. She was its president until her death. She was also a member of the Association des Dames Françaises. The academician Maxime du Camp, in his book entitled "Paris Bienfaisant" (pp. 365 *et seq.*, Hachette, 1888), in which he gives high credit to the Jewish charities of Paris, devotes an entire chapter to the "Refuge" and to its director. He pays the latter a brilliant tribute, tracing the principal episodes of her life, and closing with these remarkable words: "It has been said, and I, too, have said it myself, that Israelites never have a strongly developed love for their country; but—O Jewess, forgive me!"

Bibliography: Maxime du Camp, *Paris Bienfaisant*, in *Univers Israélite*, March 17, 1899.

S. J. W.

CAHEN, ISIDORE: French scholar and journalist; born at Paris in 1826; died there March 6, 1902. After having brilliantly completed his education at the Collége Charlemagne, he entered the Ecole Normale in the section of philosophy, having for comrades Edmond About, Hippolyte Taine, Francisque Sarcey, and others, who afterward became distinguished in their respective walks of life. Cahen soon attracted the attention of his professors; and, while still a student, was entrusted with the teaching of philosophy in the College of Versailles.

In 1849 Cahen graduated third at the Ecole Normale; and in the same year succeeded in obtaining the degree of "agrégé de philosophie." A year later he was appointed professor of philosophy at the Lycée Napoléon-Vendée, after having been nominated secretary to the French embassy at Madrid. A cabal among the clerical papers, however, soon caused him to lose his professorship. The incident gave rise to many press polemics, and brought about the resignation of the members of the Jewish consistory.

The government then offered Cahen other positions, but he declined them all, and devoted himself to journalism. He collaborated on the "Journal des Débats," and for many years was attached to the editorial staff of "Le Temps." At the death of his father, Samuel Cahen, he assumed the directorship of the "Archives Israélites," which position he held until his death. Cahen lectured from 1859 till 1878 on history and literature in the Jewish Theological Seminary of Paris.

Besides contributing many valuable articles to the press on various subjects, Cahen was the author of the following writings: (1) "Deux Libertés en Une," in which he pleaded the cause of liberty of conscience and freedom in tuition (Paris, 1848); (2) "La Philosophie du Poème de Job," inserted as an appendix to the Bible translation of his father; (3) "L'Immortalité de l'Ame chez les Juifs," translated from the German of G. Brecher (Paris, 1857).

Bibliography: *Archives Israélites*, 1902, Nos. 13, 14, 15.

S. I Br.

CAHEN, SAMUEL: French Hebraist and journalist; born at Metz Aug. 4, 1796, died at Paris Jan. 8, 1862. He was brought up at Mayence; pursuing a course of rabbinical studies and devoting, at the same time, much attention to modern languages and literatures. After completing his education Cahen was engaged as a private tutor in Germany. In 1822 he went to Paris, where he

assumed the directorship of the Jewish Consistorial School, a position which he held for a number of years. In 1840 Cahen founded the Archives Israélites

Cahen's main work was the translation of the Bible into French, with the Hebrew on opposite pages, and critical notes and dissertations by himself and others. The entire edition, consisting of eighteen volumes, appeared at Paris in 1851. Despite adverse criticism, denying Cahen critical perception in the choice of his material, it must be admitted that the undertaking exerted a great influence upon a whole generation of French Jewry. In addition to this great work of his, Cahen was the author of the following writings: (1) "Cours de Lecture Hébraïque, Suivi de Plusieurs Prières, avec Traduction Interlinéaire, et d'un Petit Vocabulaire Hébreu-Français," Metz, 1824; (2) "Précis d'Instruction Réligieuse," *ib.* 1829; (3) a new French translation of the Haggadah of Passover, Paris, 1831–32; (4) "Almanach Hébreu," *ib.* 1831.

Cahen was appointed a chevalier of the Legion of Honor in 1849.

Bibliography: *Arch. Isr.* Jan., 1862; *La Grande Encyclopédie*, s.v.; H. S. Morais, *Eminent Israelites of the Nineteenth Century*, p. 27.

S. I. Br.

CAHN, ARNOLD: German physician; born at Worms April 11, 1858. After completing his course at the gymnasium, he studied medicine at the University of Strasburg, graduating thence in 1881. He was assistant physician at the hospital of the university from 1882 to 1885, becoming privatdocent in the latter year, and assistant professor in 1895.

Cahn has written many articles in the medical journals, his specialty being the physiology of digestion. Among his works and essays are: "Ueber Antiperistaltische Magen-Bewegungen"; "Ueber Magen-Verdauung bei Chlorhunger"; "Ueber Magensäure bei Acuter Phosphorvergiftung"; "Ueber die Verdauung des Fleisches im Normalen Magen"; "Ueber die Peptone als Nahrungsmittel."

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

CAHUN, DAVID LÉON: French Orientalist and writer; born June 23, 1841, at Haguenau, Alsace; died at Paris March 30, 1900. Cahun's family, which came originally from Lorraine, destined him for a military career; but owing to family affairs he was compelled to relinquish this, and he devoted himself to geographical and historical studies. In 1863 he began to publish in the "Revue Française" a series of geographical articles and accounts of his travels in Egypt and the neighboring countries. About the same time he published in the daily press letters of travel, and a geographical review which was the first of its kind. In 1864 Cahun set out to explore Egypt, Nubia, the western coast of the Red Sea, and Asia Minor.

Returning to France in 1866, he became a political writer on the staff of "La Liberté"; but when that paper supported the empire, Cahun left it, and joined the staff of "La Réforme" (1869) and "La Loi." During the Franco-Prussian war he was correspondent for several papers. On Sept. 4, 1870, he entered the army as a volunteer, and was appointed sublieutenant of the 46th foot in the following November. When peace was established he resumed his Oriental studies, devoting himself chiefly to researches concerning the Turks and the Tatars.

In 1875 he was appointed to the Bibliothèque Mazarine, where he was specially engaged in the compilation of an analytical catalogue from the year 1874. Meanwhile Cahun had begun to publish a series of historical novels dealing with ancient history, in the style of the journeys of Anacharsis in Greece. They are said by one critic to be written in temperate and pure French, combining interest with genuine archeological knowledge. It was Cahun's intention to present facts of ancient history that were not generally known, and thus make contributions to general history and geography. These novels include: "Les Aventures du Capitaine Magon," on Phenician explorations one thousand years before the common era (Paris, Hachette, 1875); "La Bannière Bleue," adventures of a Mussulman, a Christian, and a pagan at the time of the Crusades and the Mongolian conquest (*ib.* 1876); "Les Pilotes d'Ango," dealing with French history of the sixteenth century (*ib.* 1878); "Les Mercenaires," of the time of the Punic wars (*ib.* 1881); "Les Rois de Mer," on the Norman invasions (Chasavay, 1887); "Hassan le Janissaire," on Turkish military life of the sixteenth century (crowned by the French Academy); "La Tueuse," scenes from the Mongol invasion of Hungary in the thirteenth century (1893). Cahun contributed many literary articles to the "Revue Bleue," "Le Journal des Débats," etc., and several critical, geographical, and ethnographical papers to the "Bulletin de la Société d'Ethnographie," "Bulletin de la Société Académique Indo-Chinoise," "Bulletin de la Société Japonaise," "Bulletin de la Société Americaine," "Bulletin de l'Athénée Oriental," etc.

In 1878 Cahun set out on a fresh series of journeys accompanied by his wife. The two intrepid travelers visited central Syria, the mountains of Ansairi (1878), the Faroe islands and Iceland (1879), central Syria and Mesopotamia (1880). In 1879 the "Tour du Monde" published an account of his travels through Syria and the mountains of Ansairi. He also issued a volume treating the same subject, entitled "Excursions sur les Bords de l'Euphrate" (Paris, 1884). His scholarly study of local customs, "Scènes de la Vie Juive en Alsace," with preface by Zadoc Kahn, chief rabbi of Paris, appeared about the same time (*ib.* 1885). In 1884 he published "Le Congo, la Véridique Description du Royaume Africain, Traduite pour la Première Fois en Français sur l'Edition Latine Faite par les Frères de Bry en 1598, d'Après les Voyages Portugais et Notamment Celui d'Edouard Lopez en 1578" (Brussels, 1884).

In 1890 Cahun established a course of lectures at the Sorbonne, where he taught the history and the geography of Asia. A résumé of one section of this course has been incorporated in the "Histoire Générale" of Lavisse and Rambaud. Cahun's "Introduction Générale à l'Histoire de l'Asie" (1896), based on material gathered during his travels, is a complete and exact history of that continent. He also undertook the restoration of some ancient casts

that are of great geographical interest. Some years before his death Cahun ceased writing for the Parisian periodicals, but to the end he contributed to "Le Phare de la Loire." He left unfinished a history of the Arabs, and a historical novel dealing with the story of the Arabs. He was a member of several learned societies.

S. Z. K.

CAIAPHAS or **CAIPHAS, JOSEPH** (Καϊάφας, a Greek word; in the Hebrew original, probably not כיפא, but קיף; compare Mishnah Parah iii. 5; Derenbourg, "Essai sur l'Histoire de la Palestine," p. 215, note 2; Schürer, "Gesch." 3d ed., ii. 218; Josephus, "Antiquities of the Jews," xviii. 2, § 2): Son-in-law of the high priest Ananas or Annas, mentioned in John xviii. 13; held that office himself through appointment of Valerius Gratus, about 18–36, hence for a longer period than several of his predecessors and successors. Luke iii. 2 speaks of two high priests, Annas and Caiaphas. The mention of the two at one and the same time has been a great stumbling-block to the commentators. John made a curious error (xi. 49, xviii. 13) in speaking of Caiaphas as the high priest "in that year," as if he interchanged every year with Annas. It appears that even while Caiaphas performed the duties of the office, the power of high priest lay in the hands of Annas.

Caiaphas' historic importance lies in the fact that he is expressly mentioned by Matt. xxvi. 3, 57, and John xi. 49, xviii. 13, 24, 28, in connection with the crucifixion of Jesus, though not by Mark and Luke. After his arrest, however, Jesus was taken not to Caiaphas but to Annas (John xviii. 13 *et seq.*), who questioned him only privately. The actual trial took place on the next day, the eve of the Passover, before the twenty three members of the Sanhedrin over whom Caiaphas presided (Matt. xxvi. 57). Caiaphas is reported to have said on that occasion that it was expedient that one man should die for the people (John xviii. 14), a saying found also among the Rabbis (Gen. R. xciv. 9). The fact that Jesus was taken not to Caiaphas but to Annas is explained on the ground that the latter's palace was nearer the place of arrest than that of the former. Through the travels of Theodosius Archidiaconus, 530, it is known that there were 100 paces between the house of Caiaphas and the hall of judgment ("Nuovo Bull. di Arch. Crist." vi. 184, Rome, 1900). Peter and other disciples, however, being ignorant of the state of affairs, went to Caiaphas' house in the night.

After Pontius' recall Caiaphas was removed by the new governor, Vitellius (Josephus, "Ant." xviii. 4, § 3), and was succeeded by Jonathan, who was the son of Anan (36) and perhaps a brother-in-law of Caiaphas. It was probably at this time that the meeting with the apostles took place, at which Caiaphas is mentioned as belonging to the high-priestly family (Acts iv. 6). It was said later in the Syrian Church that he had been converted to Christianity, and was identical with the historian Josephus Flavius (Assemani, "Bibl. Orient." ii. 156, iii. 522; Solomon of Bassora, "The Book of the Bee," ed. Budge, tr. p. 94). His house outside Jerusalem is still (1902) shown.

BIBLIOGRAPHY: Commentaries on the Gospels, *l.c.*; Renan, *La Vie de Jésus*, ch. xxiv.; Edersheim, *The Jewish Messiah*, ii. 547; Strauss, *Das Leben Jesu*, iv 30 *et seq.*, ed. Bonn, 1895.

G. S. Kr.

CAIN.—1. Biblical Data: First-born of Adam and Eve, named "Cain" ("Ḳayin") because "gotten" (root, "ḳanah") "with the help of Yhwh." He became a tiller of the ground, and made an offering of its fruits which Yhwh did not accept, though He had accepted that of Abel. Cain was angered, whereupon Yhwh assured him that divine acceptance depended upon conduct. Cain slew Abel, and was cursed by Yhwh so that the soil should yield no return to his labor, and he should be driven out to wander over the earth. At Cain's appeal Yhwh "made to him a sign, lest any one finding him should smite him." Cain went forth to the land of Nod (Wandering), east of Eden; his wife bore him a son Enoch, after whom he named a city which he had built. From him were descended Lamech, who is recorded as having married two wives; Jabal, who instituted nomad life; Jubal, who invented music; and Tubal-Cain, the inventor of metal weapons—*i.e.*, the authors of material and social progress.

K. W. H. B.

——**In Rabbinical Literature:** Cain, the murderer of his brother Abel, presented to the views of the Rabbis two different types. One was that of a sinner who yielded to his passions, who was greedy, "offering to God only worthless portions; the remnants of his meal or flaxseed"; whom either God's favorable acceptance of Abel's sacrifice or Abel's handsomer wife and twin sister filled with jealousy; who, because he claimed the pasture-land or the wife of Abel as his birthright, quarreled with his brother. He was nevertheless sincere in his repentance when he said, "Too great is my sin [A. V., "punishment"] to bear" (Gen. iv. 13), and so the mark the Lord set upon him was a token of forgiveness. Like a man who had slain another without premeditation, he was sent into exile to atone for his sin (Sanh. 37b); and his crime was finally atoned for when he met death through the falling upon him of his house (Book of Jubilees, iv 31), or at the hands of his great-grandson Lamech, who took him for a wild beast in the distance and shot him (Tan., Bereshit, ed. Vienna, p. 6b, and Yalk. i. 38).

Cain was also viewed as a type of utter perverseness, an offspring of Satan (Pirḳe R. El. xxi.), "a son of wrath" (Apoc. Mosis, 3), a lawless rebel who said, "There is neither a divine judgment nor a judge" (Midr. Leḳaḥ Ṭob and Targ Yer to Gen. iv. 8), whose words of repentance were insincere (Sanh. 101b; Tan.), whose fleeing from God was a denial of His omnipresence (Gen. R. xxii.), and whose punishment was of an extraordinary character: for every hundred years of the seven hundred years he was to live was to inflict another punishment upon him; and all his generations must be exterminated (Test. Patr., Benjamin, 7, according to Gen. iv. 24; Enoch, xxii. 7). For him and his race shall ever be "the desire of the spirit of sin" (Gen. R. xx., after Gen. iv 7). He is the first of those who have no share in the world to come (Ab. R. N. xli., ed. Schechter, p. 133).

The seven generations of Cain, as the brood of Satan, are accordingly represented as types of rebels

(Gen. R. xxiii.). While the pious men all descended from Seth, there sprang from Cain all the wicked ones who rebelled against God and whose perverseness and corruption brought on the flood: they committed all abominations and incestuous crimes in public without shame. The daughters of Cain were those "fair daughters of men" who by their lasciviousness caused the fall of the "sons of God" (Gen. vi 1–4; Pirḳe R. El. xxii.; compare Sibyllines, i. 75). The Ethiopian Book of Adam and Eve and the Syriac Cave of Treasures—both Christianized Melchisedician works based upon a genuine Jewish original—relate the story of the fall of the descendants of Seth as "the sons of God" who had lived in purity as saints on the mountain near Eden, following the precept and example of Seth and Enoch, their leaders, but were attracted by the gay and sensuous mode of life in which the children of Cain indulged; the latter spending their days at the foot of the mountain, in wild orgies, accompanied by the music of instruments invented by Jubal, and by women, in gorgeous attire, seducing the men to commit the most abominable practises. In the days of Jared ("descent") the Sethites ("the sons of God") went down the hill to join the Cainites, heedless of the warnings of Jared; and none of those who walked in the path of sin could come back. This was repeated in the days of Enoch, Methuselah, and Noah: all the admonitions of these saintly leaders did not prevent the fall of the sons of Seth, for whom the daughters of Cain lusted (see The Book of Adam and Eve, transl. by S. C. Malan, 1882, pp. 115–147; Dillmann, "Das Christliche Adambuch," 1853, pp. 82–101; Bezold, "Die Schatzhöhle," i. 10–23). Josephus ("Ant." i. 2, § 2; i. 3, § 1) also speaks of the excessive wickedness of the posterity of Cain, which grew in vehemence with every generation; while the posterity of Seth remained virtuous during seven generations, after which the fall of the angels ensued and they were enticed by their gigantic offspring. To Philo, likewise, Cain is the type of avarice, of "folly and impiety" ("De Cherubim," xx.), and of self-love ("De Sacrificiis Abelis et Caini"; "Quod Deterius Potiori Insidiari Soleat," 10). "He built a city" (Gen. iv. 17) means that "he built a doctrinal system of lawlessness, insolence, and immoderate indulgence in pleasure" ("De Posteritate," 15); and the Epicurean philosophers are of the school of Cain, "claiming to have Cain as teacher and guide, who recommended the worship of the sensual powers in preference to the powers above, and who practised his doctrine by destroying Abel, the expounder of the opposite doctrine" (*ib.* 11).

Generations of Cain.

A doctrine of the Cainites appears, then, to have been in existence as early as Philo's time; but nothing is known of the same. In the second century of the common era a Gnostic sect by the name of "Cainites" is frequently mentioned as forming a branch of the antinomistic heresies which, adopting some of the views of Paulinian Christianity, advocated and practised indulgence in carnal pleasure. While some of the Jewish Gnostics divided men into three classes—represented (1) by Cain, the physical or earthly man; (2) by Abel, the psychical man (the middle class); and (3) by Seth, the spiritual or saintly man (see Irenæus, "Adversus Hæreses," i. 7, 5; compare Philo, "De Gigantibus," 13)—the antinomistic pagan Gnostics declared Cain and other rebels or sinners to be their prototypes of evil and licentiousness. Cain, Esau, Korah, the Sodomites, and even Judas Iscariot, were made by these Gnostics expounders of the "wisdom" of the serpent in rebellion against God (Gen. iii. 5), the primeval serpent, "Naḥash ha-Ḳadmoni" (Gen R. xxii. 12). How many of these pernicious doctrines were already formed in pre-Christian times and how many were developed during the first and second Christian centuries is difficult to ascertain (see Jude 11, "the way of Cain"; Irenæus, *l.c.* i. 31, 1; 26, 31; 27, 3; Hippolytus, "Adversus Omnes Hæreses," v. 11, 15, 21; Clemens of Alexandria, "The Cainists," Stromata vii. 17; Eusebius, "Hist. Eccl." iii. 29; Epiphanius, "Hæres." xxv., xxvi., xxxviii. 2). Blau with good reason refers to such Cainite doctrines the Haggadah of blasphemy, referred to in Sanh. 99b, as taught by Manasseh ben Hezekiah, the typical perverter of the Law in the direction of licentiousness.

Bibliography: A. Hönig, *Die Ophiten*, Berlin, 1889; M. Friedländer, *Der Vorchristliche Jüdische Gnosticismus*, 1898, pp. 19 *et seq.*; idem, *Der Antichrist*, 1901, pp. 101 *et seq.*; Hilgenfeld, *Die Ketzergeschichte des Urchristenthums*, 1884, pp. 324 *et seq.*; Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 59–70.

L. G. K.

——**Critical View:** The narratives in Gen. iv. are assigned to two different strata of the Jahvistic document; *e.g.*, Ball, "S.B.O.T.," the story of the murder of Abel (1–16a, 25, 26[2] to J), the later stratum; and the story of Cain, the city-builder, and of his descendants (16b–24[1] to J), the earlier stratum. The independence of the two sections is shown, among other things, by the fact that the man who, in verse 12, is to be "a fugitive and a wanderer," in verse 17 builds a city. Verses 16b–24, to which probably 1a should be added, are from the same document as the story of the creation in Eden; and 1b–16, 25, 26, from that containing J[1]'s account of the flood. The apparent cross-reference, "wanderer," "nad" (12), with "wandering," "Nod" (16b), is due to a redactor; and verse 24 refers to a version of the story of Cain which is different from that given in 1b–16 (compare below).

Sources and Original Form.

The later section, 1b–16, is commonly explained thus (compare Holzinger's "Genesis"): Cain is the eponym of the Kenites (see 2), and the verses are a form of an independent tradition which explained the nomadic life of the Kenites as due to a curse laid upon them for some ancient murder. To the settled Israelites the nomadic life seemed mean and wretched. Verses 25, 26 connect this story with the complete J.

The earlier section, 17–24, is J[1]'s genealogy of the descent of the human race from Adam, and his account of the development of civilization. The Song of Lamech (23, 24) is an ancient fragment inserted by J[1], referring to a form of the story of Cain which placed his conduct in a favorable light.

Text of Gen. iv. 1. A. V., "[a man] from the Lord," so Targ. O., implies a reading "מאת"; the actual text might possibly be rendered as R. V., "with the help of the Lord"; so Septuagint, Vulgate, or even

"from YHWH." Marti, apud Holzinger, proposes *'ot* for *'et*, "a man bearing the YHWH-sign" (compare verse 15, and below).

The etymology of iv. 1 is a linguistic impossibility. The name was originally that of the Kenite tribe (see 2). The word קין ("ḳayin") is read in the Masoretic text of II Sam. xxi. 16, and translated "lance"; the corresponding words in Arabic and Syriac mean "smith." The tribe may have derived its name from the fame of its smiths. The "Cainan" of Gen. v. 14 ("Ḳenan") is another form of this name (compare "KENAN"; R. V. "Kenan"). No explanation of YHWH's disapproval is given in the Masoretic text. The LXX. of verse 7 implies some ceremonial irregularity. Suggestions that the sin consisted in the bloodlessness of the offering, or in its worthlessness, or that it was given in a wrong spirit, are alike conjectures. The story is probably imperfect at this point.

Origin of Name.

The "sign" of Cain is sometimes understood as a sign given to Cain to reassure him, but probably some mark on his person is intended, which should indicate that he was under divine protection. It perhaps refers to a tribal mark of the Kenites connected with their worship of YHWH (Stade, "Z. A. T. W."; Guthe, "Herzog," 1901, *s.v.*).

The "Sign" of Cain.

The Apocrypha (Wisdom x. 3, 4) refers to Cain as the cause of the Flood. In the New Testament Cain is mentioned as an evil example (Heb. xi. 4; I John iii. 12; Jude 11).

2. Tribe; mentioned in Num. xxiv. 22, and Judges iv. 11, for the tribe of the Kenites (see KENITES).

3. City ("Ha-Ḳayin"); mentioned in Josh. xv. 57, in southern Judah, often identified with Yagin, southeast of Hebron.

BIBLIOGRAPHY: Delitzsch, *Neuer Commentar über die Genesis*, 1887; Wellhausen, *Die Composition des Hexateuch*, Budde, *Die Biblische Urgesch.* 1883; Stade, *Das Kainzeichen*, in *Z. A. T. W.* 1894, pp. 250 *et seq.*; 1895, pp. 157 *et seq.*; reprinted in *Akademische Reden und Abhandlungen*, 1899, pp. 229–273; Holzinger, *Genesis*, in *Kurzer Handkommentar zum Alten Testament*, 1898; Gunkel, *Handkommentar zur Gen.* 1901.

K. W. H. B.

CAINAN. See KENAN.

CAIRO. See EGYPT, GENIZAH.

CALABRESE, HAYYIM BEN JOSEPH. See VITAL, HAYYIM.

CALABRIA. See ITALY.

CALAH: The name of a city mentioned in Gen. x. 11 *et seq.*, and forming with Nineveh, Reḥoboth 'Ir, and Resen the chief places in the Assyrian extension of Nimrod's domain. The verse in question embodies a correct tradition that the Assyrian empire was originally an offshoot of Babylonia. Assyrian culture similarly represents a natural extension toward the work of the civilization that arose in the South. The mound of Nimrod, lying in the fork of land between the rivers Tigris and the Upper Zab, marks the site of the city. Excavations were begun here by Layard in 1845, and subsequently continued by Rassam and George Smith. Their work has resulted in the discovery of a great platform built of sun-dried bricks and faced with stone, extending 600 yards north and south by 400 yards east and west, on which have been found remains of new palaces and of restoration works carried on by Shalmaneser I., Assurnazirpal, Shalmaneser II., Tiglathpileser III., Sargon, and Esarhaddon. Very little is known of the history of the city, but Assurnazirpal ascribes its origin to Shalmaneser I. (about 1300 B.C.); it is, however, scarcely probable that the city came into existence at so late a period. It is safe to assume that he means that Shalmaneser rebuilt it and made it a city of importance. Though the city was at times the residence of the king, it never became so populous as either Asshur or Nineveh.

BIBLIOGRAPHY: See the Babylonian-Assyrian histories of Tiele, Hommel, Winckler, and Rogers, *s.v.*

J. JR. R. W. R.

CALAHOR(R)A: A family of Spanish descent, resident in Cracow from the sixteenth century up to the present time, of which the following members attained prominence:

1. Israel Samuel Calahorra (in the place of קאלפורה read קאלהורה): Writer; lived at Cracow; son of Solomon Calahorra (No. 3). He was not a physician, as Fürst and others have it, nor did he come from "Califoora."

In 1624 he completed "Yismaḥ Yisrael" (Israel Shall Rejoice), a lexicon to the four ritual codes in alphabetic order. It was published at Cracow in 1626 and again at Amsterdam in 1693, together with the commentary "Ḥukḳe Da'at" by Moses Jekuthiel Kaufman. Single parts of it appeared at Berlin in 1700 and at Dyhernfurth in 1701. The code Yoreh De'ah was published at Vienna in 1865, together with the commentary "Ḥukḳe Da'at" and a commentary, "'Olelot Zebi," by M. H. Friedländer.

According to Calahorra's own statement in the preface to his lexicon, he wrote, besides the commentary on the ritual codes: "Or Yisrael" (Light of Israel), a commentary on the Pentateuch; "Kerem Shelomoh" (Vineyard of Solomon), a commentary on Pirḳe Abot, and "Sullam ha-Shamayim" (Heavenly Ladder). Besides the last work there is at the end of the first code in "Yismaḥ Yisrael" a "tehinnah" (supplication), mystical in character, together with several prayers. None of these other works has been printed.

2. Mattithiah Calahorra: Apothecary in Cracow; grandson of Solomon Calahorra (No. 3). He held a religious dispute with a Dominican, and suffered martyrdom at the stake in 1664 at Pieterkov. An account of his trial and the story of his martyrdom are in manuscript in the archives of the Dominican monastery at Cracow. A copy of the same is in the possession of S. J. Halberstamm.

3. Solomon Calahorra: Physician; lived in Cracow between 1559 and 1586. His son designates him as "sepharad" (= Spaniard); and he probably came from Calahorra. Moses Isserles (ReMA) and Solomon Luria, whose contemporary he was, held him in high regard for his medical skill; and privileges were conferred on him in 1570 and 1578 by King Sigismund Augustus, to whom he was physician-in-ordinary, and by Stephen Bathori.

Calahorra, it appears, occupied himself also with business; and he has been confounded by Graetz and others with the physician Solomon Ashkenazi.

BIBLIOGRAPHY: For Israel Samuel: Leopold Zunz, *Literaturgesch.* p. 435. For Mattithiah: J. M. Zunz, *'Ir ha-Zedek*, p. 70. For Solomon: Moses Isserles, *Responsa*, No. 30; Solomon Luria, *Responsa*, No. 21; *Liber Relationum Castri Cracoviæ* v. (1578), xi. (1585); J. M. Zunz, pp. 68 *et seq.*; Grätz, *Gesch. der Juden*, ix. 71.

G. M. K.

CALAMANI, JOSHUA ABRAHAM BEN SIMḤAH: Italian Talmudist; born at Venice in 1704. The surname "Calamani" is, according to Steinschneider, derived from the German "Kalman" or "Kalonymus," borne by an ancestor of Joshua. Calamani was a precocious child, the only work extant by him having been written when he was thirteen years of age. It is entitled "Mille de-Bediḥuta" (Words of Delectation), and contains parodies on the language and style of the Talmud, with Rashi and Tosafot. It was written for the festival of Ḥanukkah (Venice, 1717).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1555; Mortara, *Indice*, p. 9.

L. G. I. BR.

CALAMUS: One of the ingredients (Ex. xxx. 23) of the oil made specially for anointing the tabernacle (Ex. xxx. 26), its vessels (*ib.* 27–29), and the priests (*ib.* 30). The calamus reed was fragrant, and is therefore mentioned in the long list of spices and fragrant woods in Cant. iv. 14. It was one of the articles in which Tyre traded (Ezek. xxvii. 19). See REED.

J. JR. G. B. L.

CALATAYUD, CALATAL-YEHUD, or CASTILLO DOS JUDÍOS (Arabic, **Ḳal'at Ayub, Castillo de Ayub**; Hebrew, קלעת איוב or קלעה): City of Aragon, which had a large Jewish community as early as the reign of 'Abd al-Raḥman III. In 1882, while workmen were digging the foundation of a house, they discovered a marble tombstone bearing a Hebrew inscription in memory of a certain Samuel b. Solomon, who died Marḥeshwan 11, 4680=Oct. 9, 919 ("Boletin de la Real Academia de la Historia," xii. 17 *et seq.*; "Rev. Et. Juives," xvi. 273). By the kings of Aragon the Jews of Calatayud were granted certain privileges, among which was one with regard to the oath; and these privileges were from time to time renewed.

The Jewish quarter of Calatayud was situated in the vicinity of the river Las Pozas, and extended from S. Maria de la Peña to the Torre Mocha. On the opposite side of the river lay the Jewish cemetery. The community, which, during its prosperous times, annually paid 6,000 maravedis in taxes, possessed two large synagogues, one of which, situated at the end of the Jewish street, was very beautiful. This synagogue was built by Aaron b. Yaḥya, and renovated by his relative, Joseph b. Yaḥya. There were also several large schools, two of which were founded respectively by Joseph Parḥi and Jacob b. Calna.

In addition to these there was a school for the association of weavers, and another attached to the Ḥebrah Ḳaddishah. As the members of the congregation occasionally absented themselves from the synagogues and held prayers in private houses, the "aljama" (community) ordained that services were to be held only in the regularly constituted synagogues and schools; and that an infringement of this mandate was to be punished by a fine, one-half of which was to be donated to the crown. There were, however, two persons exempt from this law: one, the physician Don Baḥiel al-Constantini, who lived some distance from the synagogue; the other, Moses b. Shaprut, whose gout prevented his attendance at the service.

In 1326 the Jews of Calatayud had indiscreetly admitted two Christians to Judaism; in consequence the former were condemned to severe punishment by the inquisitor, but later pardoned by King Jaime. In the war between Castile and Aragon in 1367, the Jews of Calatayud and Daroca, of whom the former had bravely defended their city, were subjected to great suffering at the hands of the Castilian soldiery, having their shops plundered and their children ruthlessly massacred. As a result of this war the walls of the city of Calatayud, which had been heavily damaged and partly destroyed, had to be restored, and since the Jews were willing to repair only the walls of their immediate quarter, a joint conference was held on Jan. 11, 1390, between the city council and the representatives of the aljama (among whom were the physicians Samuel Sadoch, Jacob Azarias, and Don Samuel b. Shaprut), at which it was agreed that the Jews were to rebuild all the walls of the city, but that they were to receive reimbursement from the Christian inhabitants for all the additional money expended.

In consequence of the persecutions and the sermons of the proselytizing Vicente Ferrer, a large number of the wealthiest Jews of Calatayud in 1391, and more particularly in 1413, accepted baptism. Among the converts were the following distinguished families: the Clementes, whose progenitor was Moses Ḥamorro; the Santangels, descended from Azariah Genillo; the Villanuevas, from Moses Patagon; and the children of the wealthy Samuel Vibon. Several of these persons rose to high eminence in Church and state, but many fell victims to the Inquisition.

The community, once wealthy and powerful, gradually declined, until (about fifty years before the expulsion of the Jews from Spain) it was able to pay only a modicum in taxes. Calatayud was always celebrated as a great seat of Jewish learning, and among its eminent scholars were: the grammarian Solomon ibn Parḥon, who was born at Calatayud and was a friend of Judah ha-Levi; the rabbi Solomon Reuben, who was related to Ḥasdai Crescas, and had many enemies (he was finally compelled to give place to the preacher En Bima); R. David ibn Shoeib, who enjoyed the esteem of both Jewish and Christian circles, and who, like Moses Alḳabiz and Don Solomon b. David, carried on a correspondence with Isaac b. Sheshet. The Nasi D. Samuel ha-Levi and R. Moses b. Susa (the latter probably identical with the correspondent of Isaac b. Sheshet at Ucles) were the representatives of the Calatayud community at the disputation at TORTOSA. The last preacher of the congregation of Calatayud was the celebrated Isaac ARAMA. Ac-

cording to Steinschneider ("Jew Quart. Rev." xi. 605), the Jewish family name "Ḳalai" is derived from this city.

BIBLIOGRAPHY: Jacobs, *Sources*, Nos. 174, 1170, etc.; J. Amador de los Rios, *Historia de los Judios en España*, i. 196, ii. 301 *et seq.*; Vincente de la Fuente, *Historia de la Ciudad de Calatayud*, i. 300 *et seq.*; *Rev. Et. Juives*, xvi. 275; Isaac b. Sheshet, *Responsa*, Nos. 211, 227, 275, 331, 508; *Shebeṭ Yehudah*, p. 68.

G. M. K.

CALATRAVA: Fortified city in the former province of La Mancha, in Castile. In 1146, when it was captured from the Moors by Alfonso VII., the latter made his favorite, Judah b. Joseph ibn Ezra ha-Nasi, governor of the city, just as Celorigo, when captured twenty-eight years later, was entrusted to the Jews (Joseph ha-Kohen, "'Emeḳ ha-Baka" [after Ibn Daud], p. 28; German transl. by M. Wiener, p. 161; "Boletin Acad. Hist." xiv. 267; J. Amador de los Rios, "Historia de los Judios de España," i. 331)

The Knights of the Order of Calatrava, called after this city—who received large estates and gifts from the kings of Castile and Aragon—and their grand masters had various relations with the Jewish communities and individual Jews. The city Maqueda was a fief of the order, and was the home of the scholarly Moses ARRAGEL, with whom the grand master Luis de Guzman corresponded. In 1316 the grand master Garcia Lopez interceded for the Jewish community, by asking the king, Alfonso XI., to reduce the royal taxes. In 1304 the Order of Jaime II. of Aragon was granted the privilege of admitting thirty Jewish families into the city of Alcañiz, which belonged to the order. In recognition of the services rendered by the grand master and his knights to King Henry II. in his war against Don Pedro, the king presented the grand master and the order 500 and 1,000 maravedis, respectively, from the annual taxes of the Jews residing between Guadalferra (Guadalfeisa) and Puerto de Muladar and from those of the Jewish community of Villa Real. In 1310 the order sold a water-mill, called Batanejo, which became the property of Don Zulema (Salomon ibn Albagal) and his wife, Jamila, more correctly Joanila. The grand master Garcia Lopez also had negotiations with Abraham aben Xuxen (ben Susan) of Villa Real in regard to a water-mill.

BIBLIOGRAPHY: *Boletin de la Real Academia de la Historia*, xxxv. 36, 45, 51, 126 *et seq.*; *Rev. Et. Juives*, xxxix. 313 *et seq.*; Luis Delgado Merchán, *Historia Documentada de Villa Real*, i. 269 *et seq.*

G. M. K.

CALAZ, JUDAH. See KALAZ, JUDAH.

CALCOL: A man famous for his wisdom, since the Biblical writer attests the wisdom of Solomon by saying that he surpassed Calcol. In the account of I Kings iv. 31, R. V., Calcol (Chalcol, I Kings iv. 31, A. V.) is given as the son of Mahol, while in I Chron. ii. 6 he is called the son of Zerah of the tribe of Judah, and a brother of Heman and Ethan. Rashi, following the Midrash (Pesiḳ., ed. Buber, iv. 34b) says that Calcol [which probably means "the nourisher," or "nourishment"] is a name given to Joseph because of the verse "and Joseph nourished" (ויכלכל יוסף) (Gen. xlvii. 12).

E. G. H. G. B. L.

CALCUTTA: Capital of Bengal, and seat of government of British India. The Jews of Calcutta now number about 2,150, of whom 150 are European and the remainder natives of Asiatic Turkey, Persia, and southern Arabia. Just when the first Jew settled in Calcutta is uncertain; but Jewish traders did business there many years ago. Shalome David Cohen is the first permanent settler of whom there is authentic record toward the end of the eighteenth century. He became a favorite of the raja of Lucknow, and even had the honor of riding with him on his elephant. Cohen built the first synagogue in Calcutta, known as the Old Synagogue. The second synagogue, Naveh Shalome, situated in Canning street, was built nearly a century ago by Ezekiel Judah Jacob, another Jewish pioneer. It had until lately the income (229 rupees monthly) from a large compound, which was formerly distributed among the poor. This compound is now occupied by the Magen David synagogue, whose founder, Elias David Joseph Ezra, compensated the Naveh Shalome by a permanent income from a trust fund. Religious questions are sent for solution to Bagdad.

Synagogues.

The third synagogue was the Beth-El, on Pollock street, erected in 1855–56 by Joseph Ezra and Ezekiel Judah. It was rebuilt and enlarged in 1885–86 by Elias Shalome Gubbay. The finest synagogue in Calcutta is the Magen David. It is lighted by gas and cooled by punkas (fans).

The Ezra Hospital, the only Jewish institution of its kind in Calcutta, was erected by Mrs. Mozelle E. D. J. Ezra in memory of her husband. It cost 125,000 rupees; and all expenses, save those of doctors, are defrayed by the founder.

The school Kehillath Yeshooroon, though meant for girls, also receives boys up to ten years of age. It is in charge of three European and two Hebrew teachers, and the pupils are taught up to the seventh standard. The school is maintained partly by tuition fees and partly by a government subsidy. There is also a Talmud-Torah school, where the poor are taught and fed free every afternoon. It is supported by the wealthy Jews.

Education.

In trade the Jews are in the front rank. The great houses David Sassoon & Co. and E. A. D. Sassoon & Co. have branch offices in Calcutta. Other representative men in commercial life are M. A. Sassoon, Maurice Gubbay, H. S. Howard, and J. E. D. J. Ezra. The middle-class Jews speculate in opium and stocks, and act as brokers. The poor keep shops and earn a livelihood as hawkers.

The rich Jews live in the best part of the town, the Chowrunghee, their habits and costumes being European in every respect, though their vernacular is Arabic. There are several cricket, polo, and social organizations. Though many still adhere to their Arabian style of costume, the younger generation has adopted English dress.

Social Position.

J. J. E.

CALEB.—Biblical Data: According to the Biblical text, Caleb was of the tribe of Judah. He represented that tribe among the twelve spies whom Moses

sent from the wilderness to spy out Canaan. He and Joshua alone brought back an encouraging report, and in consequence were the only ones of all that came out of Egypt who were permitted to survive and enter Canaan (Num. xiii. 6, 30; xiv. *passim*; xxvi. 65; xxxii. 12; xxxiv. 19; Deut. i. 36). After the conquest he was given Hebron and the region around it. In the conquest of this territory he offered the hand of Achsah, his daughter, to the man who would capture Hebron for him; the feat was accomplished and the maiden won by Caleb's younger brother, Othniel. To him was assigned the south land, to which later, at Achsah's request, "the upper springs" were added (Josh. xiv., xv.; and Judges i. *passim*). His name is connected with several towns in southern Judah (I Chron. ii. *passim*).

J. JR. G. A. B.

——**In Rabbinical Literature:** In the rabbinical sources, Caleb, the son of Hezron (I Chron. ii. 18–20), is identified with Caleb, the son of Jephunneh (Num. xiii. 6), the epithet "Jephunneh" having been given to him because he "turned away" (יפונה = פנה) from the sinful intention of the other spies who advised the people against going into the Holy Land. Caleb is also called (I Chron. iv. 5) "Ashḥur," because his face became black (שחור) from much fasting, and "father of Tekoa" (אבי תקוע), because he fastened (תקע) his heart on God, and in this faith he married the prophetess Miriam, whom, although she was neither fair nor healthy, he treated with fatherly love (אבי), appreciating her own piety and her relationship to such brothers as Moses and Aaron.

Although the son of Jephunneh, Caleb is also called "the Kenizzite" (A. V., "Kenezite," Josh. xiv. 6, 14; compare Judges i. 13), because Kenaz, the father of Othniel, was his stepfather; Othniel thus being in fact his half-brother (Soṭah 11a, 12a, where the names of Azubah's children [I Chron. ii. 18] are applied to Caleb in haggadic fashion; see also Ex. R. i. 17).

When Caleb came to Palestine as one of the spies, he visited the graves of the Patriarchs in Hebron (compare Num. xiii. 22) and prayed for their help against the sinful intention of his colleagues (Soṭah 34b). It was also he alone who insisted that the spies should take some of the fruits of the country with them in order to convince the people of the extraordinary fertility of Palestine. As they did not wish to do this Caleb drew his sword and said: "If you will not take any fruit with you, then either my life or yours!" (Tan., Shelaḥ 15, ed. Buber; Num. R. xvi. 14). Thoroughly realizing the evil intentions of the spies, and knowing that it was useless to attempt to dissuade them, he did not betray his plans to them, but acted as if he agreed with them (Tan., *l.c.* 19; Num. R. *l.c.* 19). But when the spies began to incite the people against Moses, and hissed Joshua, who attempted to act as peacemaker, Caleb, whom they had thought to be on their side, rose and said, "This is not the only thing the son of Amram has done for us."—here all the ringleaders were silent—"He has taken us out of Egypt; he has divided the sea for us; and he has fed us with manna. Now, therefore, if he were to command us to make ladders and scale the heavens, we should obey him. Let us go up at once and take possession" (Soṭah 35a; Num. R. *l.c.*; Tan., *l.c.*). When the country was divided, Caleb and Joshua received the portions that had been intended for the other spies (B. B. 117b, 118b).

Caleb was the father of Ḥur from his second wife Ephrath (I Chron. ii. 19), and, therefore, the progenitor of the Davidic house, the "Ephrathite" (I Sam. xvii. 12; Soṭah 11b; Sanh. 69b).

J. SR. L. G.

——**Critical View:** The eponymous ancestor of the clan of Calebites. Since "Caleb" signifies dog, it has been thought that the dog was the totem of the clan. Modern criticism finds several different strata to this material, representing different points of view. The oldest writer (J) calls him simply Caleb in Josh. xv. 14–19; and Judges i. connects him with the expulsion of the sons of Anak from Hebron, and with the gift of Achsah and of certain lands to Othniel. D and P call him Caleb, the son of Jephunneh, and make him one of the twelve spies. In the original form of the story he alone brought back the favorable report, and so of all that came out of Egypt he alone entered Canaan.

Bibliography: Wellhausen, *Die Composition des Hexateuchs*, pp. 337 *et seq.*; Driver, *Introduction*, p. 58; Moore, *Judges*, p. 31.

J. JR. G. A. B.

CALEBITES: A branch of the Edomite clan of Kenaz (compare Judges i. 12 with Gen. xxxvi. 11, 15, 42) that, before the Israelitish conquest, had migrated to southern Judah and settled in the vicinity of Hebron. They appear to have entered the country from the south and to have been friendly to the Hebrews, from which fact, perhaps, arose the story of Caleb's favorable report as one of the twelve spies. They were afterward absorbed in the tribe of Judah. This union had not fully taken place at the time of David's career as an outlaw (I Sam. xxv. 3, xxx. 14). The narratives in Josh. xv. 14 *et seq.* and Judges i. 12 *et seq.* were composed to establish the claim of certain Calebite clans to particular localities (see Achsa and Othniel). It appears from I Chron. ii. 18 *et seq.* that the pre-exilian territory of the Calebites included Ziph and Mareshah and other towns in the extreme south of Judah; while another list in the same chapter (verses 46 *et seq.*), by representing certain personified towns as sons of Caleb's concubines, among which is Bethlehem, indicates that after the Exile the clan was pushed farther north. This was doubtless due to the occupation of the south by Edomites.

J. JR. G. A. B.

CALENDAR, HISTORY OF: The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning.

The study of astronomy was largely due to the need of fixing the dates of the festivals. The command (Deut. xvi. 1), "Keep the month of Abib," made it necessary to be acquainted with the position of the sun; and the command, "Also observe the

moon and sanctify it," made it necessary to study the phases of the moon.

The oldest term in Hebrew for the science of the calendar is קביעותא דירחא ("fixing of the month"); later קדוש החדש ("sanctification of the new moon"); קדוש החדש על פי ראיה ("sanctification of the new moon by means of observation"); קדוש החדש על פי חישבון ("sanctification of the new moon by means of reckoning"); ידיעה בקביעותא דירחא ("science of fixing the month"); הלכות קדוש החדש ("rules for the sanctification of the new moon"). Among other names besides these we find סוד העבור ("the secret of intercalation"). The medieval and modern name is לוח.

The Babylonian year, which influenced the French time reckoning, seems to have consisted of 12 months of 30 days each, intercalary months being added by the priests when necessary.

Babylonian Calendar.

Two Babylonian calendars are preserved in the inscriptions, and in both each month has 30 days as far as can be learnt. In later times, however, months of 29 days alternated with those of 30. The method of intercalation is uncertain, and the practise seems to have varied.

The Babylonian years were soli-lunar; that is to say, the year of 12 months containing 354 days was bound to the solar year of 365 days by intercalating, as occasion required, a thirteenth month. Out of every 11 years there were 7 with 12 months and 4 with 13 months.

Strassmeier and Epping, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted ("Proc. Soc. Bib. Arch., 1891–1892," p. 112).

The Talmud (Yerushalmi, Rosh ha-Shanah i. 1) correctly states that the Jews got the names of the months at the time of the Babylonian exile.

There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10 or 11 days at the end of each year.

Bound Lunar Year.

Astronomers know this kind of year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Mohammedans, on the other hand, have a free lunar year.

It thus seems plain that the Jewish year was not a simple lunar year; for while the Jewish festivals no doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun. Thus the Passover Feast was to be celebrated in the month of the wheat harvest (אביב), and the Feast of Tabernacles, also called חג האסיף, took place in the fall. Sometimes the feasts are mentioned as taking place in certain lunar months (Lev. xxiii.; Num. xxviii., xxix.), and at other times they are fixed in accordance with certain crops; that is, with the solar year.

In post-Talmudic times Nisan, Siwan, Ab, Tishri, Kislew, and Shebaṭ had 30 days, and Iyyar, Tammuz, Elul, Ḥeshwan, Ṭebet, and Adar, 29. In leap-year, Adar had 30 days and We-Adar 29. According to Pirḳe Rabbi Eliezer, there was a lunar solar cycle of 48 years. This cycle was followed by the Hellenists, Essenes, and early Christians.

In the times of the Second Temple it appears from the Mishnah (R. H. i. 7) that the priests had a court to which witnesses came and reported. This function was afterward taken over by the civil court (see B. Zuckermann, "Materialien zur Entwicklung der Altjüdischen Zeitrechnung im Talmud," Breslau, 1882).

The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or נשיא. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses.

From before the destruction of the Temple certain rules were in existence. The new moon can not occur before a lapse of 29½ days and ⅔ of an hour. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 8, so that the year could not be less than 352 days nor more than 356. After the destruction of the Temple (70 C.E.) Johanan ben Zakkai removed the Sanhedrin to Jabneh. To this body he transferred decisions concerning the calendar, which had previously belonged to the patriarch. After this the witnesses of the new moon came direct to the Sanhedrin.

Empirical Determination of Leap-Year.

Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni (second).

On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is preserved in the Talmud (Sanh. xi. 2).

The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon.

Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full

months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months.

R. Gamaliel II. (80–116 C.E.) used to receive the reports of the witnesses in person, and showed them representations of the moon to test their accuracy. On one occasion he fixed the first of Tishri after the testimony of two suspected witnesses. The accuracy of the decision was disputed by Rabbi Joshua, who was thereupon commanded by the patriarch to appear before him prepared for travel on the day which was, according to his (Joshua's) calculation, the Day of Atonement, an order with which he most reluctantly complied.

During the persecutions under Hadrian and in the time of his successor, Antoninus Pius, the martyr Rabbi Akiba and his pupils attempted to lay down rules for the intercalation of a month.

Under the patriarchate of Simon III. (140–163) a great quarrel arose concerning the feast-days and the leap-year, which threatened to cause a permanent schism between the Babylonian and the Palestinian communities—a result which was only averted by the exercise of much diplomacy.

Under the patriarchate of Rabbi Judah I., surnamed "the Holy" (163–193), the Samaritans, in order to confuse the Jews, set up fire-signals at improper times, and thus caused the Jews to fall into error with regard to the day of the new moon. Rabbi Judah accordingly abolished the fire-signals and employed messengers. The inhabitants of countries who could not be reached by messengers before the feast were accordingly in doubt, and used to celebrate two days of the holidays. By this time the fixing of the new moon according to the testimony of witnesses seems to have lost its importance, and astronomical calculations were in the main relied upon.

Talmudic Period.

One of the important figures in the history of the calendar was Samuel (born about 165, died about 250), surnamed "Yarḥinai" because of his familiarity with the moon. He was an astronomer, and it was said that he knew the courses of the heavens as well as the streets of his city (Ber. 58b). He was director of a school in Nehardea (Babylonia), and while there arranged a calendar of the feasts in order that his fellow-countrymen might be independent of Judea. He also calculated the calendar for sixty years. His calculations greatly influenced the subsequent calendar of Hillel. According to Bartolocci his tables are preserved in the Vatican. A contemporary of his, R. Adda (born 183), also left a work on the calendar.

Mar Samuel reckoned the solar year at 365 days and 6 hours, and Rab Adda at 365 days, 5 hours, 55 minutes, and $25\frac{2}{57}$ seconds.

In 325 the Council of Nice was held, and by that time the equinox had retrograded to March 21. This council made no practical change in the existing civil calendar, but addressed itself to the reform of the Church calendar, which was soli-lunar on the Jewish system. Great disputes had arisen as to the time of celebrating Easter. Moreover, the Church was not fully established, many Christians being still simply Jewish sectarians. A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover.

Under the patriarchate of Rabbi Judah III. (300–330) the testimony of the witnesses with regard to the appearance of the new moon was received as a mere formality, the settlement of the day depending entirely on calculation. This innovation seems to have been viewed with disfavor by some members of the Sanhedrin, particularly Rabbi Jose, who wrote to both the Babylonian and the Alexandrian communities, advising them to follow the customs of their fathers and continue to celebrate two days, an advice which was followed, and is still followed, by the majority of Jews living outside of Palestine.

Under the reign of Constantius (337–361) the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. The Sanhedrin was apparently prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab (July–August).

The persecutions under Constantius finally decided the patriarch, Hillel II. (330–365), to publish rules for the computation of the calendar, which had hitherto been regarded as a secret science. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Huna b. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation.

Post-Talmudic Period.

This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II. in the year 670 of the Seleucidan era; that is, 4119 A.M. or 359 C.E. Some, however, as Isaac Israeli, have fixed the date as late as 500. Saadia afterward formulated calendar rules, after having disputed the correctness of the calendar established by the Karaites. That there is a slight error in the Jewish calendar—due to inaccuracies in the length of both the lunar and the solar years upon which it is based—has been asserted by a number of writers.

According to Isidore Loeb the Jewish cycle in 19 years exceeds the Gregorian by 2 hours, 8 minutes, and 15.3 seconds. This makes a difference in a hundred cycles (1900 years) of 8 days, 21 hours, 45 minutes, and 5 seconds ("Tables du Calendrier Juif," p. 6, Paris, 1886).

Error in the Calendar.

The assumed duration of the solar year is 6 minutes, $39\frac{25}{57}$ seconds in excess of the true astronomical value, which will cause the dates of the commencement of future Jewish years, which are so calculated, to advance from the equinox a day in error in 216 years ("Encyc. Brit." *s.v.* "Calendar," 9th ed., iv. 678).

The following calculation of the differences between the Jewish and Gregorian lengths of the year and month was privately made for the writer by

Prof. William Harkness, formerly astronomical director of the United States Naval Observatory at Washington:

1 year = 365 d. 05 h. 997⅛⅛ ḥalaḳim
or 365 d. 05 h. 55 m. 25.439 s.
48 m. 46.069 s. true value
(29 d. 12 h. 793 ḥalaḳim) 235 = 6939 d. 16 h. 595 ḥalaḳim = 19 years
29 d. 12 h. 44 m. 3⅛ s. True value = 29 d. 12 h. 44 m. 02.841 s.

According to these calculations the Jewish year exceeds the Gregorian by 6 m. 39.37 s. and the Jewish month by .492 s. Insignificant as these differences may appear, they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust.

Writers on the Calendar: Mashallah, 754–813; Sahl ben Rabban al-Ṭabari, 800; Sind ben Ali, 829–832; Shabbethai b. Abraham Donolo, 949; Ḥasan, judge of Cordova, 972; Abraham b. Ḥiyya, d. 1136; Abraham ibn Ezra, 1093–1168; Isaac b. Joseph Israeli, 1310; Immanuel b. Jacob of Tarrascon, 1330–1346; Elia Misraḥi, d. 1490; Abraham b. Samuel Zacuto, professor of astronomy at Saragossa, 1492; Moses Isserles, d. 1573; David Gans (d. 1613), a friend of Keppler and Tycho Brahe; Raphael Levi Hannover, 1734; Israel Lyons, 1773, member of an English polar expedition. Besides the following works of the Talmudic period: ברייתא דסוד העבור, Baraita of the secret of intercalation (R. H. xx. 2); ברייתא דרב אדא; ברייתא דשמואל (Pirḳe de Rabbi Eliezer ha-Gadol b. Hyrcanus).

BIBLIOGRAPHY: L. M. Lewisohn, *Geschichte und System des Jüdischen Kalenderwesens*, Leipsic, 1853 (Schriften herausgegeben vom Institute zur Förderung der Israelitischen Literatur); also the works of Steinschneider, Scaliger, and Ideler.

J. A.

CALENDAR (Hebrew, "Luaḥ" = table): A systematic arrangement of the days of the year. The Jewish calendar reckons the days from evening to evening, in accordance with the order observed in the Biblical account of the Creation, "And there was evening and there was morning, one day" (Gen. i. 5). This principle is repeated in the Pentateuch several times (Ex. xii. 18; Lev. xxiii. 32). With nightfall the day, the period of twenty-four hours, ends, and a new one commences. The day, in this sense of the word, consists of two periods, that of light and that of darkness: the former is called "day"; the latter, "night." So that the term "day" is used in a double sense: (1) as the period of twenty-four hours, and (2) as daytime. Which of the two meanings the word carries in any particular passage of the Bible can easily be gathered from the context or from parallel passages (compare Bab. Suk. 43a).

Day and Night.

The transition from day to night, from light to darkness, and vice versa, is gradual: in the one case it begins before sunset, and continues till after sunset; in the other, it begins before sunrise and continues till after sunrise. The two periods of transition are of undefined length, and are called, in Hebrew, "'ereb" and "boḳer" ("evening" and "morning"; compare Ruth iii. 14; Deut. xxiii. 11; Num. ix. 15). The period of transition is also called "neshef" ("dawn" and "twilight"; Prov. vii. 9; I Sam. xxx. 17; compare Berakot 3b) and "dimdume ḥammah" (redness of the sun, Yer. Berakot iv. 1; Bab. *ib.* 9; and Rashi, *ad loc.*).

Nightfall, as the border-line between two consecutive days, is the moment when three stars of the second magnitude become visible ("ẓet ha-kokabim"); and the length of a day as opposed to night is, according to Neh. iv. 21, "from the rising of the morning" ("'alot ha-shaḥar" or "'alot 'ammud ha-shaḥar") "till the stars appear" ("ẓet ha-kokabim"; Berakot 2b). The short time before the actual appearance of the stars is regarded as a doubtful period, neither day nor night, and is called in rabbinic literature "ben ha-shemashot" (between the two suns), a euphemism for "bene ramshaya" (between the evenings; compare Mishnah Pesaḥim i. 1). The duration of the "ben ha-shemashot" is fixed by the Rabbis (Ṭur Oraḥ Ḥayyim, 261) to be thirteen minutes, thirty seconds before night.

An important element in the modern Jewish calendar is the announcement of ẓet ha-kokabim on Sabbaths, festivals, and fasts. The time that elapses between sunset and the appearance of stars varies from day to day and from place to place. It is determined by frequent observation, or by calculation. In the latter case, as well as in the former, the results found must be considered as the average time of ẓet ha-kokabim, which does not in each individual case agree with the result of direct observation.

Beginning of Night.

It may be assumed that, under average conditions of the atmosphere, three stars of the second magnitude become visible in the evening when the sun is seven degrees below the horizon. The calculation is based on the following three equations: (1) $\cos \phi = \frac{\sin \alpha}{\cos L \cos D}$. (2) $\cos H = \tan D \tan L$. (3) $\cos (H - x) = 2 \cos \frac{\phi + H}{2} \cos \frac{\phi - H}{2}$.

[H = time in degrees from noon to sunset; D = declination of the sun; ϕ = an auxiliary angle; x = time between sunset and the moment when the sun reaches 7 degrees below the horizon.] In higher latitudes, where during the summer the sun does not sink below the horizon, and during the winter does not rise above it, the days are counted in summer from midday, *i.e.*, from one upper crossing of the meridian by the sun to the next crossing; in the winter, from midnight to midnight, *i.e.*, from one lower crossing of the meridian by the sun to the next.

In places of the same latitude the time of ẓet ha-kokabim varies according to their longitude. Like any other point of time, it travels at the rate of one degree in four minutes from meridian to meridian, along any of the parallel circles, and arrives again at the starting-point in twenty-four hours. The question now arises, which is to be considered the first meridian. At which point of the circle do the twenty-four hours begin? The problem has been discussed by R. Judah ha-Levi in his "Cuzari" (ii. 11), and although he seems inclined to take the meridian of Sinai or of Jerusalem as the first, the meridian 90 degrees east of Jerusalem was accepted as the starting-point.

The day is divided into twenty-four equal hours, beginning at 6 P.M. (In Pirḳe R. El. the "large hour," equal to two ordinary hours, is mentioned.)

This division affects only the calculation of the "molad" and "tekufah" (beginning of a month and of the four seasons of the year). In other respects daytime is divided into twelve hours, which vary according to the length of daytime. Whether the night in Talmudic times was likewise divided into twelve hours, is not certain. While in daytime the parts could easily be determined by the sun-dial, it became difficult after nightfall. Both in Biblical and Talmudical literature mention is made of a division of the night into three or four (Berakot 3a) watches ("ashmorah" or "mishmarah"; compare "the morning watch" [Ex. xiv. 24], "the middle watch" [Judges vii. 19], "the beginning of the watches" [Lam. ii. 19]).

Duration of Day.

The hour is divided into 1,080 parts ("ḥalaḳim"). In the Yer. (Berakot i. 1) the following division is given: A day has twenty-four hours; one hour has twenty-four "'onot"; the "'onah" has twenty-four "'ittot"; one "'et" has twenty-four "rega'im." In the calculation of the molad only ḥalaḳim are employed. Both the hour and the parts (ḥalaḳim) are treated as constant; a day on the equator, which is equally divided between day and night—the night lasting from 6 P.M. to 6 A.M., and the day from 6 A.M. to 6 P.M.—being taken as the basis of the calculation.

The week consists of seven days, distinguished from one another by their place in the week. They are called the first day, the second day, the third day, and so on to the seventh day, which is besides called "Shabbat" (Rest) or "Yom ha-Shabbat" (Day of Rest). As the Sabbath is the most important day of the week, the term "Shabbat" denotes also "week"—that is, the period from one Sabbath to the next; and a year of rest is also called "Shabbat" (or "shabu'a"). Friday, as the forerunner of Shabbat, is called "'Ereb Shabbat" (The Eve of Sabbath). The term "'ereb" admits of two meanings: "evening" and "admixture" (Ex. xii. 38); and "'Ereb Shabbat" accordingly denotes the day on the evening of which Sabbath begins, or the day on which food is prepared for both the current and the following days, which latter is Sabbath.

The Week.

The idea of preparation is expressed by the Greek name *παρασκευή*, given by Josephus ("Ant." xvi. 6, § 2) to that day (compare Mark xv. 42; Luke xxiii. 54; Matt. xxvii. 62; John xix. 42). In Yer. Pesaḥim iv. 1 the day is called "Yoma da-'Arubta" (Day of Preparation). Another term frequently employed in describing the day is the Aramaic "me'ale" (bringing in, that is, the Sabbath). Saturday evening—*i.e.*, the evening after the termination of Sabbath—is correspondingly called "Moẓa'e Shabbat" in Hebrew and "Appuḳe Yoma" in Aramaic ("leading the day out"). The name, originally given to Saturday evening, is also applied to denote the whole of "Sunday." Similarly, the sixth year, or the year preceding the Sabbatical year, and the eighth year, or the year following the Sabbatical year, are respectively called "'Ereb Shebi'it" and "Moẓa'e Shebi'it."

The same terms are also applied to the days preceding and following any of the festivals; as "'Ereb Pesaḥ," "'Ereb Sukkot," etc. The weekly Sabbaths are distinguished from one another by the lesson from the Pentateuch or by that from the Prophets, read on Sabbath. "Shabbat Bereshit," for instance, is the name of the first Sabbath after the autumn holy days, or the first Sabbath after Simḥat Torah, because on that Sabbath the section, or parashah, that begins "Bereshit" (Gen. i. 1) is read; and, similarly, the second Sabbath is called "Shabbat Noaḥ," because the parashah beginning "Eleh Toledot Noaḥ" is read on that day. Again, "Shabbat Naḥamu" is the Sabbath after the fast of Ab, when Isa. xl., beginning "Naḥamu" (Comfort ye), is read; and "Shabbat Shubah" is the Sabbath between New-Year's Day and the Day of Atonement, when Hos. xiv., beginning "Shubah" (Return), is read. The names are based on the custom followed at present in all Orthodox congregations, prescribing the reading of the whole of the Pentateuch in the synagogue once every year. In the synagogues where the cycle of three years is adopted, these names do not apply. See SIDRA.

Name of Sabbaths.

A difficulty with regard to the Sabbath is experienced by those who are traveling round the world. Journeying westward, they find the day longer than 24 hours; traveling eastward, they find the day shorter than 24 hours. When the starting-point is again reached, the former find that the a days of their counting are $a-1$ ordinary days of 24 hours; while those who travel in an eastward direction find their a days equal to $a+1$ ordinary days of 24 hours. Suppose the traveler in a westerly direction completes his journey on Friday evening according to his reckoning, he finds that at his starting-place it is not Friday but Saturday evening; and the traveler in the opposite direction, if he completes his journey on Saturday evening, according to his account finds that the day was counted in that place as Friday and not as Saturday. In the first case, therefore, the traveler has kept one Sabbath less than his brethren at home; in the second case, one Sabbath more.

The moon passes through her different phases in 29 days, 12 hours, 793 parts (ḥalaḳim) of an hour. These phases serve as a measure of time (compare Ps. civ. 19); and the period covered by them is known as one lunar month. For practical purposes, however, the months are reckoned by full days and set in with the beginning of night. They contain either 29 or 30 days; in the first case the month is "ḥaser" (deficient) by half a day; in the second, "male,") over-full) by half a day. The first appearance of the new moon determines the beginning of the month. At first a small and faint arc, like a sickle, can be seen by those endowed with good sight, from spots favorable for such an observation. It may, therefore, happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of New-Moon Day for the whole nation. See CALENDAR, HISTORY OF.

The Month.

Although the Jewish calendar was thus regulated

by direct observation, the members of the court seem to have been in possession of a recognized system, called "Sod ha-'Ibbur"—("'Ibbur" is the intercalation of a day in a month, making it thirty days, and of a month in a year. The principal object of the calendar was to regulate these two points)—which enabled them to test the accuracy of the evidence of the eye-witnesses, and which was probably resorted to on exceptional occasions (R. H. 20). There were times of persecution when the president and the Sanhedrin could not exercise their authority; times of trouble and war when neither witnesses nor messengers could travel in safety. On such occasions calculation had to be relied upon. The substitution of calculation for observation became gradually permanent, helping to maintain the religious unity of the nation, and insuring the uniform celebration of "the seasons of the Lord," independently of the vicissitudes of the times, as well as of the distance of Jewish settlements from Palestine. A permanent calendar, still in force, was introduced by Hillel II., nasi of the Sanhedrin about 360. It is uncertain what the calendar of Hillel originally contained, and when it was generally adopted. In the Talmud there is no trace of it.

Originally, the Hebrews employed numerals to distinguish one month from the other. The month in which the spring season ("Abib") commenced was the first month (Ex. xii. 2; Deut. xvi. 1), the other months being accordingly called the second, third, etc. A few traces of names of months are met with in the earlier books of the Bible: Abib, the first month (Ex. *l.c.*); Ziw, the second month (1 Kings vi. 1); Etanim, the seventh month (*ib.* viii. 2); and Bul, the eighth month (I Kings vi. 38). In post-exilic books Babylonian names are employed; viz., Nisan, Iyyar, Siwan, Tammuz, Ab, Elul, Tishri, Ḥeshwan, Kislew, Ṭebet, Shebaṭ, Adar, and We-Adar.

The Year.

Although the Hebrews reckoned by lunar months, it was provided that the first month should be in the spring (Ex. xii. 2, xiii. 4; Deut. xvi. 1). As the lunar year consists of twelve months, or 354 days, 8 hours, 876 parts, it is shorter, by 10 days, 21 hours, 204 parts, than the solar year, and every two or three years the difference is equalized by the addition of a month, following the twelfth month. The year is then called a leap-year, and consists of 383 days, 21 hours, 589 parts. Various methods were suggested for the equalization of the solar and lunar years (see 'Ar. 8b *et seq.*; Pirḳe R. El. vii.; and Baraita of Samuel), but the cycle of Meton, or the Maḥzor of the calendar of Hillel, prevailed. At first it was in the hands of the Sanhedrin to decide annually whether the year was to be a common year or a leap-year; and the decision was based on direct observation as to the signs of spring. In course of time, calculation was in this case also substituted for observation; and the sequence of common years and leap-years was permanently fixed.

The fact that the civil year included only complete days, as well as some other consideration, set forth below in the principles of the Jewish calendar, caused variations in the number of days, both in the common year and in the leap-year.

Principles of the Calendar.

The following are the principles regulating the Jewish calendar: (1) The length of the astronomical lunar month is 29 days, 12 hours, 793 parts. (2) A synodical month has 29 or 30 days, and is accordingly "ḥaser" (defective), or "male" (full). (3) The first of Tishri is the day on which the "molad" (conjunction) of Tishri has taken place, except: (*a*) When the molad is at noon or later ("Molad Zaḳen"). (*b*) When the molad is on a Sunday, Wednesday, or Friday ("Adu" = אדו). (*c*) When the molad in a common year is on Tuesday, 204 parts after 3 A.M ("Gaṭrad" = גטרד). (*d*) When the molad is on Monday, 589 parts after 9 A.M., in a year succeeding a leap-year ("Beṭutaḳpaṭ" = בטותקפט). The exceptions ("deḥiyyot" = postponements) were introduced to provide that the Day of Atonement should not be on Sunday or Friday ('Ar. *l.c.* p. 20), and that the seventh day of Tabernacles should not be on Saturday. Maimonides ("Yad," Ḳiddush ha-Ḥodesh, v. 7) attempts to explain these exceptions astronomically. The exception of Molad Zaḳen provided that the first of Tishri should at least include six hours of the new astronomical month, in accordance with R. H. 20: "if the molad takes place before noon, the moon can be seen the same day near sunset"; and that same day was declared to be the first of Tishri. There was at least the possibility of experts discovering the small sickle of the moon six hours after the conjunction; and this possibility justified the authors of the calendar in fixing the day of the molad as the first of the new month, if the molad took place before noon.

An unsuccessful attempt was made by a certain Ben Meïr (923) to substitute 12 hours, 642 parts for "noon" (compare A. Harkavy, "Zikron La'aḥaronim," and M. Friedlander, in "Jew. Quart. Rev." v. 196 *et seq.*).

(4) The molad of Tishri of the first year was on Sunday, 204 parts after 11 P.M. (5) A common year, consisting of twelve months, has 353, 354, or 355 days; a leap-year, consisting of thirteen months, has 383, 384, or 385 days. The effect of these variations is the variation in the length of the months of Ḥeshwan and Kislew, which have 29 and 30 days, 30 and 30 days, or 29 and 29 days; the years are accordingly called "kesidrah" (regular), "shelemah" (perfect), or "ḥaserah" (defective), and marked by the Hebrew letters כ, ש, and ח. These variations for the common year and for the leap-year, together with the changes as regards the day of the week on which the first of Tishri falls, are: זש הש, הכ גכ בח, בש and זח for the common year, and זש הש הח גכ בח בש and זח for the leap-year; the letters ב, ג, ה, ז, denoting Monday, Tuesday, Thursday, and Saturday.

(6) In the cycle ("maḥzor") of nineteen years the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth are leap-years; the rest are common years. Nineteen lunar years with seven extra months equal nineteen solar years minus one hour, four hundred and eighty-five parts. Some count the seven leap-years of the cycle differently, because they begin the first year of the first cycle differently. The solar year in the Jewish calendar, according to Samuel of Nehardea, is the same as the

Julian year. According to R. Ada, the son of Ahabah (date unknown), it is $12\frac{7}{19}$ lunar months = 365 days, 5 hours, $997\frac{3}{19}$ parts (see Maimonides, "Hil. Ḳiddush ha-Ḥodesh," ix., x.). The year is divided into four equal seasons; and the beginning of a season is called in Hebrew "tekufah." One tekufah is distant from the next 91 days, $7\frac{1}{2}$ hours, according to Samuel, whose theory has been adopted for ritual purposes.

As the Christian calendar is based on the solar year, and the Jewish calendar has only years of twelve or thirteen lunar months, the problem arises how to find for a given Jewish date the corresponding Christian date. The solution is as follows:

Given: Sept. 24, 3 A.M., the first tekufah of Tishri, being 12 days, 20 hours, 204 parts before the first molad of Tishri. What is the Christian date of the molad of Tishri 5661 (1901)?

Solution: 5660 = 297 cycles (of 19 years) and 17 years. The excess of 1 solar year over 1 lunar year = 10 days, 21 hours, 204 parts; of 19 solar years over 1 cycle = 1 hour, 485 parts.

In 297 cycles the excess = 17 days, 22 hours, 405 parts; in 17 years the excess = 17 days, 19 hours, 870 parts.

Deduct 12 days, 20 hours, 204 parts from the sum, and 12 days, 21 hours, 1071 parts remain as the excess of 5660 solar years over 5660 lunar years; *i.e.*, the molad Tishri of 5661 is 12 days, 21 hours, 1071 parts before Sept. 24, 3 A.M. = Sept. 11, ½ min. after 5 A.M. (old style), or Sept. 24, 5 hours, ½ min. (new style).

The date of the first of Tishri is not necessarily that of the molad Tishri. According to rule 3, it depends on the day of the week on which the molad takes place, whether the first of Tishri is the day of the molad, or one or two days later. In order to find the day of the week for the molad Tishri, proceed in the above example as follows:

The first molad Tishri was 2 days, 5 hours, 204 parts. The excess over complete weeks is in a common year 4 days, 8 hours, 876 parts; in a leap-year, 5 days, 21 hours, 589 parts: in a cycle of 19 years, 2 days, 16 hours, 595 parts; in 297 cycles, 11 common years, and 6 leap-years, it amounts to 0 days, 5 hours, 885 parts; added to the initial 2 days, 5 hours, 204 parts, the total is 2 days, 11 hours, 9 parts; *i.e.* the molad Tishri 5561 is on Monday, ½ min. after 5 A.M., and the first of Tishri is on the same day, Monday, Sept. 24.

Gauss ("Monatliche Correspondenz von Freih. v. Zach," v. 435) gives the following formula for finding the Christian date for the fifteenth of Nisan of the year A A.M.:

$12\,A + 17 = 19\,D + a$; $A = 4\,E + b$; M is an integral and m is a fraction; $M + m = 32.0440932 + 1.5542418\,a + 0.25\,b - 0.003177794\,A$. Explanation of the equation: Let M, m, a, b, c, have the same signification as above, T = initial date of Nisan 1 (the day of the molad) of the year 1 A.M. with the hours and ḥalakim of the molad Tishri of the year 2 (*i.e.* March 33, 583); $K = \frac{\text{lunar month}}{19}\,L = \frac{1\text{ h. }485\text{ ḥ.}}{19}$. Then $M + m = T - (A - 1)\,7K - (A - 1)\,L + (6 - 1)\,0.25 = T - (A - 1)\,(19 - 12)\,K$ − etc. $= T + K\,(12\,A - 12)$ − etc. $= T + K\,(12\,A - 2) - 10\,K$ − etc. $= T + K\,(12\,A + 17) - 10\,K$ − etc. $= T - 10\,K + K\,(12\,A + 17) - AL + L + 0.25\,b - 0.25$. $T - 10\,K + L + 14 = 32.0440932$; and − 0.25 is disregarded in order to increase the value of M by 6 hours and thus to exclude Molad Zaḳen; and addition or subtraction of a multiple of 19 does not alter the result.

Further, $M + 3\,A + 5\,b + 5 = 7\,F + c$. If c = 2, 4, or 6, the fifteenth of Nisan is on the (M + 1)th day of March; if c = 1, a > 6, $m \geqq 0.63287037$, − on the (M + 2)th of March, and if c = 0, a > 11, and $m \geqq 0.89772376$ Nisan 15 is on the (M + 1)th of March; in all other cases, on the Mth of March.

This formula is intended to determine on which day of the week the Mth of March falls: the excess of days over complete weeks is 1 day in ordinary years, 2 days in leap-years, or 5 days in every 4 years. The first of March of the year 1 was on Saturday; the excess of days over complete weeks from the first of March of the year 1 to the Mth of March of the year A is $= 6 + M + \frac{5}{4}(A - b) + (b - 1) = M + \frac{1}{4}(A - b) + 5 + b$ (because addition or subtraction of a multiple of 7 does not alter the result) $= M + 3\,A - 2b + 5 = M + 3\,A + 5\,b + 5$.

In order to facilitate the comparison of the two systems of dates, tables are appended which show the date for each day in 1,000 years from the year 1001 to 2000. In Table I. the first column gives the years of the common era; the second column, those of the era of the creation (according to Jewish tradition, the asterisks indicating the leap-years); in the third columns the letters "r," "p," and "d" indicate whether the Hebrew year is regular, perfect, or defective; the next column has the figures 2, 3, 5, 7 to indicate whether the first of Tishri is on Monday, Tuesday, Thursday, or Saturday. The last column gives the difference between the standard dates of Table II. and the actual dates of the year in question: *e.g.*, 1110 C.E. or 4870* A.M. p. 7—7 (*i.e.*, the year 1110 C.E.) corresponds to 4870 A.M., which is a leap-year having 13 months, and perfect, having 385 days, the first of Tishri, Saturday, and 7 days before Sept. 4.

Relation of Jewish and Christian Dates.

This difference has to be added to the Christian date if that is sought from the given Jewish date, and deducted from the Jewish date if the latter is sought from the given Christian date. As regards the Jewish date between Nisan and Elul of the year x, or the Christian date between March and December, use the difference given for x + 1; otherwise that for the year x.

Table II. contains the Jewish and Christian dates of one year, beginning first of Nisan, and March 11; and having Tishri 1 on Sept. 4. As the Christian year is longer than the Jewish common year, the table has been extended to the end of Nisan of the succeeding year. From Kislew onward there are three lines for each month, marked "r," "p," and "d," and according as the year is regular, perfect, or defective, the one or the other line is to be used. In We-Adar "r," "p," and "d" have each two lines, marked respectively "c" and "1," the one for the common Christian year, the second for the Christian leap-year. The first column of dates contains the dates for the first days of Rosh-ḥodesh of those months which have two days Rosh-ḥodesh. The difference between the dates of any particular year and this standard table (Table I, 5th column) applies to the months from Tishri onward in that year, and also to the months from Nisan to Elul of the previous year (and from January to March of that year, and from March to December of the previous year). The dates which fall on the same day of the week as the first of Tishri are printed in heavier figures. The following two examples illustrate the use of the tables:

Maimonides was born Nisan 14, 4895; find the corresponding Christian date. In Table I. is found 4895 A.M. corresponds to 1135 C.E.; and that the number of difference for 4896 (which also applies to the last six months of 4895) is 6. In Table II. the fourteenth of Nisan corresponds to March 24; add 6, and the result is: March 30, 1135. The first of Tishri, according to Table I., was on Tuesday, and the fourteenth of Nisan, occupying the fifth place from the date in heavy figures, was on Saturday.

What Hebrew date corresponds to Aug. 15, 1520? Table I.: 1521 = 5281 כא 9. Table II.: Aug. 15 = Elul 10; Deduct 9. Hence: Aug. 15, 1520 = Elul 1, 5280.

According to Table I., the first of Tishri is on Thursday, and in Table II. Elul 1 closely precedes the date printed in heavier figures. Elul 1, 5280, was on a Wednesday.

There are two cycles: the large cycle ("maḥzor gadol") of twenty-eight solar years, and the small cycle of nineteen lunar years. In twenty-eight solar years the tekufot (according to Samuel) complete their course of variations as regards the hour of the day, and the day of the week; and New-Year's Day (Jan. 1) follows exactly the same order every twenty-eight years as regards the day of the week. The cycle of nineteen lunar years (the cycle of Meton) determines the sequence of common years and leap-years in the Jewish calendar, because nineteen lunar years with seven extra months of seven leap-years approximately equal nineteen solar years.

Cycle or Maḥzor.

Thirteen small cycles, = 247 years, form the cycle ("'iggul") of Rabbi Naḥshon. This cycle has almost an exact number of weeks, only 905 parts being wanted to complete the last week. The first of Tishri after 247 years falls on the same day of the week for a long period, but by no means forever, on account of the deficiency of 905 parts; nor does the same order of the years as regards their characteristics repeat itself after 247 years.

The cycles of "shemiṭṭah" (seven years), of year of release, and of "yobel" (fifty years = jubilee), do not affect the Jewish calendar.

The following is a list of the dates of Jewish festivals and fasts:

Nisan	14.	Eve of Passover.
	15.	Passover, first day.
	16.	" second day.
	17-20.	Ḥol ha-mo'ed, or middle days.
	21.	Passover, seventh day.
	22.	" eighth day.
Iyyar	18.	Lag ba-'omer, or thirty-third of the 'Omer.
Siwan	6.	Shabu'ot or Pentecost, first day.
	7.	" " second day.
Tammuz	17.	Fast of Tammuz.
Ab	9.	" " Ab.
Tishri	1.	New Year, first day.
	2.	" " second day.
	3.	Fast of Gedaliah.
	10.	Day of Atonement.
	15.	Tabernacles, first day.
	16.	" second day.
	17-21.	Ḥol ha-mo'ed, or middle days.
	21.	Hoshana rabba.
	22.	Eighth-day Festival.
	23.	Rejoicing of the Law.
Kislew	25.	Ḥanukkah, first day.
Ṭebet	10.	Fast of Ṭebet.
Shebaṭ	15.	New Year for trees.
Adar	13.	Fast of Esther
	14.	Purim } In common years.
	15.	Shushan Purim
Adar	14-15.	Purim Ḳaṭan
We-Adar	13.	Fast of Esther
	14.	Purim } in leap-years.
	15.	Shushan Purim

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A. M. F.

TABLE I.

SHOWING DATES FOR EACH DAY IN A THOUSAND YEARS FROM THE YEAR 4761 (1001 C.E.) TO 5760 (2000 C.E.).

Note.—The letters "r," "p," "d," in the third column indicate whether the Jewish year is regular, perfect, or defective. The figures 2, 3, 5, 7, in column 4, indicate the day of the week (Monday, Tuesday, Thursday, or Saturday) on which Tishri 1 falls.

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1001	4761*	p	2	-2	1035	4795	p	2	12	1069	4829*	d	2	-3	1103	4863	p	2	11	1137	4897*	p	7	-6
2	2	d	2	18	6*	6*	d	7	2	**1070**	**4830**	**p**	**7**	**15**	**4***	**4***	**d**	**7**	**1**	8	8	p	7	14
3	3	r	5	6	7	7	p	5	19	1	1	r	5	5	5	5	r	5	17	9	9	r	5	4
4*	4*	p	2	-5	8	8	p	3	9	2*	2*	d	2	-6	6	6	p	2	8	1140*	4900*	d	2	-7
5	5	p	2	14	9	9*	p	7	-2	3	3	p	7	11	7	7*	d	7	-3	1	1	p	2	10
6	6	d	7	4	1040*	4800	p	7	18	4	4*	p	5	1	8*	8	p	5	15	**2**	**2***	**d**	**5**	**0**
7	7*	r	3	-8	1	1*	r	5	7	5	5	r	5	21	9	9	r	3	4	3	3	r	3	18
8*	8	p	2	11	2	2	d	2	0	6*	6	d	2	10	1110	4870*	p	7	-7	4*	4	p	7	-7
9	**9***	**d**	**7**	**0**	3	3	p	7	14	7	7	p	5	-3	1	1	d	7	13	5	5*	p	5	-4
1010	4770	r	5	18	4*	4	p	5	4	8	8	p	5	17	2*	2*	r	3	1	6	6	r	5	16
1	1	p	2	7	5	5	d	2	-8	9	9	p	2	6	3	3	p	2	19	7	7	d	2	-5
2*	2*	p	7	-3	6	6	p	7	10	1080*	4840*	d	7	-4	4	4	p	7	9	8*	8*	p	2	-7
3	3	d	7	16	**7**	**7**	**p**	**5**	**0**	1	1	p	5	13	5	5*	d	5	-1	9	9	d	5	12
4	4	r	3	4	8*	8	p	5	20	2	2	p	2	2	6*	6	r	3	17	1150	4910*	d	2	1
5	5*	p	7	-7	9	9	d	2	8	3	3*	p	7	-8	7	7	p	7	5	1	1	p	7	19
6*	6	p	7	13	1050	4810	p	5	-0	4*	4	d	7	12	8	8*	p	5	-5	2*	2	p	5	9
7	7*	d	5	2	1	1	p	5	16	**5**	**5***	**p**	**3**	**-1**	9	9	r	5	15	3	3*	p	2	-3
8	8	r	3	20	2*	2	p	2	5	6	6	p	2	18	1120*	4880	d	2	4	4	4	p	2	17
9	9	p	7	9	3	3	p	7	-6	7	7	p	7	8	1	1*	p	5	-9	5	5	p	5	-5
1020*	4780*	p	5	-1	4	4	p	5	12	8*	8*	p	5	-2	2	2	r	5	11	6*	6*	r	3	-5
1	1	r	5	18	5	5	p	2	1	9	9	r	3	15	**3**	**3***	**d**	**2**	**0**	7	7	p	2	13
2	2	p	2	7	6*	6	d	2	21	1090	4850	p	7	4	4*	4	p	7	18	8	8	r	7	3
3	3*	p	5	-5	7	7	p	5	8	1	1*	d	5	-6	5	5	r	5	7	9	9*	r	5	22
4*	4	r	5	15	8	8	p	3	-2	2*	2	r	3	12	6	6*	p	2	-4	1160*	4920	p	2	10
5	5	p	2	3	9	9	p	2	17	3	3*	r	7	0	7	7	d	5	4	**1**	**1***	**p**	**7**	**-1**
6	6*	d	7	-7	1060*	4820	d	7	7	4	4	r	7	20	8*	8	p	5	4	2	2	d	7	19
7	7	r	5	11	1	1	p	3	-6	5	5	p	5	10	9	9*	p	3	-7	3	3	r	3	7
8*	8*	**p**	**2**	**0**	2	2	p	2	13	6*	6*	d	2	-1	1130	4890	p	2	12	4*	4*	r	7	-4
9	9	d	2	19	3	3	p	7	3	7	7	r	7	16	1	1*	d	7	2	5	5	p	7	15
1030	4790	r	5	7	4*	4*	d	5	-7	8	8	p	5	6	2*	2	r	5	20	6	6	r	5	-5
1	1*	p	2	0	5	5	p	3	10	9	9*	p	2	-5	3	3	p	2	8	7	7*	d	2	-6
2*	2	p	2	16	**6**	**6***	**p**	**7**	**-1**	1100*	4860	p	2	15	4	4*	p	7	-2	8*	8	d	7	12
3	3	d	7	5	7	7	p	7	19	1	1	r	5	2	5	5	p	5	16	9	9*	r	5	1
4	4*	d	3	-7	8*	8	p	5	9	2	2*	r	2	-9	6*	6	p	3	6	1170	4930	r	3	19

TABLE I.—*Continued.*

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1171	4931	p	7	8	1261	5021	r	3	3	1351	5111	d	7	0	1441	5201*	d	2	-6	1531	5291	p	5	18
2*	2*	p	5	-2	2	2*	p	7	-8	2*	2	r	5	18	2	2	p	7	12	2*	2	r	3	8
3	3	r	5	17	3	3	p	7	12	3	3	p	2	6	3	3	r	5	2	3	3*	p	7	-4
4	4	d	2	6	4*	4	d	5	2	4	4*	d	7	-4	4*	4*	p	2	-9	4	4	p	7	16
5	5*	p	5	-6	5	5	r	3	19	5	5	r	5	14	5	5	d	2	10	5	5	r	5	6
6*	6	r	5	14	6	6	p	7	8	6*	6	p	2	3	6	6*	p	5	-2	6*	6*	d	2	-5
7	7	p	2	2	7	7*	p	5	-2	7	7*	p	7	-8	7	7	r	5	18	7	7	p	7	12
8	8*	d	7	23	8*	8	r	5	18	8	8	d	7	12	8*	8	p	2	7	8	8	r	5	2
9	9	r	5	10	9	9	d	2	6	9	9*	r	3	0	9	9*	d	7	-4	9	9*	d	2	-9
1180*	4940*	p	2	-1	1270	5030*	p	5	-6	1360*	5120	p	2	19	1450	5210	r	5	14	1540*	5300	p	7	9
1	1	p	2	18	1	1	r	5	14	1	1	p	7	8	1	1	p	2	3	1	1*	p	5	2
2	2	d	7	8	2*	2	p	2	-3	2	2*	d	5	-2	2*	2*	d	7	-7	2	2	r	5	18
3	3*	r	3	-4	3	3*	d	7	18	3	3	r	3	16	3	3	p	5	10	3	3	d	2	7
4*	4	p	2	15	4	4	r	5	-0	4*	4	p	7	5	4	4*	r	3	0	4*	4*	p	5	-5
5	5	p	7	4	5	5*	p	2	11	5	5*	p	5	-6	5	5	p	2	19	5	5	r	5	14
6	6*	d	5	-6	6*	6	d	2	9	6	6	r	5	14	6*	6	d	7	9	6	6	p	2	3
7	7	r	3	12	7	7	r	5	-6	7	7	d	2	3	7	7*	r	3	-4	7	7*	d	7	-7
8*	8*	p	7	1	8	8*	p	2	15	8*	8*	p	5	-9	8	8	p	2	15	8*	8	r	5	11
9	9	p	7	20	9	9	p	2	5	9	9	r	5	10	9	9	p	7	5	9	9*	p	2	-1
1190	4950	r	5	10	1280*	5040	d	7	5	1370	5130*	d	2	-1	1460*	5220*	d	5	-5	1550	5310	d	2	19
1	1*	d	2	-1	1	1*	r	3	-8	1	1	p	7	17	1	1	r	3	12	1	1	p	5	7
2*	2	p	7	17	2	2	p	2	11	2*	2	r	5	7	2	2	p	7	1	2*	2*	r	3	-3
3	3	r	3	6	3	3*	d	7	1	3	3*	p	2	-5	3	3*	p	5	-9	3	3	p	2	15
4	4*	d	2	-5	4*	4	p	5	19	4	4	d	2	15	4*	4	r	5	11	4	4	d	7	5
5	5	p	7	13	5	5	r	3	8	5	5	p	5	3	5	5*	d	2	-1	5	5*	r	3	-7
6*	6	r	5	3	6	6*	p	7	-4	6*	6*	r	3	-7	6	6	p	7	17	6*	6	p	2	12
7	7*	p	2	22	7	7	p	7	17	7	7	p	2	11	7	7	r	5	7	7	7	p	7	1
8	8	d	2	11	8*	8	r	5	7	8	8*	d	7	1	8*	8*	d	2	-4	8	8*	d	5	-9
9	9*	p	5	-1	9	9*	d	2	-5	9	9	r	5	19	9	9	p	7	13	9	9	r	3	9
1200*	4960	r	5	19	1290	5050	p	7	13	1380*	5140	p	2	8	1470	5230	r	5	3	1560*	5320*	p	7	-2
1	1	p	2	7	1	1	r	5	3	1	1*	d	7	-3	1	1*	p	2	-8	1	1	p	7	17
2	2*	d	7	-3	2*	2*	d	2	-8	2	2	p	5	15	2*	2	d	2	12	2	2	r	5	7
3	3	r	5	15	3	3	d	7	9	3	3	r	3	5	3	3*	p	5	-1	3	3*	d	2	-4
4*	4	p	2	4	4	4*	p	5	-1	4*	4*	p	7	-6	4	4	r	5	19	4*	4	p	7	14
5	5*	d	7	-7	5	5	r	5	19	5	5	p	7	13	5	5	p	2	8	5	5	r	5	3
6	6	p	5	11	6*	6	d	2	8	6	6	r	5	3	6*	6*	d	7	-2	6	6*	d	2	-8
7	7*	r	3	1	7	7*	p	5	-5	7	7*	d	2	-8	7	7	r	5	15	7	7	p	7	10
8*	8	p	2	20	8	8	r	5	15	8*	8	p	7	10	8	8	p	2	4	8*	8*	p	5	0
9	9	d	7	9	9	9	p	2	4	9	9*	d	5	-1	9	9*	d	7	-6	9	9	r	5	19
1210	4970*	r	3	-3	1300*	5060*	d	7	-6	1390	5150	r	3	17	1480*	5240	p	5	12	1570	5330	d	2	8
1	1	p	2	16	1	1	r	5	11	1	1	p	7	6	1	1	r	3	1	1	1*	p	5	-4
2*	2	p	7	6	2	2*	p	2	0	2*	2*	p	5	-4	2	2*	p	7	-10	2*	2	r	5	16
3	3*	d	5	-5	3	3	d	2	20	3	3	r	5	15	3	3	d	7	10	3	3	p	2	4
4	4	r	3	13	4*	4	p	5	8	4	4	d	2	4	4*	4*	r	3	-2	4	4*	d	7	-6
5	5	p	7	2	5	5*	r	3	-3	5	5*	p	5	-8	5	5	p	2	16	5	5	r	5	12
6*	6*	p	5	-8	6	6	p	2	16	6*	6	r	5	12	6	6	p	7	6	6*	6	p	2	1
7	7	r	5	11	7	7	d	7	6	7	7*	d	2	0	7	7*	d	5	-4	7	7*	d	7	-10
8	8*	d	2	0	8*	8*	r	3	-6	8	8	p	7	18	8*	8	r	3	14	8	8	p	5	8
9	9	p	7	18	9	9	p	2	12	9	9	r	5	8	9	9	p	7	2	9	9*	r	3	-2
1220*	4980	r	5	8	1310	5070	p	7	2	1400*	5160*	p	2	-3	1490	5250*	p	5	-8	1580*	5340	p	2	17
1	1*	d	2	-4	1	1*	d	5	-8	1	1	d	2	16	1	1	r	5	12	1	1	d	7	6
2	2	p	7	14	2*	2	r	3	10	2	2	p	5	4	2*	2*	d	2	1	2	2*	r	3	-6
3	3	r	5	4	3	3*	p	7	-2	3	3*	r	3	-6	3	3	p	7	18	3	3	p	2	23†
4*	4*	p	2	-7	4	4	p	7	18	4*	4	p	2	13	4	4	r	5	8	4*	4	p	1	13
5	5	d	2	12	5	5	r	5	8	5	5	d	7	2	5	5*	d	2	-3	5	5*	d	5	2
6	6*	p	5	0	6*	6*	d	2	-3	6	6*	r	3	-10	6*	6	p	7	15	6	6	r	3	20
7	7	r	5	20	7	7	p	7	14	7	7	p	2	9	7	7	r	5	4	7	7*	p	7	9
8*	8	p	2	9	8	8	r	5	4	8*	8*	p	7	-1	8	8*	p	2	-7	8*	8	p	7	29
9	9*	d	7	-2	9	9*	d	2	-7	9	9	d	7	18	9	9	d	2	13	9	9	r	5	18
1230	4990	r	5	16	1320*	5080	p	7	11	1410	5170	r	3	6	1500*	5260	p	5	1	1590	5350*	d	2	7
1	1	p	2	5	1	1*	p	5	0	1	1*	p	7	-5	1	1*	r	3	-10	1	1	p	7	25
2*	2*	d	7	-5	2	2	r	5	20	2*	2	p	7	15	2	2	p	2	9	2*	2	r	5	15
3	3	p	5	12	3	3	d	2	9	3	3	r	5	4	3	3*	d	7	-1	3	3*	p	2	3
4	4	r	3	2	4*	4*	p	5	-3	4	4*	d	2	-7	4*	4	r	5	17	4	4	d	2	23
5	5*	p	7	-9	5	5	r	5	16	5	5	p	7	11	5	5	p	2	5	5	5	r	5	10
6*	6	d	7	11	6	6	p	2	5	6*	6*	d	5	1	6	6*	p	7	-5	6*	6*	p	2	0
7	7	r	3	-2	7	7*	d	7	-5	7	7	r	3	18	7	7	d	7	15	7	7	p	2	19
8	8	p	2	17	8*	8	r	5	13	8	8	p	7	7	8*	8	r	3	3	8	8*	d	7	9
9	9	p	7	7	9	9	p	2	1	9	9*	p	5	-3	9	9*	p	7	-9	9	9	r	5	27
1240*	5000*	d	5	-3	1330	5090*	p	7	-9	1420*	5180	r	5	17	1510	5270	p	7	11	1600*	5360	p	2	16
1	1	r	3	14	1	1	d	7	11	1	1	d	2	5	1	1*	d	5	1	1	1*	d	7	5
2	2	p	7	3	2*	2*	r	3	-1	2	2*	p	5	-7	2*	2	r	3	19	2	2	r	5	23
3	3*	p	5	-7	3	3	p	2	17	3	3	r	5	13	3	3	p	7	7	3	3	p	2	12
4*	4	r	5	13	4	4	p	7	3	4*	4	p	2	2	4	4*	p	5	-3	4*	4*	p	7	2
5	5*	d	2	1	5	5*	d	5	-3	5	5*	d	7	-9	5	5	r	5	17	5	5	d	7	21
6	6	p	7	19	6*	6	r	3	15	6	6	r	5	9	6*	6	d	2	6	6	6*	r	3	9
7	7	r	3	9	7	7	p	7	3	7	7*	p	2	-2	7	7*	p	5	-7	7	7	p	2	28
8*	8*	d	2	-2	8	8*	d	5	7	8*	8	p	2	18	8	8	r	5	13	8*	8	p	7	18
9	9	p	7	15	9	9	r	3	11	9	9	d	7	7	9	9	p	2	2	9	9*	d	5	7
1250	5010	r	5	5	1340*	5100*	p	7	0	1430	5190*	r	3	-5	1520*	5280*	d	7	-8	1610	5370	r	3	25
1	1*	p	2	-6	1	1	p	7	19	1	1	p	2	14	1	1	r	5	9	1	1	p	7	14
2*	2	d	2	14	2	2	r	5	9	2*	2	p	7	4	2	2*	p	2	-2	2*	2*	p	5	4
3	3	p	5	1	3	3*	d	2	-2	3	3*	d	5	-7	3	3	d	2	18	3	3	r	5	23
4	4*	r	3	22	4*	4	p	7	16	4	4	r	3	11	4*	4	r	5	6	4	4	d	2	12
5	5	p	2	10	5	5	r	5	5	5	5*	p	7	0	5	5*	p	2	-6	5	5*	p	5	0
6*	6*	d	7	0	6	6*	p	2	6	6*	6	d	7	20	6	6	p	2	14	6*	6	r	5	20
7	7	r	5	17	7	7	d	2	14	7	7	r	3	7	7	7	d	7	4	7	7*	d	2	8
8	8	p	2	6	8*	8	r	5	2	8	8*	p	7	-4	8*	8*	r	3	-8	8	8	p	7	26
9	9*	p	7	-4	9	9*	p	2	-10	9	9	p	7	16	9	9	p	2	10	9	9	r	5	16
1260*	5020	p	7	16	1350	5110	p	2	10	1440*	5200	r	5	6	1530	5290*	d	7	0	1620*	5380*	p	2	5

† 13 up to Oct. 4, 1582 = Tishri 18, 5343. 23 from Oct. 5, 1583 = Tishri 19, 5343.

TABLE I.—*Continued.*

1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
1621	5381	d	2	24	1697	5457	r	5	23	1773	5533	p	2	24	1849	5609	r	5	24	1925	5685	p	2	25
2	2	r	5	12	8	8	p	2	12	4	4	d	7	14	1850	5610	p	2	13	6	6	p	7	15
3	3*	p	2	1	9	9*	d	7	2	5	5*	r	3	2	1	1*	p	7	3	7	7*	d	5	5
4*	4	p	2	21	1700	5460	p	5	20†	6*	6	p	7	21	2*	2	d	7	23	8*	8	r	3	23
5	5	d	7	10	1	1*	r	3	10	7	7*	d	7	10	3	3*	r	3	10	9	9‡	d	7	11
6	6	r	5	28	2	2	p	2	29	8	8	p	5	28	4	4	p	2	29	1930	5690	p	7	31
7	7	p	7	17	3	3	d	7	19	9	9	r	3	18	5	5	p	7	19	1	1	r	3	19
8*	8*	p	5	7	4*	4*	r	3	7	1780*	5540*	p	7	7	6*	6*	p	5	9	2*	2*	p	7	8
9	9	p	5	24	5	5	p	2	25	1	1	p	5	26	7	7	p	3	26	3	3	p	7	27
1630	5390	r	3	14	6	6	p	7	15	2	2	p	5	16	8	8	p	7	15	4	4	p	5	17
1	1*	p	7	3	7	7*	d	5	5	3	3*	d	2	5	9	9*	p	5	5	5	5*	d	2	6
2*	2	r	7	23	8*	8	r	3	23	4*	4	d	7	23	1860*	5620	p	5	25	6*	6	r	7	24
3	3	r	5	12	9	9	p	7	11	5	5	p	5	12	1	1	d	2	13	7	7	r	5	13
4	4*	d	7	1	1710	5470*	r	5	1	6	6*	p	2	1	2	2*	p	5	1	8	8*	r	2	2
5	5	d	7	19	1	1	p	5	21	7	7	p	7	19	3	3	d	5	21	9	9	p	2	22
6*	6*	d	5	9	2*	2*	d	7	10	8*	8*	p	5	9	4*	4*	d	2	10	1940*	5700*	p	5	10
7	7	r	3	26	3	3	p	2	27	9	9	r	5	28	5	5	p	7	27	1	1	p	5	29
8	8	r	7	15	4	4	p	7	17	1790	5550	d	5	17	6	6	r	5	17	2	2	p	2	18
9	9*	p	5	5	5	5*	d	5	6	1	1*	p	5	5	7	7*	p	2	6	3	3*	r	2	8
1640*	5400	p	5	25	6*	6	p	2	24	2*	2	p	5	25	8*	8	p	2	26	4*	4	p	5	26
1	1	r	5	13	7	7	p	5	13	3	3	p	2	13	9	9	r	5	13	5	5	p	7	14
2	2*	r	5	1	8	8*	p	2	2	4	4*	d	7	3	1870	5630*	p	2	2	6	6*	d	7	4
3	3	r	5	21	9	9	d	2	5	5	5	r	5	21	1	1	p	2	22	7	7	r	5	22
4*	4*	d	7	10	1720*	5480*	p	5	10	6*	6*	d	2	10	2*	2*	d	7	12	8*	8*	p	2	11
5	5	p	7	27	1	1	p	5	29	7	7	p	5	29	3	3	r	5	29	9	9	p	2	30
6	6	p	5	17	2	2	p	2	18	8	8	r	3	17	4	4	p	2	18	1950	5710	p	7	20
7	7*	p	2	6	3	3*	d	7	8	9	9*	p	3	7	5	5*	d	7	8	1	1*	r	3	8
8*	8	p	2	26	4*	4	p	7	26	1800*	5560	p	7	26‡	6*	6	p	5	26	2*	2	p	7	27
9	9	p	5	13	5	5	p	7	14	1	1	p	7	16	7	7	r	3	15	3	3	r	7	16
1650	5410*	r	3	3	6	6*	d	7	4	2	2*	p	3	4	8	8*	p	7	4	4	4*	r	5	6
1	1	p	2	22	7	7	p	5	22	3	3	r	3	23	9	9	p	7	24	5	5	p	3	24
2*	2	p	7	12	8*	8	r	3	12	4*	4	p	7	13	1880*	5640	p	5	14	6*	6	p	7	13
3	3*	p	3	−1	9	9*	p	7	0	5	5*	r	2	2	1	1*	p	2	2	7	7*	r	5	2
4	4	r	2	18	1730	5490	d	7	20	6	6	r	3	20	2	2	p	7	20	8	8	r	5	21
5	5*	p	7	8	1	1*	r	3	10	7	7*	p	7	9	3	3*	d	5	10	9	9*	d	2	11
6*	6	p	7	28	2*	2	p	2	29	8*	8	p	7	29	4*	4	r	3	28	1960*	5720	p	7	29
7	7	r	3	15	3	3	p	7	18	9	9	r	5	18	5	5	p	7	16	1	1	r	3	18
8	8*	r	7	4	4	4*	d	5	8	1810	5570*	d	7	7	6	6*	p	5	6	2	2*	r	5	7
9	9	p	7	24	5	5	p	3	26	1	1	p	5	25	7	7	d	5	26	3	3	r	5	25
1660*	5420	r	5	14	6*	6	p	7	19	2*	2	p	5	15	8*	8	d	2	15	4*	4	p	5	15
1	1*	d	2	2	7	7*	p	5	4	3	3*	d	2	3	9	9*	p	5	2	5	5*	p	2	3
2	2	p	7	20	8	8	p	5	22	4	4	p	7	21	1890	5650	p	5	22	6	6	d	5	23
3	3*	p	5	10	9	9*	d	2	11	5	5*	p	5	11	1	1*	d	2	11	7	7*	r	5	11
4*	4	d	7	28	1740*	5500	p	7	29	6*	6	d	5	31	2*	2	p	5	29	8*	8	r	5	31
5	5*	r	7	16	1	1	p	5	18	7	7	d	2	19	3	3	r	5	18	9	9	r	2	19
6	6	p	5	6	2	2*	d	7	7	8	8*	p	5	7	4	4*	p	2	7	1970	5730*	d	7	9
7	7	r	5	26	3	3	p	5	25	9	9	r	5	27	5	5	p	2	27	1	1	p	5	27
8*	8	d	2	15	4*	4	p	5	15	1820*	5580	p	2	16	6*	6	p	5	15	2*	2	p	5	16
9	9*	p	5	2	5	5*	p	2	3	1	1*	r	7	5	7	7*	p	3	4	3	3*	d	5	5
1670	5430	r	5	22	6	6	p	2	23	2	2	r	5	23	8	8	p	2	23	4	4	r	5	23
1	1	p	2	11	7	7	p	5	11	3	3	r	2	12	9	9	p	7	13	5	5	p	3	13
2*	2*	p	7	1	8*	8*	p	3	1	4*	4*	p	7	2	1900	5660*	r	3	1§	6*	6*	p	7	2
3	3	r	5	18	9	9	p	7	19	5	5	p	5	19	1	1	p	2	20	7	7	r	3	21
4	4*	p	2	7	1750	5510*	d	7	9	6	6*	r	3	9	2	2*	d	7	10	8	8*	d	3	9
5	5	p	7	27	1	1	p	5	27	7	7	p	2	28	3	3	r	5	28	9	9	p	2	28
6*	6	r	7	17	2*	2	p	2	16	8*	8	p	7	18	4*	4	p	5	18	1980*	5740	p	7	18
7	7*	r	3	4	3	3*	d	7	5	9	9*	r	3	5	5	5*	p	7	6	1	1*	p	5	7
8	8	p	2	23	4	4	p	7	25	1830	5590	p	2	24	6	6	p	7	26	2	2	r	3	25
9	9	p	7	13	5	5	p	3	13	1	1	p	7	14	7	7	p	5	16	3	3	r	5	14
1680*	5440*	r	5	3	6*	6*	p	7	2	2*	2*	d	5	4	8*	8*	d	5	5	4*	4*	r	5	4
1	1	r	3	20	7	7	p	7	21	3	3	r	3	21	9	9	p	7	22	5	5	p	5	23
2	2*	p	7	9	8	8*	p	5	11	4	4*	p	7	10	1910	5670*	p	5	12	6	6*	d	2	12
3	3	r	7	29	9	9	r	3	29	5	5	r	7	30	1	1	p	3	30	7	7	r	5	30
4*	4	d	7	17	1760*	5520	p	7	18	6*	6	r	5	20	2*	2	p	7	19	8*	8	p	5	20
5	5*	r	7	5	1	1*	r	7	7	7	7*	d	7	8	3	3*	p	5	8	9	9*	d	7	8
6	6	p	7	25	2	2	p	3	25	8	8	d	7	26	4	4	p	5	28	1990	5750	p	7	26
7	7	r	5	15	3	3	p	7	14	9	9	p	5	16	5	5	d	2	17	1	1	r	5	16
8*	8*	d	2	4	4*	4*	p	5	4	1840*	5600*	p	2	5	6*	6*	p	5	5	2*	2*	p	2	5
9	9	p	7	21	5	5	d	5	23	1	1	p	2	24	7	7	p	5	24	3	3	p	5	24
1690	5450	r	5	11	6	6	d	2	12	2	2	r	5	12	8	8	p	2	13	4	4	p	5	12
1	1*	p	2	0	7	7*	p	5	0	3	3*	p	2	1	9	9*	p	7	3	5	5*	p	3	2
2*	2	p	2	20	8*	8	p	5	20	4*	4	p	2	21	1920*	5680	p	5	21	6*	6	d	2	21
3	3*	p	5	70	9	9*	p	2	8	5	5*	d	7	10	1	1*	p	2	9	7	7*	d	7	10
4	4	r	5	27	1770	5530	d	7	28	6	6	r	5	28	2	2	p	7	29	8	8	r	5	28
5	5	p	2	16	1	1	p	5	16	7	7	p	2	17	3	3	d	7	19	9	9	r	2	17
6*	6*	d	7	6	2*	2*	p	2	5	8*	8*	d	7	7	4*	4*	r	3	7	2000*	5760*	p	7	7

† From 1 March 21. ‡ From 1 March 27. § From 1 March 2.

TABLE II.

SHOWING JEWISH AND CHRISTIAN DATES FOR ONE YEAR, HAVING FIRST OF TISHRI ON SEPT. 4.

Month.	30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Nisan		Mar. 11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Apr. 1	2	3	4	5	6	7	8
Iyyar	Apr. 9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	Apr. 30	May 1	2	3	4	5	6	7	8
Sivan	May 8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June 1	2	3	4	5	6
Tammuz	June 7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	June 30	July 1	2	3	4	5	6
Ab	July 7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	July 30	31	Aug. 1	2	3	4	5
Elul	Aug. 5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sept. 1	2	3
Tishri	Sept. 4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Oct. 1	2
Heshwan	Oct. 3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov. 1
Kislew	Nov. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Dec. 1
Tebet	Dec. 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Shebat	Dec. 31	Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Adar	Jan. 30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	Mar. 1	2
We-Adar	Jan. 29	30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Nisan	Feb. 28	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Iyyar	Mar. 29	30	31	Apr. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Sivan	Mar. 28	29	Apr. 30	May 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Tammuz	Apr. 27	28	29	30	May 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Ab	May 26	27	28	29	30	31	June 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Elul	June 25	26	27	28	29	July 30	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
Tishri	July 25	26	27	28	29	30	31	Aug. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
Heshwan	Aug. 24	25	26	27	28	29	30	31	Sept. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Kislew	Sept. 23	24	25	26	27	28	29	30	Oct. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Tebet	Oct. 22	23	24	25	26	27	28	29	30	31	Nov. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Shebat	Nov. 21	22	23	24	25	26	27	28	29	30	Dec. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Adar	Dec. 20	21	22	23	24	25	26	27	28	29	30	31	Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
We-Adar	Dec. 19	20	21	22	23	24	25	26	27	28	29	30	31	Jan. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Nisan	Jan. 18	19	20	21	22	23	24	25	26	27	28	29	30	31	Feb. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Iyyar	Feb. 17	18	19	20	21	22	23	24	25	26	27	28	29	Mar. 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sivan	Mar. 16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Apr. 1	2	3	4	5	6	7	8	9	10	11	12	13	14
Tammuz	Apr. 15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	May 1	2	3	4	5	6	7	8	9	10	11	12	13	14
Ab	May 14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June 1	2	3	4	5	6	7	8	9	10	11	12
Elul	June 13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	July 30	1	2	3	4	5	6	7	8	9	10	11	12
Tishri	July 13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Aug. 1	2	3	4	5	6	7	8	9	10	11
Heshwan	Aug. 12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sept. 1	2	3	4	5	6	7	8	9	10
Kislew	Sept. 11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Oct. 1	2	3	4	5	6	7	8	9	10
Tebet	Oct. 10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov. 1	2	3	4	5	6	7	8
Shebat	Nov. 9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Dec. 1	2	3	4	5	6	7	8
Adar	Dec. 8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan. 1	2	3	4	5	6
We-Adar	Dec. 7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan. 1	2	3	4	5
Nisan	Jan. 6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	Feb. 30	31	1	2	3	4
Iyyar	Feb. 5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	Mar. 1	2	3	4	5
Sivan	Mar. 4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Apr. 1	2
Tammuz	Apr. 3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	May 1	2
Ab	May 2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Elul	May 31	June 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Tishri	June 30	July 1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29

CALF, GOLDEN. — **Biblical Data:** A portable image overlaid with gold, made by Aaron at Mount Sinai (Ex. xxxii.). As the text stands, it narrates how Moses had gone up into the mountain to receive the Ten Words, and remained forty days. When the people found his return delayed they asked Aaron to make for them gods which shouldgo before them. At Aaron's request they took off the gold rings worn by the women and children in the camp. These he took and "fashioned it with a graving tool and made it a molten calf." An altar was built before it and a feast to YHWH celebrated.

Meantime Moses in the mountain had been warned by YHWH of the defection of the people, and he now came down. Much surprised and angered when he found what was actually going on, he cast the tables of the Ten Words to the ground and broke them. He took the calf—which seems to have really been of wood overlaid with gold—and burned it till the wood was charred, and then pulverized the gold and strewed it on the water of the brook they drank from. Moses then demanded of Aaron an explanation of his conduct, and received one truly Oriental in character (see Ex. xxxii. 23 to 24). Then, seeing that the people were "broken loose," Moses called for all on the side of YHWH to come and stand by him, whereupon all the sons of Levi gathered themselves together, and at the command of Moses went throughout the camp and slew 3,000 men—apparently all those that had been leaders in the image-worship. At Moses' command these avengers then gathered to receive the blessing of YHWH.

On the morrow Moses assembled the people, and told them that they had grievously sinned, but that possibly he could atone for them. He then prayed that he might himself be punished and the sin of the people forgiven, and was told by YHWH to go on and lead the people forward; that those who had sinned should bear their own sin, and that one day He would punish them.

J. JR. G. A. B.

——In Rabbinical Literature: Next to the fall of man, the worship of the golden calf is, in rabbinical theology, regarded as the sin fraught with the direst consequences to the people of Israel. "There is not a misfortune that Israel has suffered which is not partly a retribution for the sin

of the calf" (Sanh. 102a). The very seriousness of the offense leads the Rabbis to find circumstances extenuating the guilt of the people, and to apologize for Aaron's part in the disgraceful affair. The initiative was taken not by the Israelites, but by the Egyptians who had joined them at the time of the Exodus (Ex. xii. 38), and who were the source of a great deal of trouble to Moses and the Israelites (Num. xi. 4); for the Egyptians, when the time fixed for Moses' descent from the mountain had expired, came in a body—forty thousand of them, accompanied by two Egyptian magicians, Yanos and Yambros, the same who imitated Moses in producing the signs and the plagues in Egypt—to Aaron, and told him that it was the sixth hour of the fortieth day since Moses left, the hour he named for his return (a play upon the word בַּשִּׁשָּׁה, Ex. xxxii. 1= בָּאוּ שִׁשָּׁה, "the six [hours] have come"), and that Moses had not yet returned: he would never come. Satan took advantage of the opportunity, and brought gloom and confusion into the world to alarm the people. Then he told them Moses was dead, as the sixth hour had come and he had not arrived. Seeing he was not believed, he showed them a bed in the mountain with Moses in it. This convinced them that Moses was really dead; and they demanded that Aaron make them a god (Shab. 89a; Tan., Ki Tissa, 19). Hereupon Hur stepped in and rebuked them for their ingratitude to the God who had performed so many miracles for them. He was at once put to death, and Aaron was threatened with the same fate. The latter saw that he must accede to their request, but he sought a device whereby the execution of their demand would either be made impossible or at least be delayed until Moses came; for he was not ensnared by the wiles of Satan. So he ordered them to bring the golden ornaments of their wives; knowing that the women would be more grateful to God, and would refuse to part with their jewels for idolatrous purposes. His expectation was realized. Their jewels could not be obtained; and the men had to give their own. Aaron had no choice but to put the gold into the fire. A calf came out alive and skipping!

One explanation is that this was due to the magical manipulation of the Egyptian sorcerers. Another is more ingenious: On the night of the Exodus, Moses searched all Egypt for Joseph's remains, but could not find them. At last Serah, the daughter of Asher, pointed out to him the place in the Nile where the Egyptians had sunk an iron chest containing Joseph's bones (Tan., *l.c.*; Ex. R. xli. 7). Moses took a splinter, wrote on it the words עֲלֵה שׁוֹר ("Come up, ox"; Joseph being compared to an ox; see Deut. xxxiii. 17), and threw it into the water, whereupon the chest rose to the surface (Tan., Beshallaḥ, ii.; Tosef., Soṭah, iv. 7; Soṭah 13a). This splinter was secured by Micah, and when Aaron cast the gold into the fire, he threw the splinter after the gold, and as a result a calf came out (compare Micah).

Another reason given for this aberration of the people is that when God came down on Mount Sinai to give the Law, he appeared in the chariot with the four beasts of Ezekiel. These the people saw; and it was one of them, the ox (Ezek. i. 10), that they made an image of and worshiped. This was one of the pleas Moses made to palliate the offense of the people (Ex. R. xliii. 8).

The tribe of Levi did not join in the worship of the calf (Yoma 66b). If all the people had abstained from worshiping it, the tables of stone would not have been broken, and as a result the Law would never have been forgotten in Israel, and no nation could have had any power over the Hebrews ('Er. 54a).

The mysterious way in which Aaron described the origin of the golden calf gave rise to superstitious beliefs; and it was ordained by the Rabbis that this part of the account of the golden calf (Ex. xxxii. 21–25, 35) should be read at public worship in the original, but should not be translated by the "meturgeman" (Meg. iv. 10; Tosef. Meg. iv. [iii.] 36; Yer. *ib.* iv. 75c; Bab. *ib.* 25b).

J. SR. I. HU.

In Mohammedan Literature: The story of the golden calf is mentioned in the Koran (suras xx. 88 *et seq.*, vii. 149 *et seq.*) as follows: "Thereupon [after he had received the Law on the mountain] Moses returned to his people, angry and afflicted, and said: ' . . . Did the time [of my absence] seem too long to you, or did you desire that wrath from your Lord should fall upon you because you have broken the promise given to me?' They answered: 'We have not broken our promise given to you of our own authority, but we were made to bring loads of the ornaments of the people, and we cast them [into the fire], and Al-Samiri did likewise.' And he brought forth unto them a living, bellowing calf. And they said: 'This is your God and the God of Moses, but he hath forgotten him.' . . . Moses said: 'O Aaron, what hindered you, when you saw them do wrong, from following me [to the mountain]; have you been disobedient to my order?' Aaron answered: 'Oh, son of my mother, do not lay hold of my beard or my head—behold the people made me weak and almost murdered me.' And Moses said: 'How about you, O Samiri?' He answered: 'I saw what they did not see, and I took a handful [of dust] from the footsteps of the messenger and cast it. Thus did my mind guide me.' Moses said: 'Go away, and this shall be your punishment in life that you say [to every one you meet]: "Touch me not"; and a threat is awaiting you which you shall not escape. And see, your idol which you have worshiped, we shall burn and throw the ashes into the sea'" (compare also suras ii. 48–51, 86, 87; iv. 152).

In the Koran.

When Moses departed for Sinai he made Aaron his deputy. During the absence of Moses, Aaron reminded the people that the ornaments which they had were stolen booty, and told them that they must bury them in a common hole until Moses should decide what was to be done with them. This they did. Samiri threw a clod of the earth, which the horse of the messenger Gabriel had thrown up, on the spot where they had hidden their ornaments; and thereupon God brought forth the calf (Tabari).

This Arabic legend, in describing the fate of Samiri as that of a man compelled to wander, barred from all intercourse with his fellow-men, whom he

himself is bound to warn by his pitiful cry, "Touch me not," to come not near him, seems to be one of the earliest forms into which was cast the later story of the Wandering Jew current among Christians. Yet on the whole this assumption is inadmissible. Samiri according to Geiger, is identical with Samael. According to the Arabic commentators, however, and, lately, according to Fränkel ("Z. D. M. G." lvi. 73, with especial reference to Hosea viii. 5), Samiri is indebted for his name to the fact that he belonged to the Samaritan sect. Mohammed knew, perhaps, how much this sect was hated, and (according to the report of an old but evidently lost Midrash) made the seducer a Samaritan in spite of all chronology. So Baidawi (also Palmer's translation of this sura) holds him to have been "the Samaritan." This accounts at once both for the rôle here ascribed to him and the fate meted out to him. Mohammed carried in his mind many rabbinical conceits, but in a much confused form. He had an indistinct impression of the rabbinical prejudices against the Samaritans, among which the fact that they worshiped an animal idol and poured out libations to it on their holy mountain was not the least (Yer. 'Ab. Zarah v. 44d, at foot; Ḥul. 6a). But the fact that the idol imputed to the Samaritans was a dove and not a calf became confused in his recollection of hearsay rabbinical stories. It was enough for him to know that the Samaritans were looked upon by the Jews as idolaters or even worse (Yer. Ta'anit iv. 66b; Yer. M. Ḳ. iii. 83b, middle), to make the Samaritan the arch-seducer, and artificer, by "magic," of the idol. That the Jews would hold no intercourse with the Samaritans may also have been among the disjointed fragments of Mohammed's Biblical and rabbinical lore. Hence under the decree his "Samaritan" was condemned to wander and never to permit another to defile himself by close contact.

Samiri's Identity with Samael.

That not Aaron, but another, was the real culprit in the making of the calf is also reported in a rabbinical account (Sanh. 102, 2), according to which Micah (Judges xvii. *et seq.*) was its maker. The threatening of Aaron and the bleating of the calf are likewise founded on rabbinical sources (Sanh. 5; Pirḳe R. El. 45).

Before the expulsion of Samiri, Moses (in accordance with Ex. xxxii. 20 *et seq.*) ordered the calf to be reduced to dust and the powder mixed with their drinking-water (sura ii. 87). When they drank the water it caused them great pain, and they called upon Moses for help. Then Moses told them to slay one another (sura ii. 51). Thus 70,000 were killed. The Lord sent an intense darkness to prevent their seeing one another, so that recognition of the corpses should not induce them to forbear ("jalal al-din"). Finally, the crying of the women and children moved the heart of Moses, who prayed to God to stop the murdering; and his prayer was answered immediately.

Bibliography: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* pp. 165-168; Weil, *Biblische Legenden der Muselmänner*, pp. 169, 172; M. Grünbaum, *Neue Beiträge zur Semitischen Sagenkunde*, p. 169.

E. G. H. M. Sc.—E. G. H.

——**Critical View:** As the Exodus narrative stands, it is clearly composite. For example, in verse 7 Moses is warned that the people have sinned; and in verses 9 to 12 he seems to understand clearly what their sin is, and yet in verses 16 to 19 he is greatly surprised at what has occurred. Again, verses 7 to 12 represent Moses as praying for the sinners before he came down from the mount, while verses 30 to 34 represent him as praying practically the same prayer the day after the destruction of the image was over. Palpably the two are of different authorship. Again, verses 25 to 29 describe the vengeance that was executed on the sinners, while verse 34 regards it as still future. Critics therefore regard the narrative as made up of strata from two documents (Jahvist and Elohist), though they do not altogether agree as to the points of division. The main stratum of the story is, however, thought to come from the Ephraimitish writer (Elohist), though there are a sufficient number of points in the story taken from the Jahvist to show that his work also contained the narrative.

The purpose of the original story seems to have been, as Budde thinks, to account for the selection of the tribe of Levi for the priesthood. A great crisis in the worship had arisen in which the Levites had stood for YHWH, and punished all that opposed themselves, so that they were consecrated to the service of the priesthood (see LEVI and the literature cited below). Many critics see in it a polemic against the calf-worship of Beth-el and Dan, and no doubt an Ephraimitish writer of the prophetic circles of the time of Hosea would shape the tale with a view to the religious reforms in which he was interested. It is probable that at this time there was introduced into the story the view that the offense punished by the Levites was the making of a calf; but it also seems likely that there underlies the present narrative a much earlier form of the tale, a form that pictured some other crisis in which the Levites distinguished themselves and thus were elected as the priestly tribe.

Bibliography: Kuenen, *Hexateuch*, p. 251, London, 1886; Kittel, *History of the Hebrews*, i. 199 *et seq.*, London, 1895; Bacon, *Triple Tradition of the Exodus*, pp. 127-138, Hartford, 1894; Budde, *Religion of Israel to the Exile*, pp. 85 *et seq.*, New York, 1899; Carpenter and Harford-Battersby, *Hexateuch*, ii. 130-132, London, 1900; and the commentaries on *Exodus*, especially those of Dillmann and Holzinger.

J. JR. G. A. B.

CALF-WORSHIP—Critical View: Among the Hebrews, as among the other agricultural Semites, the bull was associated with deity in a sacred character (see Ox). The form in which this thought found expression in Israel was in their representation of YHWH by an image of an ox or bull made of gold (compare I Kings xii. 28). In consequence of the costliness of the metal, the images were small, and from their size, rather than from the age of the animal regarded sacred, were called "calves." In the earlier time the images were carved out of wood (compare Moore, "Judges," pp. 375 *et seq.*); but with the increase of wealth it became the custom to make them of gold. These golden images were cast in molds, and consequently were called "molten images." They seem to have been in use in the old nomadic times, since they are mentioned in the two

Covenant Documents (Ex. xxxiv. 17; xx. 23), whereas the older practise of making images of wood persisted more as a private custom. In the Decalogue (Deut. v. 8.; Ex. xx. 4) the prohibition does not specify molten gods and those of silver and gold, but extends to all images representing YHWH.

It has been often held (for example, by Renan and Maspero) that this calf-worship was derived from Egypt; but that view is now generally abandoned. The Egyptians worshiped the living animal, and not an image; and the prevalence of bull-worship among agricultural Semites sufficiently accounts for the origin. Among the Hebrews, the bull was a symbol of strength (compare Num. xxiii. 22, xxiv. 7).

Ex. xxxii. attributes the making of a golden calf to Aaron at Mount Sinai (see CALF, GOLDEN). The critics assert that this is hardly possible; since the bull is the symbol of divinity only among settled agriculturists, and not among nomads such as the Israelites then were. The narrative in question is declared by them to be in reality a prophetic polemic against the calves of Jeroboam.

Jeroboam, in making the sanctuaries of Beth-el and Dan the recipients of his royal patronage, placed in them images of YHWH made of gold in this calf form, the fame of which went far and wide (compare I Kings xii. 23; II Kings x. 29; II Chron. xi. 14, 15). The Deuteronomic author of Kings attributes the origination of these representations of YHWH to Jeroboam, but this some critics question. Jeroboam, it has been assumed, simply revived an old custom; and it is probable that the silver image of YHWH in the Temple of Micah (Judges xvii., xviii.) was in this form. Similar images were perhaps in the Temple at Gilgal (Amos v. 4 *et seq.*; Hos. iv. 15, ix. 15, xii. 11 [12]; compare G. A. Smith, "Book of Twelve Prophets," i. 37), and at Samaria (Hos. viii. 5), though Wellhausen and Nowack are of the opinion that "Samaria" is in this latter passage used for the whole kingdom and not for the city.

The prophets of the northern kingdom inveighed continually against the rites connected with these calf-shrines; and with the overthrow of that kingdom they disappear. There are no traces of this form of calf-worship in the southern kingdom; though the twelve oxen on which rested the great laver in the Temple of Solomon (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20) are regarded as evidence that there was some sacred character attached to the bull.

BIBLIOGRAPHY: Kuenen, *Religion of Israel*, i. 73-75, 235-236, 260-262, 545-547; Baethgen, *Beiträge zur Semitischen Religionsgeschichte*, pp. 198 *et seq.*; Robertson, *Early Religion of Israel*, ch. ix.; Baudissin, *Studien*, etc., vol. i.; König, *Hauptprobleme*, etc., pp. 55-58; Dillmann, *Alttestamentliche Theologie*, pp. 98, 99, 166, 167; Sayce, *Hibbert Lectures*, 1887, pp. 289 *et seq.*; Jensen, *Kosmologie der Babylonier*, pp. 88 *et seq.*

J. JR. G. A. B.

CALIFORNIA: One of the United States of America on the Pacific coast. There exists no authenticated record of the activities of Jews in California prior to 1849. During that year, attracted by the discoveries of gold, large numbers of them ventured into the new El Dorado, scattering over the entire area of the gold-fields. (A partial list of the Jewish pioneers of California is given in Markens, "The Hebrews in America," pp. 336, 337; but the list needs revision.) The constituent elements of the nascent Jewish communities came from every part of the world, including Australia, and some of them from the east and south of the United States. Divine services were held for the first time in San Francisco on Kippur Day, 1849, in a tent owned by Louis Franklin, and were attended by about ten persons (Leeser's "Occident," vii. 480; "Chronicles of Emanu-El," p. 16). The organization of the Jewish community was completed between July and October of the following year (see SAN FRANCISCO). While the San Francisco community is the oldest as regards the date or dates of its organization, it received, after the collapse of many of the mining ventures, large accessions from the Jewish settlers in the gold regions. Many Jews had found their way to the mines, notably along the American river; and in Placer, Amador, and Yuba counties — then the centers of the gold excitement—and at every prominent point of settlement a Jewish "mining" congregation or benevolent society began to flourish. As most of these institutions have now passed out of existence, it may be well to preserve a partial record of them in this permanent form. For a complete list see "Emanu-El," Dec. 21, 1900, xi., No. 6.

Early Communities.

Sonora: Hebrew Benevolent Society organized in 1852. A burial-ground is still cared for by the few families resident in the village.

Stockton: Congregation Re'im Ahubim organized 1853 from a previously existing society (1851) for the care of the Jewish insane. In 1852 there were three Jewish inmates in the State Asylum for the Care of the Insane at this place.

Los Angeles: In 1854 an Israelite named Carvalho, of Sephardic extraction, a member of General Fremont's expedition, settled in Los Angeles and suggested the founding of a benevolent society. Religious services were held as early as 1852 (see LOS ANGELES).

Nevada City: The Nevada Hebrew Society was organized in 1855. Objects: "To hold religious services, maintain a burying-ground for members and others, and assist the needy with pecuniary aid." In 1857 the society numbered twenty members.

Jackson: Congregation organized for the autumn holidays of 1856. At a meeting held April 18, 1857, it was decided to build a synagogue, the first erected in the mining districts. This synagogue still exists, but, owing to the migration of the members of the congregation, is subverted to secular purposes.

Fiddletown: Organization in 1857 of a Jewish society "for the furtherance of religious and humanitarian interests."

Jesu Maria: A mining camp in Amador county, where services were held by Jewish miners in 1853. In 1857 a society for "the maintenance of religious services and the care of the sick and poor" was organized; but the records were not kept, and details are not obtainable.

Marysville: Congregation B'nai B'rith (defunct) organized Nov. 8, 1857, a Hebrew benevolent society having existed since 1852. In Aug., 1860, the Jewish population numbered 23 families, exclusive

of 105 bachelors. At the present date the town contains four Jewish families.

Sacramento: Congregation organized 1857 out of previously existing societies, which had flourished since 1851 (see SACRAMENTO).

Grass Valley: A Jewish society organized Sept. 8, 1856, and a congregation for the autumn holidays of 1857.

Shasta: The Hebrew Indigent Sick and Burial Society organized March 1, 1857.

Folsom: Organization of the Hebrew Benevolent Society in 1859.

There existed Jewish burial-places which were owned by these extinct societies in Sonora, Oroville, Nevada City, Folsom, and Grass Valley; and these are piously cared for by the descendants of the settlers or families subsequently arrived. After 1870 most of the organizations mentioned became defunct, the population having either shifted to the new metropolitan centers or returned to the East. Out of a few of them small B'nai B'rith lodges were organized and incorporated with District No. 4 of that order. Congregations remain at the following points, besides the smaller ones given below: San Francisco (6), Los Angeles (2), Sacramento (1), Stockton (2), Oakland (2), San José (1), San Diego (1); total, 15.

State Activity.

The Jews were prominent in the organization of the new state of California. So far as the record has been completed mention can be made of Solomon HEYDENFELDT, chief justice of the supreme court of California (1852–57); Henry A. Lyons, one of the first three justices of the same court; Washington Bartlett, alcalde of San Francisco in 1849, and governor of California in 1887; Elkan Heydenfeldt, brother of Solomon, and Isaac Cardoza, both members of the California legislature of 1852; Samuel Marx, United States appraiser of the port of San Francisco; Joseph Shannon, county treasurer of San Francisco in 1851; A. C. Labatt, an alderman of San Francisco in the same year; besides a large number of business men. Of the latter there may be mentioned the brothers Seligman, William, Henry, Jesse, and James, of San Francisco, afterward eminent in finance; Louis Sloss and Lewis Gerstle, of Sacramento, afterward founders of the Alaska Commercial Company; and of Los Angeles the Hellman and Newmark families, the former now leading financiers, and the latter still one of the representative Jewish pioneer families of southern California.

During the mining period the commercial skill of the Hebrew traders developed relations with the East and with Europe (Soulé, "Annals of San Francisco"). The financial transactions of the early gold period are represented in part by the names of Hebrews like Benjamin Davidson, agent of the Rothschilds, Albert Priest of Rhode Island, Albert Dyer of Baltimore, and the three brothers Lazard, now composing the international banking house of Lazard Frères (Paris, London, and San Francisco); besides the Seligmans (see above), the Glaziers, and the Wormsers, all now in New York, but industrial and financial pioneers of California.

Pioneer Work in Alaska.

Out of the slenderest beginnings—for most of these youths were not overburdened with means—came forth a number of the proudest business enterprises of the coast and of the United States. Moritz Friedlander, about 1870, was one of the grain kings of the country; Michael REESE, one of the extensive realty brokers; and Adolph SUTRO, an engineer, whose famous exploitation of the Comstock lodes by means of the Sutro tunnel has become an interesting chapter in the mining history of the United States. While many of the early commercial firms have passed away, others remain as monuments of pioneer industry and foresight, strong financial concerns worthily maintained by the second and third generations. The London, Paris, and American Bank (Sigmund Greenebaum, Richard Altschul) is still the agency of its founders, Lazard Frères; the Anglo-Californian Bank (Philip N. Lilienthal, Ignatz Steinhart) is the successor of the Seligman interests; and the Nevada Bank, the Union Trust Company, and the Farmers and Merchants' Bank of Los Angeles (Isaiah W. Hellman, Herman W. Hellman, I. W. Hellman, Jr.) are three institutions representing a number of financial interests of national magnitude and importance. The great coal-fields of the Northwest and of Canada owe much to the exploitation of John Rosenfeld; and the seal-fisheries of Alaska, as well as the mineral and other resources of that territory, were developed by Jewish successors of the Hudson Bay Company, the Alaska Commercial Company, and its more modern competitors, the North American Commercial Company (Herman Liebes, Isaac Liebes) and Blum & Roth (Leon Blum and Daniel Roth).

The Jews of California are similarly prominent in the professions. In medicine and surgery the leading names are: Hirschfelder (internal medicine), one of the physicians to the late President McKinley; Rosenstirn (surgery and gynecology); Regensburger (skin diseases); Newmark (nervous diseases); Abrams (lung diseases); Barkan and Arnold (eye and ear). Among the younger physicians of California of Jewish extraction Joseph Erlanger, now a professor of physiological chemistry at Johns Hopkins University, Baltimore, may be prominently mentioned.

In law the names of Charles L. Ackerman, Jacob B. Reinstein, Jesse W. Lilienthal, and Marcus Rosenthal represent a class of attorneys remarkable for legal acumen and capacity. In the arts Ernest Peixotto, scion of an illustrious family, has become an eminent representative of his people, and in economics his sister, Dr. Jessica Blanche Peixotto, holds an established position.

The universities and colleges have their quota of Jewish scholars. Among them are the following:

In the University of California, College of Agriculture, Jaffa; Department of Mathematics, Wilczynski; German faculty, Putzker, Senger; Semitic Department, Voorsanger, Margolis; medical faculty, D'Ancona, Levison; board of regents, Hellman, Reinstein. In the faculty of Cooper Medical College are Hirschfelder, Barkan, and Harris. In music, Jacob H. Roswald, Cantor Edward J. Stark, Henry Heyman, Landsberger, Sigmund Beel, and Louis Lisser (professor of music at Mills's Seminary) represent

abilities recognized throughout the West. Louis Sloss until his recent demise was treasurer of the University of California, being succeeded by Lewis Gerstle; Julius Jacobs is the subtreasurer of the United States at San Francisco, and Herman Silver was director of the United States Mint at Denver, Col.

The bench of California now has Max C. Sloss, one of the youngest, but acknowledged to be one of the most learned, of the judges of the superior court of San Francisco. Julius Kahn is now member of Congress from the Fourth California District (San Francisco).

In journalism, M. H. De Young, proprietor of the San Francisco "Chronicle," is well known; and in literature the native authoress, Emma Wolf, needs but to be mentioned. In San Francisco alone more than one hundred Jewish women are enrolled as public-school teachers ("Directory of the Department of Public Schools of the City and County of San Francisco," June 1, 1902), and there are several in the high school faculties. The name of Leon Sloss may be added as one of the regents of Stanford University.

This rapid review of the present commercial and professional status of the Jews of California is also fairly indicative of their social standing and of the excellent character of their communal institutions. In 1901 the Jewish population of California did not exceed 28,000, of which San Francisco alone numbered 17,500. This comparatively small body of people is competently organized; every aspect of communal work, including the religious, having strong representation. The following table, though by no means complete, furnishes an indication of the organized strength of the Jews of California:

Jewish Organizations of California, Including Congregations.

	Benevolent Societies.	Sabbath Schools.	Congregations.	Communal.	Hebrahs.	Social.	Industrial.	Lodges.
Alameda	1	1	..	..	..	..	..	..
Chico	..	..	1	..	..	..	..	..
Los Angeles	4	2	2	..	2	1	..	2
Oakland	2	1	2	..	1	..	..	2
Petaluma	..	..	1	..	..	..	..	..
Sacramento	1	1	1	..	..	..	..	1
San Bernardino	1	1	1	..	..	..	..	1
San Diego	1	1	1	..	..	..	..	1
San Francisco	14	6	6	5	12	4	4	18
San José	1	1	1	..	..	..	..	1
Stockton	2	1	1	..	..	..	..	1
Total	27	15	17	5	15	5	4	27

Californian Jews in War.

The outbreak of the Spanish-American war (April 22, 1898) revealed the patriotic spirit of the Jews of California to a marked degree. The first volunteer regiment ordered to the Philippines was the First California (James F. Smith, colonel). This regiment, of nearly 1,200 officers and men, contained at the time of its departure fully *eight per cent* of Jewish volunteers, or nearly one hundred men, mostly natives of San Francisco. At the battle of Cavite, fought shortly after the arrival of the regiment, the first to fall was Sergeant Morris Justh (First California). The incomplete state of preparation of the First California, and the general desire to equip the regiment in a manner befitting the dignity of the state, resulted in the organization of the California Red Cross Society, of which Jacob Voorsanger was one of the founders and the first vice-president, and Sarah Sloss and Betty Lowenberg members of the board. Subsequently, for the comfort and accommodation of the army in the Philippines, the Manila Library Association was organized, of which Jacob Voorsanger was the first president and Betty Lowenberg the distributing manager. The latter still retains her position. The First California returned from the war with distinction, bringing back one of its Jewish members (Percy L. Badt) as a commissioned officer. In the California Artillery and the Sixth California, Jewish commissioned officers likewise rendered valuable service in the mobilization of their respective commands, among them Emanuel M. Heller, Eugene Baer, and Morris Greenwald. In the state militia of California, Brig.-Gen. Hyman P. Bush is a field-officer with more than twenty years of continuous service.

Bibliography: Soulé, *Annals of San Francisco*; Hittell, *History of California*, vol. ii.; H. H. Bancroft, *California Inter Pocula*; Markens, *The Hebrews in America*; Voorsanger, *Chronicles of Emanu-El*; idem, *A Few Chapters from the History of the Jews of the Pacific Coast*, in *American Jews' Annual*, 5649; *Pacific Hebrew Annual*, vols. i. and ii., 1898-99; Morais, *Eminent Israelites of the Nineteenth Century*; *American Jewish Year Book*, 1900-1901; *The Gleaner*, San Francisco (Julius Eckman), 1856-1862; *Emanu El*, edited by Jacob Voorsanger.

A. J. V.

CALIFS: 1. The attitude of the first Mohammedan rulers toward their Jewish subjects was as much regulated by circumstances as had been that of Mohammed himself. The latter, having subdued the Jewish tribes of Arabia and located them in the northern borders of the peninsula, permitted them to remain on condition that they gave half their harvest to the Moslem authorities. This was a policy of utility pure and simple, as the Jewish farmers were needed to help feed the Moslem armies. The same policy was upheld during the reign of Abu Bekr, and his successor Omar was guided by two principles, viz., to preserve the mobility of his army by not allowing them to turn agriculturists, and to banish all non-conformists from Arabia proper. This course of action resulted in the tolerance of non-Moslem settlers in the adjoining provinces, while imposts and land-taxes laid upon them secured the revenues of these conquered territories for the benefit of the commonwealth.

Omar wrought another and more important change in the fortunes of his Jewish subjects. He transplanted them to Kufa, a town he had founded in the year 15 of the Hegira, in 'Irak, the ancient Babylon. Apart from the imposts laid upon them, they were obliged to wear a special garb to distinguish them from the Faithful, and were further bound to grant three days' hospitality to every traveling Moslem, to permit the latter to enter their places of worship, and to abstain from riding on horseback and from using expressions derogatory to Islam. A Moslem legend relates (Tabari, p. 2403) that at the conquest of Jerusalem Omar was greeted by a Jew as the friend of Elijah. This legend conveys the

idea that the Jews of Palestine considered the Moslem victory a relief from the persecutions to which they had been exposed under the Byzantine régime. The Jews of Ḥoms also looked forward to the conquest of their city by the Moslems (Beladhori, ed. De Goeje, p. 137). During the siege of Cæsarea a Jew named Josef is said to have led the Arab warriors through a subterranean passage into the town which contained 100,000 of his coreligionists. According to another legend, the convert Ka'ab al-Aḥbar predicted Omar's death three days before the latter was assassinated (Ibn al-Athir, iii. 38; concerning Abdallah ibn Saba see i. 43).

2. Ommiads: The government of the califs of the house of Omayya was guided by principles unlike those of their predecessors. Religious interests gave way to dynastic considerations. Civil war and party strife increased. The unity of the Moslem religion was broken by deep schisms. The Jews profited by these conditions in that the heads of the various political and religious factions had no leisure in which to disturb them. They not only became reconciled to the new order of things, but took part in the spiritual life of the Moslems and in the rise of literary activity among them. The physician Maserjaweih of Bassora translated (683) a medical work from Syriac into Arabic (Steinschneider, "Z. D. M. G." lii. 428 *et seq.*). In Irak the Jew Somair struck coins for the calif 'Abd al-Malik, but was put into prison and threatened with death by the tyrannical governor Hajjaj.

Ommiads and Fatimites.

3. Abbassids: See JEWISH ENCYCLOPEDIA, i. 39.

4. Fatimite Califs in Egypt: With the conquest of Egypt many Jewish communities came under the Mohammedan rule. Amr b. al-Asi, the conqueror of the country, is said to have reported to Omar that he found in Alexandria alone 40,000 Jewish taxpayers (Calcashandi, tr. by Wüstenfeld, p. 44). Otherwise the Jews of Egypt, and of Africa in general, were not much in evidence for about two centuries. They seem to have enjoyed comparative peace under the various dynasties which strove to detach the North-African provinces from the commander of the Faithful. Ziadat Allah, the last Aghlabide prince, appointed the well-known Isaac Israeli (the Elder) his physician-in-ordinary. When the Aghlabide rule was overthrown, Isaac passed over into the service of the conqueror, Obaid Allah, founder of the Fatimite dynasty. This was about the time that Saadia was born in Fayum. Obaid Allah himself was said to have been the son of a Jewish widow in Salamiyya. His name was Said, and when his mother married the Shiitic chief Al-Ḥusain, his stepfather converted him to Islam. He was then declared to be the long-expected Imam, and, on coming to power, he assumed the name "Obaid Allah." This story is, however, supposed to have been concocted in order to discredit the descent of Obaid Allah from Fatima, the daughter of Mohammed.

Obaid Allah and his successors extended the Fatimite power at the expense of the califs of Bagdad. Al-'Aziz, who had made himself master of Syria, appointed the Jew Manasse and the Christian Isa his lieutenants (996). Through the treachery of several Moslem citizens they were, however, subsequently deposed and thrown into prison. This change of policy toward the Jews assumed a much graver character under the next calif, the famous Al-Ḥakim. This monarch, suddenly seized by a fanatic zeal for his cause, developed what is called the "religion of the Druses" (see De Sacy, "La Religion des Druses," p. 303). One of the consequences of his doctrine was excessive severity in the treatment of non-Moslems. In 1004 he ordered Jews and Christians to wear black turbans, and black marks on their yellow costumes, and when bathing they were obliged to wear around the neck a bell, or a block of wood weighing five pounds and resembling a calf's head. Jewish bathers were distinguished by wooden blocks. Jews were forbidden to ride on horseback, or to hire mules and asses from Moslem owners. They could use only wooden saddles, and were compelled to wear the bags on the right side. Moslems were forbidden to serve them or to allow them the use of their ships. Spies were employed to discover all transgressors of these restrictions. Many Jews adopted Islam, or pretended to do so, and many emigrated to foreign countries. Shortly before his death Al-Ḥakim relented, and permitted the Jews to return to their old faith.

Persecution by Al-Ḥakim.

About this time the brothers Abu Sa'd Ibrahim and Abu Naṣr Harun, sons of Abu Sahl of Tustar, were prominent merchants in Cairo. The calif Al-Ẓahir (1021–36) bought from Abu Sa'd a female slave, who became the mother of the next calif, Al-Mustanṣir. In consequence of this, Abu Sa'd's influence became very great. At his recommendation Al-Mustanṣir appointed Abu ul-Fatḥ Ṣadaḳah, a converted Jew, as vizier. Some time afterward the latter caused Abu Sa'd to be assassinated. Under the rule of Al-Amir (1101–30) a Jew named Abu al-Manja was appointed governor of the district of Damietta. At the request of the citizens he built a canal, which was long known under the name of "the canal of Abu al-Manja" (Makrizi, i. 487; Calcashandi, p. 27). The next calif, Al-Ḥafiẓ, appointed the Jew Abu Manṣur his physician-in-ordinary; the latter, when commanded to poison the calif's son, refused to do so. In 1171 the Fatimite califate was declared extinct by Saladin. At about the same time Benjamin of Tudela visited Cairo and gave much interesting information about the religious and communal life of the Jews of the place, information which is corroborated and supplemented by later authors (see English translation by Asher).

G. H. HIR.

CALIGULA (CAIUS CÆSAR AUGUSTUS GERMANICUS): Third emperor of Rome; born Aug. 31, 12 C.E.; assassinated at Rome Jan. 24, 41. He soon displayed the characteristics which made his reign a blot on Roman history. He formed a strong friendship for the Jewish king Agrippa, who, as the Romans thought, influenced Caligula for the worse.

Later on, Caligula professed belief in his own divinity, and ordered altars to be erected to himself and worship to be paid to him. In Alexandria the Roman governor, A. Avillius Flaccus, tried to force this worship on the Jews, and made their disobedi-

ence a pretext for persecuting them. He even suppressed an address of homage which they purposed sending to Caligula. The governor was suddenly removed in the autumn of 38, and the condition of the Jews under his successor, C. Vitrasius Pollio, until the death of Caligula, is unknown.

Jewish Delegates to Caligula.

The discord between the Jews and the heathens of Alexandria continued. In the year 40 both sent delegations to Caligula, in order to present the matter to him and to win his good-will. Philo headed the Jewish embassy, and Apion that of the heathen. A report of the mission by Philo has been preserved, though not in the original; and an alleged report of the heathen delegation is found in the collection of papyri at Berlin, which Wilcken intends to edit ("Hermes," xxvii. 474). The mission ended unfavorably for the Jews. Helicon, a base favorite of Caligula, assisted the Alexandrians to thwart the Jews. Caligula ultimately consented to receive the embassy, but treated them with the utmost contumely and insult. They were obliged to follow at his heels while he interspersed orders to his gardeners with ribald remarks on the Jewish religion. Naturally no redress ensued from such an interview.

Trouble in Palestine.

Meanwhile, Caligula's madness almost caused calamity to the Jews of Palestine also. The heathens of Jamnia, a seaport largely peopled with Jews, provoked the latter and exhibited their own loyalty by erecting an altar in honor of Caligula. Forthwith the Jews demolished it. Herennius Capito, the procurator, reported this to Caligula, who, infuriated, sent an order that his image be placed in the Temple at Jerusalem. Petronius, the governor of Syria, was ordered to mobilize half of his army in Palestine in order to enforce this command (39–40). Petronius, anticipating a serious conflict, endeavored either to gain the assent of the Jews to the imperial command or to secure the revocation of the latter. When the news of Caligula's intention spread through Palestine, it occasioned general mourning. A large delegation appeared before Petronius at Ptolemais, his headquarters, and their mournful petition produced a deep impression on him. Later, a similar deputation came before Petronius at Tiberias and was joined by Aristobulus, Agrippa's eloquent brother. In the mean time, however, Agrippa had arrived at Rome, and at a banquet given by him to the emperor, he succeeded in inveigling the latter into a virtual revocation of his order. Afterward the letter of Petronius, asking the emperor for an annulment of his order, arrived; Caligula was incensed at the audacity of the governor, and regretting his former action, laid plans for introducing his statue into the Temple surreptitiously, and sent an order of immediate suicide to Petronius. This message did not reach its destination until after the receipt of the news of Caligula's assassination at the hand of Cassius Chæreas. It is possible that the day of his death (22 Shebaṭ) was instituted as a memorial day at Jerusalem.

BIBLIOGRAPHY: Philo, *De Legatione ad Cajum*; idem, *In Flaccum*; Suetonius, *Caligula*; Dio Cassius, lix. *et seq.*; Josephus, *Ant.* xviii. 6, xix. 1; Delaunay, *Philon d'Alexandrie*, 2d ed., Paris, 1870; Mommsen, *Römische Gesch.* v. 515–519; Grätz, *Gesch. der Juden*, 4th ed., iii. 319 *et seq.*, 573 *et seq.*; Schürer, *Gesch.* 3d ed., i. 495 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 16–18.

G. H. G. E.

CALIMANI, BARUCH: Italian publisher; lived in the second half of the sixteenth and at the beginning of the seventeenth century at Venice. He issued the work of his teacher, Eliezer Ashkenazi, "Ma'ase Adonai" (Venice, 1583), and Moses Alshech's "Torat Mosheh" (*ib.* 1601), adding rhetorical prefaces to both works.

BIBLIOGRAPHY: Nepi-Ghirondi, *Zeker Zaddiḳim*, p. 54; Eliezer Ashkenazi, *Ma'ase Adonai*, ed. Cracow.

L. G. I. Ber.

CALIMANI, SIMḤAH (SIMON) BEN ABRAHAM: Venetian rabbi and author; died at Venice Aug. 2, 1784. He was a versatile writer, and equally prominent as linguist, poet, orator, and Talmudist. During his rabbinate Calimani was engaged as corrector at the Hebrew printing-office in Venice. Among the great number of books revised by him was the responsum of David ben Zimra (RaDBaZ), to which he added an index, and the "Yad Ḥaruẓim" (on Hebrew versification) of Gerson Ḥefez, enriched with interesting notes of his own.

Calimani was the author of the following works: (1) "Il Rabbino Morale-Toscano," an Italian translation of the Mishnah treatise Abot (in collaboration with Jacob Saraval, Venice, 1729, often reprinted); (2) "Kelale Diḳduḳe Leshon 'Eber," a Hebrew grammar inserted at the end of the Bible, edited at Venice, 1739; (3) "Grammatica Ebrea," an Italian translation of the preceding work, Venice, 1751; Pisa, 1815; (4) "Ḳol Simḥah" (Voice of Joy), an allegorical drama, with Jealousy, Folly, and Wisdom as the heroes, Venice, 1758; (5) a Hebrew Italian dictionary, left unfinished.

Calimani was liberal in his religious views, and took part in the campaign directed by Wessely against the delivery of casuistic lectures (pilpul) in the synagogues (see Zunz, "G. V." p. 459, note c).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 345; Dei Rossi, *Dizionario Storico*, p. 76; Steinschneider, *Cat. Bodl.* col. 2595; idem, *Bibl. Handbuch*, No. 348; idem, in *Monatsschrift*, xliii. 565, 567; Mortara, *Indice*, p. 9.

G. I. Br.

CALITAS: A Levite who had married a foreign wife, but, at the solicitation of Ezra, repudiated her (I Esd. ix. 23). Ezra x. 23 gives "Kelaiah," a glossator, however, giving the collateral form "Kelita." He is perhaps identical with the "Calitas" who helped Ezra to explain the Law (I Esd. ix. 48; in Neh. viii. 7 given as "Kelita").

E. G. H. G. B. L.

CALIXTUS II. (GUIDO OF BURGUNDY): One hundred and sixty-seventh pope (1119–24); born at Quigney, near Besançon, France; died at Rome Dec. 12, 1124. His attitude toward the Jews was a very favorable one. On entering Rome, after having defeated the antipope Gregory VIII., Calixtus issued a bull which prohibited the forced conversions of Jews. Calixtus said, "From constrained adoption of Christianity, a faithful adherence to that religion can not be expected." He also forbade, under pain of excommunication, the infliction of bodily

or pecuniary injuries on Jews who had not been legally condemned by a tribunal; they were not to be hindered in the exercise of their religion, nor were their cemeteries to be defiled. This bull served as a model to the subsequent popes who were favorably inclined toward the Jews. It was mentioned in the bull "Sicut Judæis" of Innocent IV., and in that of Eugen IV.

Bibliography: Stern, *Urkundliche Beiträge zur Stellung der Päpste zu den Juden*, i. 43; Watterich, *Pontificum Romanorum*, etc., ii. 138; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 219.

G. I. Br.

CALLENBERG, JOHANN HEINRICH: Professor of theology and philology, and promoter of conversionist enterprise among the Jews; born of peasant parents at Molschleben Jan. 12, 1694; died July 11, 1760. In 1735 he was appointed professor of philology in the University of Halle, and in 1739 professor of theology. From his youth he cherished the idea of working for the conversion of the Mohammedans; but later he devoted himself to missionary work among the Jews, and established, in 1728, the Institutum Judaicum, to which he attached a printing-office. In this office he printed the Gospel and other Christian books in the Judæo-German dialect, and distributed them among the Jews. He also sent missionaries to other European countries, and was a patron of converted Jews. His plans for the conversion of Mohammedans were resumed some what later, but in these he utterly failed. The Institutum Judaicum existed until 1791.

Bibliography: *Allgemeine Deutsche Biographie*; Herzog-Plitt, *Real-Encyklopädie für Protestantische Theologie und Kirche*, see *Missionen Unter den Juden*; Fürst, *Bibliotheca Judaica*.

T. A. R.

"CALLING UP." See 'Aliyah.

CALLIRRHOE: Hot springs on the western side of the Dead Sea, near the Zerka Maim (Buhl, "Geographie des Alten Palästina," p. 123; Smith, "Historical Geography of Palestine," p. 571). Josephus describes the springs ("Ant." xvii. 6, § 2) as running into the lake of Asphaltites and as being fit to drink. They were, however, strongly sulfurous, and for this reason were used for medicinal purposes to cure skin diseases. It was to Callirrhoe that Herod went for relief from his ailment, without, however, securing it. Modern travelers have noticed at Callirrhoe four large and many small springs. Sulfurous vapors are given off by the waters, the temperature of which is the same as that of the waters of Tiberias, 49° C. The ground around the sources is covered with reeds, thorns, and wild palm-trees (Robinson, "Physical Geography," pp. 163-164). Neubauer supposes that by the appellation בירם ("Biram"), mentioned in the Talmud (Sanhedrin 108a) among the thermal places, is meant Callirrhoe, which is situated in the vicinity of Baris; and that בירם is a corrupt reading of ברם. In fact, Josephus speaks of a locality called Baaras situated in a valley in the vicinity of Machaerus, where flames rising from the earth can be noticed in the night. This locality is called by Eusebius and Jerome Baris or Baru. "Callirrhoe" is the post-Biblical name of Lasha.

Bibliography: Neubauer, *La Géographie du Talmud*, pp. 87, 254.

J. jr. G. B. L.

CALLISTHENES: A Syrian who was believed to have been concerned in the burning of the gates of the Temple during the persecution to which the Jews were subjected in the reign of Antiochus Epiphanes (I Macc. iv. 38). When the Jews were celebrating their subsequent victory over Nicanor (135 B.C.), they captured Callisthenes, who had taken refuge in a little house, and burned him to death. "And so he received a reward meet for his wickedness" (II Macc. viii. 33). E. G. H.

CALM, MARIE (pseudonym, **M. Ruhland**): German authoress and advocate of women's suffrage; born at Arolsen, Germany, April 3, 1832; died at Cassel, Germany, Feb. 22, 1887. She managed a seminary for indigent girls at Cassel, and was one of the original members of the Allgemeine Deutsche Frauenverein. Aside from her books on household economics and etiquette, she was the author of: "Bilder und Klänge," poems, Cassel, 1871; "Weibliches Wirken in Küche, Wohnzimmer, und Salon," Berlin, 1874; third edition, 1882; "Leo," novel, 1876; "Ein Blick ins Leben," Stuttgart, 1877; "Wilde Blumen," novel, Bremen, 1880; "Echter Adel," Stuttgart, 1883; and "Bella's Blaubuch," Leipsic, 1883.

Bibliography: *Lexikon Deutscher Frauen der Feder*, i. 120, ii. 214; Brockhaus, *Konversations-Lexikon*, Supplement, p. 215.

S. E. Ms.

CALMANSON, JACOB (JACQUES). See Poland.

CALMER, LIEFMANN: Baron of Picquigny, an important personage in French Jewry of the eighteenth century; born in Aurich, Hanover, in 1711; died in Paris Dec. 17, 1784. His full synagogal name was Moses Eliezer Lipmann ben Kalonymus—in German, "Kallmann," whence the family name "Calmer" is said to have been derived. From "Lipmann" undoubtedly came "Liefmann." Calmer first settled in The Hague, and later left Holland for France, in which country he obtained letters of naturalization.

On April 27, 1774, Pierre Briet, lord of Benapré, as straw-man for Calmer, bought from the creditors of the duke of Chaulnes the barony of Picquigny and viscountcy of Amiens for 1,500,000 francs. A little later it was declared that the purchase was made in the name of Liefmann Calmer, full citizen of The Hague and naturalized Frenchman. He thus became baron of Picquigny and viscount of Amiens. Calmer had three sons, two of whom were guillotined during the Reign of Terror; the third dying without issue in 1824.

Bibliography: Isidore Loeb, *Un Baron Juif Français au XVIIIe Siècle*, in *Annuaire des Archives Israélites*, 1885-1886, p. 136; Léon Kahn, *Histoire de la Communauté Israélite de Paris*, 1886, Appendix, p. 189.

J. H. Gut.

CALMET, AUGUSTIN: French Catholic theologian, historian, and Biblical scholar; born 1672 at Mesnil-la-Horgne in Lorraine; died 1757 in Paris. In 1688 he entered the Order of St. Benedict, and began his studies. Coming across the smaller Hebrew grammar by Buxtorf and some other Hebrew books in the abbey of Münster, he undertook the study of the language, assisted by the Protestant

pastor Faber. From 1696 to 1704 he was instructor in the abbey of Moyen-Moutier, and there wrote his commentary on the Bible. After various ecclesiastical appointments, he became abbot of Senones (in Lorraine), in which position he remained until his death.

Of Calmet's numerous works (a full list of which is given by Fangé, and in the "Nouvelle Biographie Générale") only four need be mentioned here: (1) His first exegetical work, on which rests his reputation as a Biblical scholar, is the commentary "La Ste. Bible en Latin et en Français avec un Commentaire Littéral et Critique" (1707; 4th ed., 1729). He was the first prominent Catholic theologian who abandoned the allegorical and mystical method of interpretation, and undertook to give the literal sense of the Bible words. The value of this book lies, however, not so much in its exegesis as in the dissertations attached to it, which treat such topics as Hebrew poetry, music, weights and measures, medicine, marriage customs, burial customs, military organization, circumcision, the Sanhedrin, and Hebrew schools and sects, and are, for his time, remarkably full and judicious, though now superseded. They were published separately under the title "Dissertations qui Peuvent Servir de Prolégomènes à l'Ecriture Sainte" (1720). An extract of his Bible editions is known under the title "Bible de l'Abbé Vence." The "Trésor d'Antiquités Sacrées et Profanes" (Paris, 1722, three volumes) is substantially the same work. An English translation of a selection from the dissertations appeared in 1727, and they were also translated into other European languages.

(2) Closely connected with the commentary is his "Dictionnaire Historique et Critique Chronologique, Géographique et Littéral de la Bible" (1722; Supplement, 1728), which is chiefly a collection of the explanatory remarks in the commentary. Many editions and many translations of it have appeared, among them a good translation into English by D'Oyly (1732), and one by Taylor (1795, 1800) with a worthless appendix (American reprint of Taylor, 1812). The best-known American edition is that of Edward Robinson (1832), in which Calmet's material is condensed and revised. This dictionary was the first work of the kind, and was the point of departure for all others. (3) "Histoire Sainte de l'Ancien et Nouveau Testament et des Juifs," etc. (1718; English translation, 1740), extending to the destruction of Jerusalem. (4) "Histoire Sacrée et Profane Depuis le Commencement du Monde Jusqu'a Nos Jours" (1735), coming down to 1720. In these works, which are mere compilations, Jewish history is treated sympathetically; but Calmet's ignorance of Talmudic and rabbinical literature makes his account of the times after the destruction of Jerusalem meager and misleading, and he has no sympathy whatever with the post-Biblical thought of the Jews.

BIBLIOGRAPHY: Calmet's *Autobiographie*, in his *Bibliothèque Lorraine*, 1728; Fangé, *Vie de Dom Calmet*, 1763; Ersch and Gruber, *Encyc.*; *Nouvelle Biog. Générale*; Migne, *Dictionnaires Chrétiens*; Herzog-Hauck, *Real-Encyc.*

T.

CALNEH: 1. City, mentioned together with Babylon, Erech, and Accad as forming part of the Babylonian kingdom of Nimrod (Gen. x. 10). The exact site of Calneh is unknown. It has been identified with Nippur (modern Niffer) by Rawlinson on the ground of the Talmudic statement, "Calneh means Nippar" (Yoma 10a); but the basis is insufficient. Nor is the concurrent testimony of Targum, Eusebius, and Jerome sufficient for the equation Calneh = Ctesiphon. In recent times it has been proposed to identify Calneh with Kulunu (Zarilab, Zirlaba); but this, too, is doubtful. 2. A city mentioned in Amos vi. 2, which may with some probability be identified with Kullani, conquered by Tiglath-pileser III., and represented by the modern Kullanhu, about six miles from Arpad.

J. JR. R. W. R.

CALÑI, SAMUEL BEN MOSES: Turkish rabbi of the fifteenth century; born at Arta in the Morea. Calñi is the author of responsa entitled "Mishpeṭe Shemuel," and printed by his nephew at Venice, 1599–1600. He was the son-in-law of Benjamin b. Mattathias, author of "Benjamin Ze'eb," as the latter says in a responsum.

BIBLIOGRAPHY: *Kore ha-Dorot*, 34b, 39a; Michael, *Or ha-Ḥayyim*, p. 283.

L. G. V. C.

CALNO: A city mentioned with Hamath and Samaria, and compared to Carchemish (Isa. x. 9). Its identity is doubtful. It is named "Calneh" in Amos vi. 2; but must not be confused with the Calneh of Gen. x. 10. The latter was a Babylonian city, held by some to be the modern Niffer, by others to be Ctesiphon. The Septuagint seems to have disregarded this distinction; for, according to it, the tower was built in our Calno. The towns mentioned in Isaiah being Syrian, and not Babylonian, precludes the identification of Calno (Calneh) with Kullani, captured by Tiglath-pileser III. in 738. Neither can it be regarded as the Kullani mentioned among the cities and territories north of Assyria, given in the geographical list in "Western Asiatic Inscriptions," ii. 53, No. 1, line 6b. More acceptable is the equation Calno = Kulnia, which occurs in Assyrian tribute-lists (*ib.* ii. 53, No. 3). Delitzsch suggests that the Biblical city stands for Kullanhu, situated about six miles from Arpad. Pinches accepts this identification as "the best," and this opinion is indorsed by Cheyne, Winckler, Field, Hommel, and others.

BIBLIOGRAPHY: Hastings, *Dict. Bible*, s.v.; Cheyne and Black, *Encyc. Bibl.*; Delitzsch, *Genesis*; Schrader, *K. A. T.*; Buhl, *Geographie des Alten Palästinas*.

E. G. H.

CALUMNY: Evil-speaking; a sin regarded with intense aversion both in the Bible and in rabbinical literature. The technical term for it in the latter is לשון הרע (leshon hara', "the evil tongue"). In the Bible the equivalent words are: דבה, meaning "talk" in a sinister sense; רכיל, the "merchandise" of gossip with which the talebearer goes about; and רגל, a verb, denoting the "peddling" of slander. As these words indicate, that which is condemned as "leshon hara'" denotes all the deliberate, malicious, untruthful accusations which have the purpose of injuring one's neighbor, that is, calumny

proper, and also the idle but mischievous chatter which is equally forbidden, though it is not slander.

In the Pentateuch evil-speaking of both kinds is expressly forbidden (Lev. xix. 16): "Thou shalt not go about as a talebearer among thy people," and (Ex. xxiii. 1), "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness." Upon this the Rabbis comment (Mek. Ex. 20), "It is a warning not to receive or listen to evil reports." Of course, the most comprehensive commandment in connection with this is the ninth of the Decalogue: "Thou shalt not bear false witness against thy neighbor." In descriptions of corrupt society, calumny is always emphasized as a prominent feature. Jer. ix. 2, 3 speaks of those "that bend their tongues like bows for lies, every neighbor walketh with slanders"; and Ezek. xxii. 9, "In thee are men that carry tales to shed blood."

Biblical Prohibition.

The Psalms and books of the Wisdom literature abound in descriptions of the terrible workings of this sin. Ps. l. 20: "Thou sittest and speakest against thy brother, thou slanderest thine own mother's son." Prov. x. 18: "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool"; and Ps. ci. 5: "Him that slandereth his neighbor in secret I will cut off." Prov. xxx. 10: "Calumniate not a servant unto his master lest he curse thee and thou be found guilty." Eccl. x. 11: "Surely the serpent will bite without enchantment, and the man of the [evil] tongue is no better." And Ecclus. xxviii. 12–26 contains an eloquent denunciation of the evil tongue, the gist of which (v. 18) is: "Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." Specially characteristic is the repeated complaint of the pious because of slanderous persecutors. Ps. xxxi. 13: "For I have heard the slander of many, fear was on every side; while they took counsel together against me, they devised to take away my life" (compare Ps. xxxv. 11; Jer. xx. 10).

The Opposite Virtue.

The man that abstains from evil speech is given the highest praise. Among the qualities which befit a man who dwells in Jehovah's tent is "that he uttereth no calumny with his tongue" (Ps. xv. 3). It is recommended as an indispensable condition for life rich in years and happiness. "Keep thy tongue from evil and thy lips from speaking guile" (Ps. xxxiv. 12, 13).

The Talmud and Midrash teem with references to the evils of calumny. In Gen. R. xxvi. 2 slander is compared to the venom of the serpent. "As this affects every part of the body, so does the slanderer wound the soul of mankind. As the serpent's venom injures from a distance, so calumny may be hissed forth by one living in Rome to slay one living in Syria. The slanderous tongue is called 'telitai' [threefold], as being a threefold murderer. It ruins the slanderer, the listener, and the maligned."

Effects.

Its disastrous effects on a whole generation are suggested in the following (Gen. R. xxvi. 2): "The contemporaries of David despite their virtues go to battle and are defeated, because among them are Doeg and Ahitophel, 'who were eager for calumnies.' The men of Ahab's time, though idolatrous, go to battle and are victorious because there is no slanderer among them." And again (Shab. 56b), "If David had not listened to the evil tongue (in reference to Mephibosheth, II Sam. xvi. 3, 4), the kingdom would not have been divided; Israel would not have served idols, and we should not have been driven from our land." The decree of condemnation of the generations of the desert that had tried God ten times (Num. xiv. 22) was finally sealed, and they were not to enter the Promised Land because the spies had brought slanderous reports (Num. xiv. 37) concerning the country ('Ar. 15a).

The heinousness of this sin is strikingly taught in sententious sayings. Midr. Yalḳ., Ps. ci. 5: "Of the slanderer, the Holy One says, he and I can not dwell together in the world." 'Ar. 15 b: "The slanderer denies God." Soṭah 42a: "Four classes will be excluded from the Divine Presence: scoffers, liars, hypocrites, and slanderers." And strongest of all ('Ar. 15b and Gen. R. lxx. 4), slander is equal in a moral sense to idolatry, adultery, and murder; and rather than commit any of them, an Israelite in time of persecution must forfeit his life.

The "Fine Dust of Calumny."

So sensitive were the Rabbis to the possibilities of this sin in all men that they spoke of the "abaḳ leshon hara'" (the fine dust of calumny); that is, of words which, while innocent, may lead to calumny, and against which one must be on his guard (B. B. 165a; 'Ar. 16a). They therefore warned against extravagant praise of our fellow-man lest "by too much praise you provoke abuse." As a safeguard against the gossip habit they said ('Ar. 15b): "If a scholar, let him occupy himself with the study of the Torah; if a man of the people, let him cultivate self-depreciation."

Punishment.

Calumny appeared to the Rabbis to deserve special and severe punishment. They saw in leprosy its merited retribution ('Ar. 15b, and Ab. R. N. ix. 2). This conception was based on the account of the punishment of Miriam for speaking evil of Moses (Num. xii. 1, 19). Ingenious is their comment ('Ar. 16b) that, as the slanderer does the work of moral leprosy, separating husbands from wives, he is naturally punished by a disease that casts him out from society. They also (Shab. 36a and 36b) attribute quinsy to the sin of evil speech. According to one rabbi (Yalḳ., Ps. ci. 5), the slanderer deserves stoning; another (Pes. 118a) vents his anger thus: "He who speaks evil of his neighbor, and he who listens, and he who bears false witness against his neighbor, deserve to be cast to the dogs."

It is characteristic of Judaism that it knows of no hero without a blemish; and as sins of speech are all-prevalent, because of human fallibility (B. B. 165a), there is a tendency in the Midrash to discover the best man's failure in the form of a sin of the tongue. So Joseph is punished for slandering his brethren (Gen. xxxvii. 2; Gen. R. lxxxiv. 7, and Yer. Peah, i. 1). In Yalḳ. on Isa. vi. 5 we are told that those who are leaders of the people are in danger of sinning through too severe censure. Thus Moses for saying "Hear ye, rebels" (Num. xx. 10–13);

Elijah for asserting (I Kings xix. 10), "The children of Israel have forsaken thy covenant"; and Isaiah for exclaiming, "And in the midst of a people of unclean lips I dwell," were all in some manner punished by God.

The frequent and passionate reiteration of the ethical and religious sanctions in Bible and Talmud against calumny are explained because its work in robbing men of their reputation is usually too subtle to be reached by the arm of the law. There are, however, two cases which could be reached by the civil authorities: The man who, because of some dislike, "brings up an evil name" (Deut. xxii. 13-19) upon the woman whom he has married. If his accusation is found untrue, he must pay a fine of one "hundred (shekels) of silver," and "he may not put her away all his days." Comparing this fine with the amount that he who forces an unbetrothed virgin into sexual sin had to pay (Deut. xxii. 28), the sages in 'Ar. iii. 5 say, "From this we gather that sometimes evil speech is more severely punished than evil deed."

Legal Remedies.

People whose malice leads them to plot the injury or death of another by deliberately bearing false witness against him (Deut. xix. 16-21), when their testimony was proved to be false by the process according to the traditional interpretation of showing that they were not present at the time and in the place with respect to which they bear witness, were condemned to receive the punishment which their testimony, if acted upon by the court, would have brought upon the falsely accused (see ALIBI).

The religious horror, the moral indignation, and penal severity with which "leshon hara'" (the calumniating tongue) was attacked during every stage in the development of Jewish thought, may be said to be the expression of the ethical principle (Ab. ii. 10), "Let the honor of thy fellow-man be as dear to thee as thine own."

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K. S. Sc.

CALVERT, THOMAS: English Hebrew scholar; born 1606; died at York March, 1679. He wrote "The Blessed Jew of Morocco" (York, 1648), an adaptation of the well-known letter of Samuel Maroccanus, itself probably derived from the polemical treatise of Samuel Abu Nasr ibn ABBAS.

BIBLIOGRAPHY: *Dict. National Biography*, viii. 274, 275; Palmer, *Nonconformist Memorial*, iii. 458, 459.

T. E. Ms.

CALVO, EMANUEL: Italian physician and Neo-Hebraic poet; born at Salonica toward the end of the seventeenth century; died before 1772. In early youth he went to Leghorn with his learned father, Raphael Calvo, and on Oct. 23, 1724, was graduated as doctor in Padua. Calvo practised medicine with considerable success at Leghorn, but inclined to the Cabala toward the end of his life. Several of Calvo's poems are included in A. B. Piperno's collection "Ḳol 'Ugab," Leghorn, 1846. He was an intimate friend of the poet Abraham Isaac Castello and of Moses Ḥayyim Luzzatto, who wrote a eulogy of him in a Hebrew poem after his graduation, and subsequently corresponded with him. When Calvo died Joseph ben David wrote an elegy, which is published in his "Yeḳara de-Shakbe," Salonica, 1774.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 284; Carmoly, *Histoire des Médecins Juifs, Anciens et Modernes*, p. 241; *Rev. Etudes Juives*, xxxix. 134.

J. M. K.

CALVÖR, CASPER: Lutheran theologian; born Nov. 8, 1650, at Hildesheim, Prussia; died at Clausthal May 11, 1725. He became master of arts in 1674, deacon at Zellerfeld in 1677, superintendent in 1684, councilor of the consistory in 1708, and general superintendent of Clausthal in 1710. Calvör carried on missionary work among the Jews, and distributed among them Christian books, which he printed in Hebrew and German.

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*; *Allgemeine Deutsche Biographie*; Schlegel, *Kirchengesch. des 18. Jahrhunderts*; preface to Callenberg, *Jüdisch-Deutsches Wörterbüchlein*.

T. A. R.

CALW, MEÏR. See MEÏR CALW.

CAMBRIDGE: University town of England, and one of the earliest English towns inhabited by Jews. Fuller ("History of Cambridge," p. 8) fixes the date of the first Jewish settlement as 1073. The old synagogue was near the prison, but was given to the Franciscans (Brewer, "Monumenta Franciscana," pp. 17, 18). There is a tradition that the Round Church near St. John's College was a synagogue; and the parishes of All Saints and St. Sepulcher are still known as "in the Jewry." One of the earliest episodes mentioned with regard to the Cambridge Jewry is a fine inflicted upon Comitissa, a Jewess of Cambridge, for allowing her son to marry a Lincoln Jewess without the king's permission. It is probable that this Comitissa was the mother of MOSES BEN ISAAC HANASSIAH, the author of the "Sefer ha-Shoham." There is a grammarian known as Benjamin of Canterbury; but he is more likely to have been of Cambridge, since the Latin records make mention of a "Magister Binjamin" at Cambridge. No other prominent Jewish personage is known to have lived at Cambridge in early days; but it remained one of the more important of the Jewries up to the Expulsion, being the seat of an ARCHA.

In 1224 Henry III. granted the house of Benjamin the Jew to the town as a jail. This was on the site of the present Guildhall. The Jews of Cambridge do not seem to have suffered during the riots of 1189-90; but they were victims during the revolt of the barons in 1266.

Since the return of the Jews to England, the chief connection of Jews with Cambridge has been a few teachers at the university, like Israel Lyons (1739-75), S. Schiller-Szinnessy, and Solomon SCHECHTER. The last-named raised the University Library collection of Hebrew manuscripts to the first rank by presenting to it the collection of fragments from the GENIZAH of Cairo, which he had collected during a scientific mission to that city. Professor J. J. Sylvester took high honors in mathematics in 1839, but was debarred from taking his degree by the university statutes. In 1869 Numa HARTOG

gained the position of senior wrangler, the highest mathematical triumph a student can obtain, and by this means helped to pass the University Tests Act which allowed Jews to take their degrees. Many Jewish students have obtained considerable distinction in the colleges and universities. Israel Abrahams is now (1902) reader in Rabbinic in the university. There is a small congregation in the town, which has a meeting-hall.

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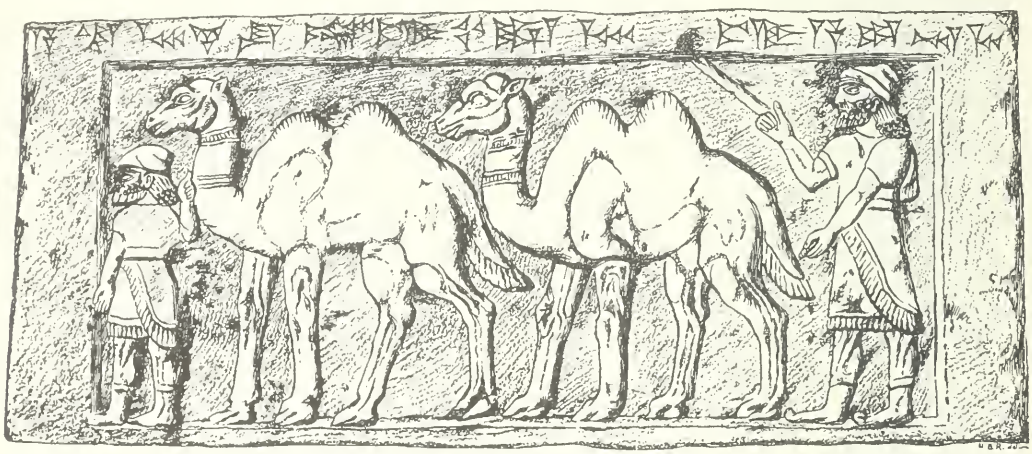
J.

CAMEL: The well-known ruminant, native in Asia and Africa. The word "camel" (Hebrew, גמל, gamal) is the same in the Assyrian, Samaritan, Aramaic, Syriac, Arabic, Egyptian, and Ethiopic languages. Together with the knowledge of the animal, its name was introduced into Greek (*κάμηλος*) and Latin (*camelus*), whence many modern languages derived it (Hommel, "Die Namen der Säugetiere bei den Südsemitischen Völkern," pp. 144–146, Leipsic, 1879). Many passages of the Bible show that the camel was found especially among the peoples of the deserts bordering on the land of the Israelites (Judges vi. 5, vii. 12; I Sam. xv. 3, xxvii. 9, xxx. 17; Jer. xlix. 29, 32; Isa. lx. 6). The camels of the Midianites were decorated with little golden crescents (Judges viii. 21, 26). Camels constituted also part of the wealth of the Patriarchs (Gen. xii. 16, xxiv. 10; specially Job i. 3, xlii. 12), who used them as beasts of burden; in riding, a sort of cushion was used (Gen. xxxi. 34). For swift riding dromedaries were employed (Isa. lxvi. 20, כרכרות); in traveling across wide stretches of desert the treasures were packed upon the humps of camels (Isa. xxx. 6). King David had a special officer over his camels, named Obil (I Chron. xxvii. 30; compare Arabic *abîl*).

Otherwise the camel is mentioned as a possession only in post-exilic times among the Israelites (Ezra ii. 67). In olden times the camel was also used in war; in Isa. xxi. 7, camel-riders were part of the force of the Elamites. The Israelites were forbidden to eat the camel (Lev. xi. 4; Deut. xiv. 7; see Bochart, "Hierozoicon," i. 11); it was the opinion of the Arabs that Jacob forbade it as food because it produced sciatica. As in Arabic, so also in Hebrew, the expressions "beker" (בכר, Isa. lx. 6) and "bikrah" (בכרה, Jer. ii. 23) denote the young, vigorous animals. In the first passage Targ. Yer. has "hognin" (הוגנין), a word that also in the Talmud and in Arabic means a young camel; in the second passage ינקא must, according to Bochart, be changed to נאקה, which in the Talmud and in Arabic means the female camel (see "'Aruk," ed. Kohut, v. 378). The swift camel, or the dromedary, is called in the Talmud (Macc. 5a; Yeb. 116a) the "flying" camel.

The camel is also subject to rabies (see the Talmud Ber. 56a). Ḥul. 59a speaks of the distinctive teeth of the full-grown and of the young camel.



Camels Led as Tribute to Shalmaneser.
(From the Black Obelisk in the British Museum.)

The fat hump of a camel that has never carried burdens tastes like the meat itself (Mishnah and Gem. Ḥul. 122a). Camel's hair was made into clothing (Shab. 27a); but it must not be mixed with sheep's wool (Mishnah Kil. ix. 1). John the Baptist was clothed in a coarse garment of camel's hair (Matt. iii. 4; Mark i. 6).

On the Sabbath it was forbidden to tie camels together, because of the workaday appearance (Mishnah and Gem. Shab. 54a). Camel-drivers, who often formed entire caravans (Mishnah Sanh. x. 5; B. B. 8a), are frequently mentioned together with mule-drivers; Abba Judan gave much of his time to his camels (Yer. Hor. iii. 48a). The Talmud shows great familiarity with the characteristics of the camel: it has a short tail because it eats thorns (Shab. 77b); it mates in a modest manner (Midr. on Gen. xxxii. 16); in rutting-time it becomes dangerous (Sanh. 37b; compare Jer. ii. 24, where the same is said of the wild ass). The name "gamal" is also supposed to signify etymologically that the animal becomes easily enraged and is then vindictive.

A number of Aramaic proverbs about the camel are found in the Talmud. For instance, "In Media the camel can dance on a bushel-basket" (Yeb. 45a), meaning that in Media everything is possible; "as the camel, so the burden" (Soṭah 13b); "the camel

Camel on an Assyrian Cylinder.
(From Hommel, "Aufsätze und Abhandlungen.")

asked to have horns, so his ears were cut short" (Sanh. 106a); "there are many old camels who must bear the burdens of the young ones" (*ib.* 52a). It has been suggested that the word "camel" (κάμηλος) in Matt. xix. 24; Mark x. 25; Luke xviii. 25 does not mean a camel, but a *rope*; but in view of the Talmudic expression "elephant through a needle's eye" (Ber. 55b; B. M. 38b), this is not admissible.

J. JR. S. KR.

CAMONDO: Well-known family of Jewish financiers and philanthropists of Spanish-Portuguese origin. Several centuries ago it established itself at Venice, where some of its members became famous by their scholarship and by the services which they rendered to their adopted country. After having lived for a long time at Venice, the Camondo family in the nineteenth century established itself in Constantinople.

Count Abraham Camondo: Italian and Turkish financier and philanthropist; born at Constantinople 1785; died at Paris, his place of residence, March 30, 1873. In 1832 he inherited from his brother Isaac (who died without children) a fortune, and managed it so wisely that at his death he was estimated to be worth 125,000,000 francs. While Venice was under Austrian rule, he received as an Austrian subject the title of Chevalier of the Order of Francis Joseph. When Venice again became an Italian possession, Camondo, as a Venetian citizen, presented large gifts to several Italian philanthropic institutions, in recognition of which King Victor Emmanuel conferred upon him the title of count, with the privilege of transmitting it in perpetuity to the eldest son of the family.

Count Camondo's career in Turkey was an extraordinary one. He exercised so great an influence over the sultans 'Abd al-Majid and 'Abd al-'Aziz, and over the Ottoman grand viziers and ministers, that his name became proverbial. He was banker to the Ottoman government before the founding of the Ottoman Bank. It was he who obtained from the Porte a firman by virtue of which the privilege of possessing real estate in Turkey, which until then had been restricted to subjects of the Ottoman empire, was extended to those of foreign nations.

Profiting by this decree, Camondo erected such a large number of houses at Pera (Constantinople) that even to-day (1902) the family is one of the richest landholders in the Ottoman capital.

Camondo was especially active in behalf of his Eastern coreligionists. He established at Constantinople a central consistory for the Jews of Turkey, of which he was almost continuously the president; he introduced reforms into the communal administration; and he founded in 1858 an educational institution, the Institution Camondo, at Peri Pasha, the poorest and most densely populated suburb of

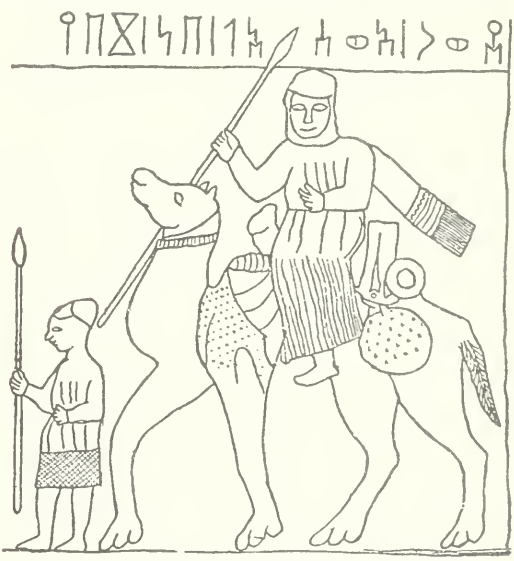


Figure of a Camel on a Monument (South Arabia).
(From Hommel, "Aufsätze und Abhandlungen.")

the capital. Shops for tailoring and shoemaking were soon added. On account of this school its benevolent founder was excommunicated by certain fanatical rabbis, and he endured otherwise much vexation; yet it has flourished for thirty-two years, and trained the majority of the Jewish officials now in the service of the Ottoman government.

Dying at Paris at the age of eighty-eight, Camondo, according to his last wishes, was buried in his family vault in the Jewish cemetery at Haskeui (Constantinople). The Ottoman government held memorial services in his honor.

Raphael Solomon de Camondo: Born 1810; died 1866 at Constantinople. He left two sons, **Count Béhor Abraham de Camondo** and **Nissim de Camondo,** who died at Paris within a year of each other, in 1886 and 1887, respectively. Each of these two brothers left an only son: the first, **Count Isaac de Camondo;** the second, **Count Moses de Camondo,** both of whom are (1902) living in Paris.

Solomon Camondo: Turkish rabbi and man of letters; lived at Salonica in the second half of the eighteenth century; related to the Camondo family of Constantinople. He is the author of responsa, published under the title "Neharot Dammeshek," Salonica, 1772.

S. M. Fr.

CAMP (מחנה): A collection of tents (Judges vii. 13), or booths and huts (Neh. viii. 14), pitched or erected to give shelter to shepherds, travelers, or soldiers, sometimes overnight merely, or for many days or even months. Safety and a sufficient supply of water were the prime considerations determining the choice of location ("Pitched at the waters of Merom," Josh. xi. 5; compare also Judges vii. 1; I Macc. ix. 33). Security against sudden attacks by roving robbers (Bedouins) or other enemies was effected by establishing the camp on the side of a ravine or valley. Watches, moreover, were placed in three shifts for the night (Judges vii. 19; I Macc. xii. 27); and a garrison was left on guard when the main body of the campers went out to the combat (I Sam. xxx. 24). That the camp was usually laid out in a circle, a form of construction much affected by the modern Bedouin, may be inferred from the word "ma'gal" (I Sam. xvii. 20, xxvi. 5); though by many commentators and ancient versions this rare designation is explained as etymologically connected with the Hebrew word for "wagon," and on this basis the theory has been advanced that wagons surrounded the camp to increase the security and to insure ease of defense. It is impossible definitely to decide which of these interpretations deserves greater credence.

From Num. ii.—a chapter which the critical school would not accept as containing historical data—it would appear that in the construction of the camp a certain plan was followed in the grouping of the different tribes, which was indicated by flags with a fixed relation to the tabernacle at the halting-places. The descriptions by Doughty and others of the hadj to Mecca agree in reporting the observance of a similar arrangement marked by flags and lamps, or torches, for the pilgrims when on the march. Artificial defenses to add to the natural advantages of the chosen location, or to supply their absence, are also mentioned (I Sam. xvi. 1 *et seq.*).

In their anxiety to protect their flocks the early nomads were driven to erect permanent enclosures (stockades) in which to keep their herds overnight (Num. xxxii. 36), generally in the neighborhood of caves, near which a massive platform of loose large stones was built, whereon the huts of the shepherds were placed ("Migdal," "Migdal 'Eder"). The erection of these permanent shepherd camps must be considered as the first step toward the abandonment by the Hebrews of the migratory life with its movable camps. Hence the proverb "from the watch-tower to the fortified city" (II Kings xvii. 9, xviii. 8).

E. G. H.

CAMPANATOR. See Schulklopper.

CAMPANTON, ISAAC B. JACOB: Spanish rabbi; born 1360; died at Penafeel in 1463. He lived in the period darkened by the outrages of Ferran Martinez and Vicente Ferrer, when intellectual life and Talmudic erudition were on the decline among the Jews of Spain. The historiographers Immanuel Aboab ("Nomologia," ii. 2), Zacuto ("Yuḥasin," ed. Filipowski, p. 226b; compare "Seder ha-Dorot," pp. 27b, 28a), and Joseph b. Ẓaddiḳ (Neubauer, "Anecdota Oxoniensia," i. 99) unite in designating Campanton as a gaon, Aboab stating that he was styled "the gaon of Castile." Among his pupils may be mentioned Samuel (ibn Sadillo) al-Valensi and Isaac Aboab. He left but one work, "Darke ha-Gemara," or "Darke ha-Talmud" (A Methodology of the Talmud), which is an important contribution to the subject, as it attempts to be a practical guide for those who are called upon to teach the Talmud. It was published at Constantinople, sixteenth century; Venice, 1565; Mantua, 1593; and Amsterdam, 1706, 1711, 1754; and newly edited by Isaac H. Weiss, Vienna, 1891.

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G. H. G. E.

CAMPEN, JOHN VAN: Christian professor of Hebrew at Louvain and Cracow; died at Freiburg in Breisgau Sept. 6, 1538. He compiled a Hebrew grammar from Elias Levita's work, which ran through three editions (Cracow, 1534; Paris, 1539, 1543). He also commented on Psalms in a manner to earn the praises of Hupfeld ("Psalmen," iv. 474), and attached the commentary to a paraphrase which appeared at Paris, 1533; Leyden, 1534; Basle, 1548, etc. Campen was summoned to Cracow by the prince bishop, Peter Tomiki, on very favorable conditions.

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T. J.

CAMPHIRE (Hebrew, "kopher"; Arabic "ḥinna," whence English "henna"): A shrub growing to a height of between eight and ten feet, and bearing cream-colored and very fragrant flowers. The botanical name of the plant is *Lawsonia alba*. In ancient times it grew very plentifully near En-gedi (Song of Solomon i. 14). Tristram ("Natural History of the Bible," p. 339) reports having found it growing there. Various uses were made of camphire. Along with other fragrant woods (Song of Solomon iv. 13, 14) it was valued for its perfume. But it was utilized chiefly as a dye for the hair and the skin. In dyeing the skin, cloths were placed on the parts adjacent to and encircling those to be dyed. To these parts the powdered leaves, made into a paste by the addition of a little water, were

applied, and allowed to remain overnight. The stain lasted for three or four weeks. Mohammed (Hughes, "Dict. of Islam," p. 175) dyed his beard and recommended the practise to his followers: it has therefore become an established religious custom with Mohammedans.

E. G. H. G. B. L.

CANAAN—Biblical Data: Name of the son of Ham, and a brother of Cush (Ethiopia), Mizriam (Egypt), and Put (Phut), occurring in the geographical-ethnographical table, Gen. ix. and x. Originally the name "Canaan" was not an ethnic term. It belongs primarily to the vocabulary of geography; the curse pronounced upon its bearer for the misconduct of Ham demonstrating only the knowledge of the author that the dominant Semitic population of the land so designated was the deposit of a wave of immigration and conquest coming from the south. Originally an appellative (compare Moore, on the use of the article in Egyptian inscriptions, in "Proceedings of Am. Oriental Soc." 1890, lxvii. *et seq.*), it described some peculiar aspect of the country, and was only later transferred from the territory to the inhabitants.

Like most geographical terms in the Bible, "Canaan" is employed in a very loose and confusing manner; and it is almost impossible to establish definitely the limits of its application. In earlier times its range was probably very narrow; designating the strip of coast-line along the Mediterranean, more particularly the northern—*i.e.*, the Phenician—part thereof. With this restriction "Kan'na" appears in the Egyptian inscriptions (Müller, "Asien und Europa," pp. 206 *et seq.*). But it was also applied to the whole coast district down to the Egyptian frontier (Philistæa). Like the Greek "Palestine," which originally designated only the southern coast-line, "Canaan" was then extended to the adjacent highlands. In Josh. xi. 3 it covers the land from the foot of Mt. Hermon to the southern end of the Dead Sea, and also the territory west of the Jordan to the Mediterranean. It is doubtful whether the name was ever given to districts east of the Jordan. These, as "the land of Gilead," are generally put in antithesis to "the land of Canaan" (Num. xxxii. 29 *et seq.*; Josh. xxii. 9, 32). "Canaan" is the favorite appellation of the Jahvist, sometimes with the prefix "land" and sometimes without (Ex. xv. 15; Gen. xii. 5, xvi. 3; and elsewhere).

The etymology of the name is in doubt. After Augustine ("Ennarationes in Psalmos," civ. 7), it has been explained as designating lowland either in contrast to Aram, or to the mountainous highland looming beyond the coast-line and removed from the sea only by a narrow strip of "lower land" (Num. xiii. 29; Josh. xi. 3). The former implication is now generally abandoned; but the latter, though open to objections (see Moore, *l.c.*), may be provisionally retained. Canaan is geographically identical with the land of the Amorites. As such it is mentioned in the El-Amarna tablets, though it also occurs in them as "Kinahhu" or "Kinahna." See CANAANITES.

E. G. H.

——**In Rabbinical Literature:** The first of the seven sinners who made idols for the heathens, the other six being Phut, Shelah, Nimrod, Elah, Diul, and Shuah. Canaan, with his six companions, brought precious stones from Havilah (Gen. ii. 11–12), and made of them idols, which at night shone as brightly as the sun, and which were endowed with a power so magical that, when the blind Ammorites kissed them, they regained their eyesight ("Chronicles of Jerahmeel," p. 167; compare KENAZ).

Canaan, in a certain sense, was predestined to this and similar offenses; for he was begotten by his father while in Noah's Ark, whereas God had commanded that the sexes should live separately therein (Gen. R. xxxvi.). Canaan was of so low and base a character that Ham, in the record of his wickedness, is designated "the father of Canaan," whereby father and son were ironically characterized as a "par nobile" (noble pair) (Gen. R. *l.c.*; Origen on Gen. ix. 18).

Curse of Noah.

Concerning the curse of Noah upon Canaan, the Midrashim endeavored in different ways to give a solution to the question why Canaan had to suffer for the sins of his father. The old explanation was that Canaan, not Ham, though he had in no sense transgressed against his grandfather, had to be cursed by him because God had blessed Noah and his sons; and wherever the blessing of God rests there can be no curse (R. Judah, Gen. R. *l.c.*; Justin Martyr, "Dial. cum Tryph." cxxxix.). This explanation, however, was found to be defective; for it was contrary to Jewish sentiment to curse an innocent man; hence the new assertion that Canaan, like his father, transgressed against Noah.

There are different views as to the nature of Canaan's transgression. According to one, Canaan circulated the report that he saw Noah naked; another view is that he emasculated him that he should have no more sons (Gen. R. *l.c.*; Origen and Ephraem Syrus on Gen. x. 24, 25; more elaborated, in Pirḳe R. El. xxiii.).

Canaan the Father of Slaves.

Through the curse which Canaan brought upon himself, the low condition of slaves (Canaan's descendants) is to be explained; for parents exercise a strong influence, for good or for evil, upon the fate of their offspring. "Wo unto the sinners," comments a Midrash, "who bring evil upon themselves, their children, their children's children; in fact, upon all the generations that follow." Many of the sons of Canaan were worthy of being ordained as rabbis; but the guilt of their father barred them from such a career (Yoma 87a). God, however, is different from man. Man seeks to deprive his enemies of the means of subsistence; but God, though He cursed Canaan, made him a slave, that he might eat and drink of that which his master possessed (*ib.* 75a).

Canaan upon his death-bed left to his children the following rules of life: (1) "Let there be mutual love between yourselves." (2) "Love robbery and unchastity." (3) "Hate your masters, and do not speak the truth" (Pes. 113b). Not only by words, but also by deeds, Canaan exemplified to his sons

the life worthy of slaves. When Noah divided the earth among his three sons, Palestine fell to the lot of Shem. Canaan, however, took possession of it, notwithstanding the fact that his father and his children called his attention to the wrong he had committed. They therefore said to him: "Thou art cursed, and cursed wilt thou remain before all the sons of Noah, in accordance with the oath which we took before the Holy Judge [God] and our father Noah" (Book of Jubilees, x., end). Later, when the Jews, the descendants of Shem, drove out the Canaanites from Palestine, the land fell into the hands of its lawful owners.

The Canaanites.

Among the various tribes of the Canaanites were the Girgashites, who, on Joshua's demand, subsequently left Palestine and emigrated to Africa (Yer. Sheb. vi. 36c; Lev. R. xvii.). Many of the Canaanites concealed their treasure in the walls of their houses, that they might not fall into the hands of the Jews. But God commanded that, under certain circumstances, the houses should fall into ruins; thus the hidden treasure came to light (Lev. R. xvii.). The Canaanites furthermore, on hearing that the Jews had left Egypt, destroyed all crops, cut down the trees, demolished the houses, and filled up the wells, in order that the Israelites should come into possession of a wasted country. But God promised the children of Israel a rich and fertile land (see Deut. vi. 10–12). He therefore led the Jews for forty years in the wilderness; and the Canaanites, in the mean time, rebuilt what they had destroyed (Mek., Beshallaḥ, i. [ed. Weiss, p. 28b]).

Medieval Views.

In the time of Alexander the Great the descendants of those Canaanites who had left Palestine at the request of Joshua, and had settled in Africa, sought to regain the Promised Land. Gebiha ben Pesisa, however, who appeared before the king in the interest of the Jews, showed that according to Scripture, by which the Africans traced their ancestry to Canaan, that ancestor had been declared the slave of Shem and Japheth. The Jews, therefore, not only had the right to hold the land of their slaves, but the Africans had to indemnify the Jews for the long time during which they had performed no service for them. In consternation, the Africans then fled to their homes (San. 91a).

In the literature of the German-French Jews of the Middle Ages the Canaanites and the Slavs were considered identical, owing to the similarity of the latter name with the German word for "slave" (A. Harkavy, "Die Juden und die Slavischen Sprachen," pp. 19–29; Kohut, "Aruch Completum," *s.v.* כנען). In Sifre, Deut. 306 (ed. Friedmann, p. 131b) the word כנען is used peculiarly; לשון כנעני (literally, "Canaanitish language") means probably "a mercantile expression."

Bibliography: Bacher, in *Jew. Quart. Rev.* iii. 354, 356; Ginzberg, *Die Haggada bei den Kirchenvätern*, pp. 84–87.

L. G.

CANAANITES, THE: The expressions "Canaan" and "Canaanite" (כנען, כנעני) are applied in the Old Testament sometimes to the collective non-Israelitish population west of the Jordan, or to the land itself (Gen. xii. 5; Josh. xxii. 9; Ps. cvi. 38), and sometimes to a part of the population. Thus, the Canaanites are mentioned among other Palestinian tribes (Gen. xiii. 7, xv. 21; Ex. iii. 8); and the term is applied specifically to the inhabitants of the Mediterranean coast (Josh. v. 1) or to the tribes dwelling between that coast and the Jordan (Josh. xi. 3; Num. xiii. 29). As a designation for the coast inhabitants it is identical with "Phenicians," and is thus used in a political sense in Isa. xxiii. 2. In Zeph. ii. 5 the name is applied to the Philistine population of the southern coast; but the accuracy of the text is not quite certain. Since the term "Canaanites" was also applied to the Phenicians, it gradually obtained the meaning of "traders," as used in Isa. xxiii. 8; Ezek. xvi. 29, xvii. 4; Zeph. i. 11; Job xl. 30 (A. V. xli. 6); Prov. xxxi. 24; (possibly also in Zech. xiv. 21). The consistent use of the word is one of the distinguishing features of the Jahvist sources, while the Elohist uses "Amorite" in the same sense (compare Amorites; Hittites). In Isa. xix. 18, where the language of the Canaanites is referred to, the word "Canaan" is applied to the Jewish population of Palestine, but in Hosea xii. 8 it is an opprobrious epithet for idolatrous Israel, if indeed the text here be reliable.

Various Applications of the Term.

The same double use of the word is found elsewhere. Thus, on Phenician coins the word כנען is used to designate the Phenician people. Similarly, Greek writers employ the word *χνα* (a short form = כנע) in reference to Phenicia or to the ancestors of the Phenicians (compare Schröder, "Die Phoenizische Sprache," p. 6). In the El-Amarna tablets "Kinahhu" (כנע) and "Kinahna" refer to the northern portion of the Mediterranean coast. In the old Egyptian inscriptions the word "Kan'na" is applied especially to the Phenician coast; sometimes, also, to the whole shore of the Mediterranean. The word designating Canaanites in these inscriptions is, however, applied in a wider sense to the people of western Syria in general. This is similar to the Old Testament usage, but is more comprehensive.

In all probability the limited application of the word to the Mediterranean coast is the original, narrower use of the word found in so many inscriptions pointing in that direction. The designation was afterward applied to the inhabitants of the interior, either because the coast population was originally best known, or because they actually occupied a great portion of the mountainous district also.

Bibliography: Moore, in *Proceedings of Am. Oriental Soc.* 1890, lxvii. *et seq.*; Zimmern, in *Zeit. Deutsch. Palästᵛ.-Ver.* xii. 138; W. Max Müller, *Asien und Europa*, pp. 205 *et seq.*

E. G. H. F. Bu.

CANADA: A federation of provinces in British North America. The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in their final contest for the mastery of the northern part of the New World. While the batteries of Wolfe were thundering at the gates of Quebec, Amherst was closing in on Montreal with an army from the south. Among the members of his staff was Commissary Aaron Hart, an English Jew, born in London in 1724; and

among other Jewish officers of the invading hosts were Emanuel de Cordova, Hananiel Garcia, and Isaac Miranda. Hart was afterward attached to General Haldimand's command at Three Rivers, and at the close of the war settled in that city, and became seignior of Bécancour. About this time a number of Jewish settlers took up their residence in Montreal, including Lazarus David, Uriel Moresco, Samuel Jacobs, Simon Levy, Fernandez da Fonseca, Abraham Franks, Andrew Hays, Jacob de Maurera, Joseph Bindona, Levy Solomons, and Uriah Judah. Lazarus David was a large landowner, and was noted as a public spirited citizen. Several of the others held offices in the army. There were also opulent and extensive traders among them; and altogether these early colonists were men of substance and strenuous character.

Soon joined by other bands of settlers, the Jewish community of Montreal found itself strong enough to organize a congregation in 1768, called "Shearith Israel." As a large majority of the early members were descended from exiles from Spain, they adhered to the rites of the Spanish and Portuguese Jews; and the congregation has continued to flourish under its original name, tenaciously adhering to its historic ritual. Around this synagogue the main incidents of the history of the Jews of Canada centered for the major part of a century; for during many decades Shearith Israel remained the sole Jewish congregation in Canada. The first two scrolls of the Law were presented to it in 1768 by the Spanish and Portuguese Jews of London, and were at that date already accounted very old. These scrolls are still in use in the synagogue. At first the congregation met for worship in a hall in St. James street; but in 1777 the members built their first synagogue on a lot belonging to David David, at the junction of Notre Dame and St. James streets, close to the present court-house. See the David family.

Synagogue Founded at Montreal.

In 1775 the congregation acquired land for a cemetery on St. Janvier street; and the first person interred was Lazarus David (referred to above), born in 1734, and died a year after the purchase of the ground. His remains were subsequently removed to the present cemetery on Mount Royal, when the old one was closed, together with the original tombstone, dated 1776, which still stands and marks the oldest Jewish grave in Canada.

The Rev. Jacob Raphael Cohen was the first regular minister of the Montreal Spanish and Portuguese Jews of whom there remains any record. He was their spiritual guide from 1778 to 1782.

The president (parnas) of the Montreal synagogue in 1775 was Jacob Salesby (or Salisbury) Franks, a relative of the Abraham Franks mentioned among the earliest settlers, who belonged to a family that played a most important part in those days in Jewish communal matters in Philadelphia, as well as in Montreal (see the Franks family). Other members of the Franks family remained in Canada, and supported the British in repelling Montgomery's invasion, notably Abraham Franks, Jacob Franks, Sr., and Jacob Franks, Jr., who were members of the junta of the Spanish and Portuguese congregation of Montreal, and who were prominent in public affairs. Abraham Franks, who was born in 1721 and died in 1797, had a daughter Rebekah, who in 1775 married Levy Solomons. The latter, whose name figures among the earliest Jewish settlers in Canada, was parnas of the Montreal synagogue in 1788; and it was during his presidency that a regular set of by-laws was drawn up. The executive was styled the "junta," and consisted of a "parnas" (president), "gabay" (treasurer), and three others. Executive privileges were also accorded to past officers who were "Gentlemen of the Mahamad."

The Franks Family.

When Montgomery invaded Canada in 1775 he commanded Levy Solomons to act as purveyor to the hospitals for the American troops. At that time Solomons was engaged in very extensive trade operations between Michilimackinac, Montreal, Albany, New York, and London. He carried out his contract with General Montgomery faithfully; but when the defeat and death of the latter at Quebec led to the retreat of the American forces from Montreal, General Arnold, as he retired, took possession of quantities of supplies stored at Lachine, belonging to Solomons, for the maintenance of his troops. The services which Solomons rendered the Revolutionary forces were never indemnified by them. At the same time he was exposed to the resentment of the British, as one suspected of sympathy for the revolted colonists. After having been expelled with his family from his home in Montreal by General Burgoyne, and after enduring much hardship, he eventually gained the indulgence of the Canadian governor, and was permitted to return in peace to Montreal.

Solomons had numerous offspring. His eldest daughter, Mary (Polly), who was born in 1776 and died in 1826, married Jacob Franks, Jr., a renowned Hudson's Bay trader, who was one of the first to penetrate to the remotest parts of the Canadian Northwest. Another daughter, Rachel, married Henry Joseph of Berthier, the progenitor of a family distinguished in Canadian Jewish annals. Joseph's partner in Montreal was his brother-in-law, Benjamin Solomons, closely related to the Seixas and Nathan families of New York. His four sons, Jacob Henry, Abraham, Jesse, and Gershom, were prominent men of affairs and communal leaders. See the Joseph family.

In 1807 Ezekiel Hart, one of the sons of Commissary Aaron Hart, was elected to represent Three Rivers in the legislature. This at once raised the question of the civil status of the Jews in Canada, which till then had not been clearly defined. When the legislative chamber reassembled Jan. 29, 1808, Ezekiel Hart declined to be sworn in according to the usual form "on the true faith of a Christian," but took the oath according to Jewish custom on the Pentateuch, and with the head covered. At once a storm of opposition arose, due, it is said, not to religious prejudice or intolerance, but to the fact that his political opponents saw in this an opportunity of making a party gain by depriving an antagonist of his seat. After

The Struggle for Civil Rights.

a heated debate it was decided to receive Hart's petition, in which he urged his right to take his seat, and claimed that his oath was in accord with the statute of 31st of George III. The chamber discussed the question in committee on Feb. 16 and 17, 1808; and on the nineteenth of the same month Hart was heard at the bar of the House. The next day the majority decided that he was not entitled to take his seat, and declared for his expulsion. The English minority vehemently protested against this; notably Richardson, who cited the statute of 13th George II., chap. vii., to show that Hart's expulsion was illegal. The British attorney-general was also quoted in support of this view of the question. Notwithstanding the adverse vote of the majority, Hart vigorously protested, and attempted to vote during several of the divisions; but he was again expelled. Having been again sustained by his constituents, the House proposed passing a bill to put his disqualification as a Jew beyond doubt. This roused the indignation of the governor, Sir James Craig, who was already in conflict with the Assembly; and, to put an end to their distasteful course, he dissolved the chamber before the bill could pass.

Years of agitation followed, and on Dec. 4, 1823, several Jews petitioned Parliament to authorize them to keep a register of births, marriages, and deaths. A bill in conformity with this petition was passed in 1829, and sanctioned by royal proclamation Jan. 13, 1831. Encouraged by this success, the Jews of Canada determined once more to try to secure recognition of their civil rights; and on Jan. 31 and Feb. 7, 1831, they sent an address, signed by Samuel Becancour Hart, to the legislature, petitioning to this effect. On March 16, 1831, a bill was introduced in the Legislative Assembly extending the same political rights to Jews as to Christians. Party passions no longer entered into the question; and the acrimony that had distinguished the debates of 1808 and 1809 had died out. The bill rapidly passed both the Assembly and the Council, and received the royal assent June 5, 1832. Since then Jews have sat in the Canadian Parliament, fulfilling their duties with credit and ability, the first to attain that distinction having been Mr. Nathan of British Columbia.

The land on which the first synagogue had been erected in Montreal having reverted to the heirs of David David on his death in 1824, it became necessary to demolish the old building; and the congregation then met for worship in a hall adjoining the residence of Benjamin Hart, at the corner of Recollect and St. Helen streets, Montreal. For a while the affairs of the congregation remained in this unsettled condition; but in 1826 an appeal was issued urging the members to build a new synagogue to replace the former one, and also pointing to the necessity for reorganization. This appeal was signed by the president of the congregation, Benjamin Hart, one of the sons of Commissary Aaron Hart. His appeal had the desired effect: in 1835 a piece of land on Chenneville street was purchased; and there the Spanish and Portuguese Jews built their second synagogue, which they dedicated in 1838. The building was planned by Moses J. Hays, a nephew of David David, one of the trustees of the congregation, and in his day one of the most prominent citizens of the Canadian metropolis.

The Chenneville Street Synagogue.

After the retirement of the Rev. Jacob Raphael Cohen, the position of minister of the Shearith Israel congregation was occupied temporarily by Myer Levy, and afterward by Isaac Valentine. Dr. de La Motta also occasionally officiated. In 1840 the Rev. David Piza was appointed minister; and he held the office for six years.

Early Rabbis.

In 1837–38 Canada was convulsed by the rebellion led by Papineau, Nelson, Brown, and Mackenzie; and among those who fought on the Loyalist side were several of the members of the Spanish and Portuguese synagogue. Two members of the David family held important cavalry commands under Wetherell at the action at St. Charles, and took a distinguished part in the battle of St. Eustache. Aaron Phillip Hart, grandson of Commissary Hart, temporarily abandoned his large law practise to raise a company of militia, which rendered valuable service. Jacob Henry Joseph and his brother Jesse were with the troops on the Richelieu and at Chambly; the former being entrusted by Sir John Colborne, the Royalist commander, with the bearing of despatches to Colonel Wetherell. When the struggle had terminated and peace had been restored, it was recognized that the members of Shearith Israel had done well toward upholding the unity and the prestige of the empire of which they were citizens.

In 1846 the Rev. Abraham de Sola, LL.D., was elected rabbi of the Montreal Spanish and Portuguese synagogue. He held high rank among the Jewish leaders of his day. In addition to his ministerial duties he occupied the chair of Semitic languages and literature at McGill University, and was the author of many valuable works on theology, philology, and Jewish history.

Dr. Abraham de Sola.

During Dr. De Sola's pastorate a number of Montreal Israelites won distinction in public life, notably Dr. A. H. David, grandson of Lazarus David, who was dean of the faculty of medicine of Bishop's College; Samuel Benjamin, the first Jew elected to the Montreal city council; and Jesse Joseph, son of Henry Joseph of Berthier, one of Canada's merchant princes, who gained prominence as the organizer and director of many of the most important Canadian public companies and institutions. His brother Jacob was connected with the promotion of early Canadian railways and telegraph lines, and another brother, Gershom, was the first Hebrew lawyer appointed a queen's counsel in Canada. All these men were officers of the Spanish and Portuguese synagogue, which also numbered among its active workers Goodman and William Benjamin, G. I. Ascher, and Jacob L. Samuel.

Some Communal Workers.

Up to the middle of the nineteenth century the Spanish and Portuguese Jews of Montreal maintained the only synagogue in Canada; but about the year 1845 a sufficient number of Jews had settled in Toronto to lead to the organization of a synagogue in

that city. Little, however, was accomplished until 1852, when a "bet hayyim" (cemetery) was purchased; and the Holy Blossom congregation was established. Mark Samuel, Lewis Samuel, and Alexander Miller did much to sustain the first Toronto congregation in its early struggles. Under the energetic presidency of Alfred D. Benjamin, during the closing years of the nineteenth century, it grew so greatly in strength and numbers that it became necessary to remove from its first building in Richmond street to its present (1902) commodious edifice in Bond street. The arrival of many Hebrew settlers has lately increased the number of Toronto's Jewish communal organizations; and, in addition to founding new congregations, the community has established excellent benevolent and literary societies.

Polish-Jewish Settlers.

In 1846 several Polish-Jewish families arrived in Montreal, and in the same year organized a synagogue, following the German and Polish, or Ashkenazic, customs. This led the Spanish and Portuguese Jews to seek and obtain (1846) a new act of incorporation from the legislature, the German and Polish congregation being incorporated by the same bill. The new congregation, however, was short-lived; for although the Sephardim aided their brethren with subscriptions and the loan of a scroll of the Law, the Montreal community was as yet too small to support two synagogues, and the first Ashkenazic congregation was in consequence dissolved soon after its formation. In 1858 a second effort was made to organize a German and Polish synagogue in Montreal, this time with success. Abraham Hoffnung, M. A. Ollendorf, and Solomon Silverman were among the most active of its charter members; and the Rev. Samuel Hoffnung was its earliest minister. He was soon succeeded by the Rev. Mr. Fass, who in turn was followed by other prominent ministers. The first building of this congregation was in St. Constant street, and was dedicated in 1860. Its corner-stone was laid by David Moss, who belonged to a family that was active in advancing the welfare of this congregation during three decades. The act of 1846 was first availed of; but in 1902 the congregation secured a separate act of incorporation. In 1886 they removed to their new edifice in McGill College avenue.

Meanwhile the Spanish and Portuguese congregation had been deprived by death of the services of Dr. Abraham de Sola (1882). He was succeeded by his eldest son, Rev. Meldola de Sola. As the Spanish and Portuguese congregation continued to grow during the latter's incumbency, a new synagogue was erected in Stanley street, where the congregation moved thence from Chenneville street in 1890. The new edifice was of Judæo-Egyptian architecture, and owed its design to Clarence I. de Sola, one of the sons of Dr. Abraham de Sola, who was honorary secretary of the building committee. In 1890 Shearith Israel secured a new act of incorporation from the legislature.

Jewish congregations were meanwhile springing up in other parts of Canada. The discovery of gold in British Columbia in 1857 led to the settlement there of a Hebrew colony, which built a synagogue in Victoria in 1862. In 1882 a synagogue was erected in Hamilton; and a couple of years later the Jews of Winnipeg organized two congregations. Halifax, St. John (New Brunswick), Ottawa, and London (Ontario) followed in the next decade. In Quebec, Israelites had settled soon after the British conquest, and a bet hayyim and a temporary synagogue were opened there as far back as 1853. But the Hebrew population of the ancient fortress city remained small for a long while, although attempts were made from time to time to organize. Abraham Joseph (born 1815; died 1886), a son of Henry Joseph of Berthier, was the most prominent of Quebec's Jewish citizens. He was identified with many of its most important commercial enterprises, and was at one time selected as candidate for the mayoralty.

The Russian Outbreaks of 1881.

The serious outrages against the Jews in Russia which began in 1881, and the persecutions and anti-Semitic outbreaks which followed in eastern Europe, caused the influx of a large number of Russian, Rumanian, Galician, and other Jewish immigrants into Canada during the two closing decades of the nineteenth century and the opening years of the twentieth. These, besides greatly swelling the population of the already established Jewish communities, formed new settlements in numerous towns and villages throughout the Dominion. Many of those who came in 1882 were assisted by the Mansion House committee of London and by a committee of Montreal Jews that had been formed through the initiative of the Montreal branch of the Anglo-Jewish Association. A citizens' committee, organized by Christian sympathizers in Montreal, of which the Anglican bishop was chairman, raised a substantial fund in aid of these victims of persecution. Some of the settlers founded agricultural colonies in the Canadian Northwest. The earliest of these was established near Moosomin in 1884 by the Mansion House committee. The experiment of making agriculturists of men who had received little and in many cases no previous training in husbandry was beset with difficulties; and the results were at first discouraging. But obstacles were gradually overcome, and the present (1902) agricultural colonies in Assiniboia, at Hirsch, Oxbow, and Wapella, seem assured of success. The establishment of these colonies was mainly due to the munificence of Baron de Hirsch, who in 1892 and succeeding years largely subsidized them; and after his death the Jewish Colonization Association continued to grant them financial aid. Baron de Hirsch's benefactions were also extended to Jewish immigrants in Canada in many other ways. He gave large sums to the Young Men's Hebrew Benevolent Society of Montreal, for the purpose of aiding and educating Jewish immigrants; and for a while that society was delegated by him and his executors to supervise the Northwest agricultural colonies. This duty is, however, now performed by a resident agent acting under the direction of the Paris committee of the Jewish Colonization Association.

Agricultural Colonies.

The Young Men's Hebrew Benevolent Society of Montreal, which thus became so closely connected with Baron de Hirsch's work in Canada, was founded

in 1863 through the efforts of Lawrence L. Levey (its first president), Isidore G. Ascher, Tucker David, Charles Levey, M. Gutman, Lawrence Cohen, Samuel Moss, Moise Schwob, and others; and among its presidents have been Jacob L. Samuel, Jacob G. Ascher, Lyon Silverman, Lewis A. Hart, Harris Vineberg, and D. A. Ansell. The large sums received by the society from Baron and Baroness de Hirsch induced its members to secure an amended act of incorporation in 1900; and its name was at the same time changed to "The Baron de Hirsch Institute and Hebrew Benevolent Society of Montreal." In addition to succoring the poor and aiding immigrants, it maintains a day-school.

The Jews of Montreal have greatly increased in population in recent years; and in 1902 they possessed nine synagogues (eight Orthodox and one Reform) and numerous communal societies and institutions, as well as a journal, "The Jewish Times." New congregations in other towns of Canada are also being founded from time to time.

Zionism.

The rise of Zionism in 1897 created much enthusiasm among the Jews of Canada; and in a remarkably short time societies in support of the movement were established in many centers. The first of these associations was organized at Montreal in Jan., 1898; and in rapid succession similar societies were established at Toronto, Winnipeg, Hamilton, London, Ottawa, Kingston, St. John, Glace Bay, Brandon, and Vancouver. Clarence I. de Sola, Joseph S. Leo, Leon Goldman, Rev. A. Ashinsky, Dr. D. A. Hart, J. Cohen, I. Rubenstein, H. Bernstein, Rev. M. de Sola, L. Cohen, and M. Shapira were among the earliest Canadian promoters of the movement. In 1899 all the Zionist societies in British North America were united under the control of the Federation of Zionist Societies of Canada. Clarence I. de Sola was elected first president of the Federation; and he represented Canada at the International Zionist Congress held in London in 1900, where he was elected member of the Actions committee, the central governing body. The Jewish Colonial Trust and the National Fund count numerous shareholders in Canada; and Zionist organizations now exist in nearly every important town in the Dominion.

During the South African war, 1899-1902, several Canadian Jews enlisted in the British army and took part in many of the battles against the Boers.

Population.

The census of 1901 gave the total Jewish population of Canada as 16,060, divided among the provinces as follows: British Columbia, 543; Manitoba, 1,514; New Brunswick, 376; Nova Scotia, 437; Ontario, 5,329; Prince Edward Island, 17; Quebec, 7,575; Northwest Territories, 215; Yukon, 54. The three largest cities, according to the same census, show the following Jewish population: Montreal, 6,790; Toronto, 3,090; Winnipeg, 1,156; adding the large number of immigrants who arrived from Rumania, Galicia, and Russia in 1901 and 1902, after the taking of the census, and adding also the many who were unenumerated in the religious census, it would seem that the Jewish population of Canada may now (1902) be estimated at from 20,000 to 25,000, of whom at least 10,000 reside in Montreal and its environs.

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A. C. I. DE S.

CANAIM OF CAGLIARI: Italian archeologist of the eighth century, of whom nothing is known except that, like his contemporary townsman Abraham di Cagliari, he was engaged in copying and deciphering Phenician and Greek inscriptions.

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L. G. P. WI.

CANCELATION OF DOCUMENTS: An instrument in writing may be canceled by cross-lines or by other marks obliterating it, or by burning or tearing the material on which the writing occurs.

In the Jewish law there are certain peculiar methods of cancelation by the court as well as by the parties, when the purpose for which the instruments have been drawn has been accomplished. When an obligation has ceased, the instrument creating it is canceled by the court by being torn or cut crosswise through the date, through the names of the witnesses, or through other important parts of the document. Hence any document which bears such cuts or scissions is invalid, the presumption being that its validity has ceased by a judicial act (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 52, 1; B. B. 168b). If the instrument produced before the judge has rents unlike those made by the court, and appears to have been still further torn after the judicial cancelation, in order to destroy the peculiar rents made by the court, it is invalid (*ib.* gloss).

A Torn Document Invalid.

An instrument may be canceled by the parties without the intervention of the court, by being cut with a knife, or torn in half (*ib.*). If the instrument produced does not bear these obvious marks of a deliberate intent to cancel it, but is partly obliterated or torn or spotted, it remains in full force as long as the writing can be recognized (*ib.* 52, 2); and the law provides a method for substituting a new instrument for the one thus nearly destroyed (see AUTHENTICATION OF DOCUMENTS).

A special instance of cancelation of an instrument by the court is the case of the "ketubah" (marriage settlement). When a woman was divorced she was entitled to payment of the sum provided by her ketubah. This was usually paid to her in court upon her production of her GET and her KETUBAH. After the payment had been made to her, the court

took her get from her, tore it crosswise, and wrote on it these words: "We have torn this get not for the purpose of canceling it, but in order that the wife may not again use it to claim the amount of her ketubah" (Ket. 89b). This act was a cancelation of the ketubah, although it was the get which was torn and indorsed by the court. Unless the get was produced the woman could not claim her ketubah. After the Hadrianic revolt the law was changed. Among the edicts of the Roman authorities intended to suppress the last remnants of Jewish national life remaining after the unsuccessful rebellion was one making it a crime for Jews to write a get. This resulted in the practise of destroying the latter immediately after it had been delivered to the wife, so that its production might not incriminate the parties. Thereupon R. Simon ben Gamaliel decreed that the non-production of the get could not deprive the woman of her right to claim the ketubah, if the divorce were otherwise proved to have taken place (Git. 64a; Mishnah Ket. ix. 9).

Cancelation of the Ketubah.

A peculiar case of cancelation of a contract by the act of one of the parties without the knowledge or consent of the other was the preparation of a "shetar moda'a" (declaration of protest). This could be done in cases where one had been forced against his will to enter into an obligation. In such cases the person under duress, before actually entering into the obligation into which he was being forced, made a declaration before witnesses to the effect that he was about to be forced into an agreement against his will, and that he intended to contest its validity thereafter on that ground. This declaration was reduced to writing and signed by the witnesses, and could be used afterward for the purpose of canceling the contract made under duress.

The following form of such a shetar is given in "Nahalat Shib'ah," form 43:

"Before us, the subscribing witnesses, came A, son of B, and said to us, 'Be ye witnesses that I protest before you that C, son of D, owes me the sum of ————, and now he seeks every means to evade payment, and if I sue him in court, he threatens to claim poverty or to run away, and I am therefore obliged to compromise with him on his own terms, for fear lest he may seek means to injure me. I therefore declare before you that I am compelled under pressure of necessity to compromise with him; but hereafter I wish, by producing this instrument, containing my protest, before you, to cancel the compromise made, and to demand payment of the entire debt. For the compromise I am about to make with him is the result of duress and against my will. Even though I may declare in the instrument containing the said compromise that this protest and all its proofs are invalid, I shall be doing it not of my free will, but under duress, as is known to you, and thereafter I intend to cancel it all through this instrument.' This protest A, son of B, declared before us, and we the subscribers having observed his condition, and knowing it to be true and recognizing the great duress under which he is going to do this act, have received this protest from him and have written it and signed it before the compromise is made. This day and year," etc. (Signed by two witnesses.)

According to ancient law, when a husband had sent the get to his wife by a messenger, he had the right to cancel it in this manner even before she received it, although neither the messenger nor the wife was present at the cancelation. The consequences of this were disastrous. The woman receiving the get believed herself divorced, and might remarry, only to discover afterward that her husband had canceled the get, this making her an adulteress and bastardizing her children by her second husband. Rabban Gamaliel abolished the right of the husband in such a case unless the wife or messenger were present (Mishnah Git. iv. 2), and his decision was supported by the later authorities (*ib.* 33a). In cases of bills of manumission of slaves, the master had a similar right under the ancient law; but the sages decided that after he had directed his slave to become free, he could never revoke the order, since an advantage may be conferred on a person in his absence, but nothing could be done to cause him loss, except in his presence (*ib.* i. 6).

There may be an implied cancelation of an instrument, as when two instruments concerning the same matter are prepared, one subsequent to the other. The second impliedly cancels or revokes the first (Ket. 44a). For cancelation of contracts see CONTRACTS; for cancelation of sales, see SALES.

BIBLIOGRAPHY: For other forms of the shetar moda'a see J. G. C. Adler, סדר הקנני שטרות, §§ 27, 28, Hamburg and Bützow, 1773; Judah ben Barzillai, ספר השטרות, No. 39, Berlin, 1898.

J. SR. D. W. A.

CANCER: A malignant growth of new tissue; usually in the form of a tumor. Whether removed or not, it tends to give rise to secondary growths in near or distant parts of the body, and to prove fatal. The term "cancer" is usually applied to malignant tumors formed of epithelial tissue, as carcinoma and epithelioma; but in this article sarcoma is also included.

Cancer is considered a disease of civilization, or of civilized races, and the relative mortality of large cities from this cause is greater than that of small ones.

Occurrence in Italy and England.

Lombroso, investigating the demography of the Jews in Italy, found that the mortality from cancer among the general population was 2 per cent; while the Jews showed a mortality from this disease of 3.30 per cent. He also shows that, as is the case with the general population, the disease of cancer more frequently attacks women than men.

In England Dr. James Braithwaite noticed that cancer of the uterus was seldom or never met with among the numerous Jewesses attending the gynecological out-patient department of the Leeds General Infirmary—only one case in ten years. The experience of the London Hospital, where there is a special Hebrew department, is the same—only one case in five years, against 178 among Gentile women. Dr. Braithwaite considers that the only explanations possible are difference of race or difference in diet, especially the absence of pork from the Jewish diet. On the other hand, a writer in the "British Medical Journal" (March 15, 1902, p. 681) states that, in his experience, cancer of the breast has often been met with among the Jewesses in London; and while examples of nearly every form of cancer have been seen, there has seemed to be a special tendency to development of intestinal malignant growths. Of the patients dying between 40 and 65 years of age, a large percentage have been sufferers from cancer. The writer then brings figures from the records of

the United Synagogue Burial Society for three years —1898, 1899, 1900—showing that 525 deaths due to cancer occur annually among 1,000,000 Jews; while the cancer rate for England and Wales for 1896 was 764 per 1,000,000 of population. From the registrar-general's returns for London the rate for 1900 showed more than 800.

Cancer Among the Jews in London.

	Registrar-General's Returns.			United Synagogue Burial Society Returns.		
	1900	1899	1898	1900	1899	1898
Deaths from all causes.	86,007	89,689	83,936	1,612	1,725	1,649
Deaths stated to be from cancer	4,251	4,234	4,084	37	42	34
Percentage of deaths from cancer	4.9	4.7	4.8	2.3	2.4	2.06
Deaths of persons over 20 years of age from all causes	50,565	51,922	45,490	609	642	677
Percentage of deaths from cancer to deaths from all causes of persons over 20 years of age	8.4	8.8	8.9	6.1	6.5	5.02

Dr. John S. Billings has shown that in the United States cancer occurs among Jews just as often as in the general population, as can be seen from the appended table:

Cancer Death-Rates per 1,000 of Total Deaths from All Causes.

	Males.	Females.
Jews	13.58	21.65
General population of the United States (1880)	13.09	23.59

In New York City.

Statistics collected by Dr. Maurice Fishberg for the Russian and Polish Jews living in the seventh, tenth, and thirteenth wards of New York city show, on the other hand, that they are less liable to succumb to cancer than the other inhabitants of the same districts, as can readily be seen from the appended table:

The cancer death-rate among those whose mothers were not born in Russia or Poland was 325.12 per 100,000; while that of the Russian and Polish Jews was only 120.07—less than one-half.

Inquiries among surgeons and gynecologists who have a large experience among Jews in New York city have elicited the result that Jews are comparatively less liable to be attacked by cancer than are other races. Dr. Abram Brothers states that of nearly 35,000 women examined by him (mostly Jewish) he has met with less than a half-dozen cases of cancer of the uterus in Jewish women; while he has had several dozen cases in the same time in non-Jewesses. Dr. H. J. Boldt, basing upon an experience gained by the examination of more than 1,000 Jewish women annually, states that although he has operated upon a large number of Jewish women for cancer of the uterus, the proportion of the disease in this race, compared with others, is very small. A rough estimate is about one-tenth or even less. The same holds good with cancer of the breast, so far as his experience goes.

As to the comparative morbidity of the Jews in the United States from cancer, the following statistics have been collected from the "Annual Reports" for 1898, 1899, 1900, of one Jewish hospital in New York city (Mount Sinai), and compared with the cancer cases from a hospital which admits few Jews (St. Luke's). These are given in the following table:

Parts Affected by Cancer.	Mount Sinai (Jewish), 9,497 Patients.		St. Luke's, 7,933 Patients.	
	Number of Cancer Cases.	Per cent of Cancer.	Number of Cancer Cases.	Per cent of Cancer.
Uterus	18	6.98	59	15.98
Breast	32	12.40	91	24.59
Gastro-intestinal tract	81	31.40	48	12.98
Liver	19	7.37	14	3.78
Rectum	12	4.66	25	6.76
Other organs	38	14.72	86	23.24
Sarcoma	58	22.47	47	12.70
Total	258	100.00	370	100.00

It appears from these figures that: (1) Malignant disease is by no means rare among Jews, although

Cancer Among the Russian and Polish Jews in New York City During the Six Years Ending May 30, 1890.

Mothers Born in:	Population.			Deaths Due to Cancer.			Cancer per 100,000 Population.			Total Three Wards.		
	7th Ward.	10th Ward.	13th Ward.	7th Ward.	10th Ward.	13th Ward.	7th Ward.	10th Ward.	13th Ward.	Population.	Deaths Due to Cancer.	Cancer Death-Rate per 100,000 Population.
Russia and Poland (Jews)	16,295	30,476	13,190	15	33	24	92.05	108.28	181.95	59,961	72	120.07
Other countries (including United States)	41,071	27,120	32,694	126	108	94	306.78	398.23	287.51	100,885	328	325.12
Total	57,366	57,596	45,884	141	141	118	245.80	244.80	257.17	160,846	400	248.68

it is less frequently met with than in other races. (2) Carcinoma and epithelioma, or true cancer, are more frequent among the general population—4.07 per cent of the total number of patients sick from all causes were affected by these forms of cancer; while among Jews the percentage was only 2.10 or about one-half. (3) Sarcoma is somewhat more frequent in Jews than in others; 0.061 per cent of sick Jews were affected with this form of malignant disease as against 0.059 per cent of the general population; 22.47 per cent of all cases of malignant disease among Jews suffered from sarcoma; while of the patients from the general population suffering with malignant disease, only 12.70 per cent were afflicted with sarcoma. (4) Cancer of the uterus and breast is less frequent in Jewish women than in other races. (5) Jews are more liable than non-Jews to be affected with cancer of the gastro-intestinal organs. Nearly 45 per cent of all cases of malignant disease in Jews occurred in the stomach, intestines, liver, pancreas, rectum, etc.; while in non-Jewish patients only 23 per cent of patients suffering from malignant disease were affected with cancer of these organs. (6) The only part of the gastro-intestinal tract which is less often attacked by cancer in Jews than in non-Jews is the rectum, and this notwithstanding the fact that Jews are markedly sufferers from other rectal diseases, such as Hemorrhoids, fistula, etc.

Results of Inquiry.

According to all available statistics, cancer is more than twice as frequent in women as in men, owing to the occurrence of the disease in the breast and womb. Among Jewesses, on the other hand, cancer of the breast and womb is less common than among the general population. As has been shown, these organs appear to be affected less than one-half as often as in the patients in the non-Jewish hospital. This explains why the total percentage of cancer is lower among Jews than in other races.

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J. M. Fi.

CANDIA. See Crete.

CANDIA, ISAAC B. SAUL CHMELNIKER: Hebrew poet; lived at Warsaw, Poland, in the first half of the nineteenth century. He is the author of an elegy on the death of Alexander I., emperor of Russia (Warsaw, 1826), the poem being accompanied by a German version of Elkan M. Engel. Candia also wrote "Toledot Mosheh" (The Generation of Moses), a dramatic poem in two acts based on the life of Moses, and supplemented by other poems, original, or translated from Schiller's "Die Bürgschaft," and from Gellert (Warsaw, 1829). His dedication ode was written on the occasion of the dedication of a house of prayer and a house of the study of the Law (Sept. 25, 1840).

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 620, No. 150; Fürst, *Bibl. Jud.* i., s.v. *Eis. Kandia*; Steinschneider, *Cat. Bodl.* col. 1097.

H. R. A. R.

CANDLE TAX. See Taxation

CANDLESTICK (Hebrew, "menorah"; Aramaic, "nebrashta," Dan. v. 5): Mentioned as a secular object only in II Kings iv. 10. The candlestick in the Temple, however, is frequently referred to, although there is no reliable definite information from earlier times concerning its use or its shape.

(1) In the temple of Shiloh a "ner" (lamp) is mentioned, but not a "menorah" (candlestick); according to I. Sam. iii. 3, the lamp seems to have burned only at night. In I Kings vii. 49 ten golden candlesticks are referred to, five of which stood to the right and five to the left of the "debir" (oracle); and in Jer. lii. 19 menorot are also found, though not in the parallel passage, II Kings xxv. 14. By modern critics, however, both I Kings vii. 48–50 and Jer. lii. 19 have been held to be interpolations. It may be merely accidental that we have no stronger references to the use of candlesticks in Solomon's Temple, for the number ten is undoubtedly based on ancient tradition; and if Solomon had no golden candlesticks, he probably had them of bronze, cast for him by Huram (compare Stade's "Zeitschrift," iii. 173 *et seq.*).

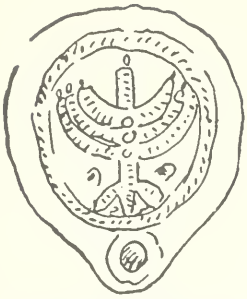
Candlestick in Pre-Exilic Time.

(2) The seven-branched candlestick in the tabernacle, described in Ex. xxv. 31 *et seq.* and xxxvii. 17 *et seq.*, is attributed by the critics to post-exilic times, for the description is that of the candlestick of the Second Temple. It was chased of pure gold, and called, therefore, "menorah ṭehorah" (Ex. xxxi. 8, xxxix. 37; Lev. xxiv. 4). From a pedestal ("yarek"), which is not described, rose the trunk, and from this spread the branches ("ḳaneh"), curving upward from the stem at three points in a vertical line; on the trunk there are said to have been four, and on each of the branches three, calices shaped like almond blossoms; that is, bulbs with opening buds. On the branches were seven lamps ("nerot"), which were removed every day for trimming and refilling, and hence were called "nerot hama'arakah" (Ex. xxxix. 37). As the lamps evidently had spouts from which the wicks protruded, thus throwing the light principally to one side, the lamps had to be turned in such a way as to make the spouts point northward, for the candlestick was set over against the southern wall, in order to be to the left of any one entering the sanctuary.

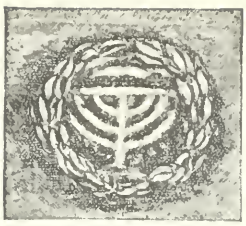
Two Candlesticks of the Second Temple, and of the Tabernacle.

This candlestick corresponds on the whole to the one described in Zech. iv. 1 *et seq.*, except that the latter has seven branches, while the one referred to in Ex. xxv. 31 *et seq.* has only six branches, the seventh light being fastened in the center. Both, however, represent a tree with six or seven branches respectively, as is evident from the fact that the candlestick in Ex. xxv. 31 *et seq.* is ornamented with almond blossoms. The assumption that this seven-branched candlestick has a symbolic meaning is confirmed by Zech. iv. 1 *et seq.* The seven lights may be said to represent the seven

Symbolism of the Candlestick.



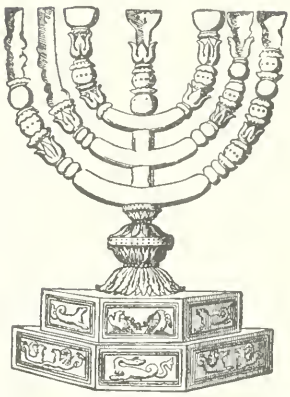
Lamp Found at Khirbat Sammaka, near Carmel.



From a Lintel in the Ruins of the Ancient Synagogue of Nebratein.

Lamp Found Among the Ruins of Carthage by P. Delattre.

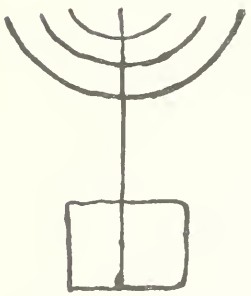
From a Rock-Cut Tomb Near Jaffa.



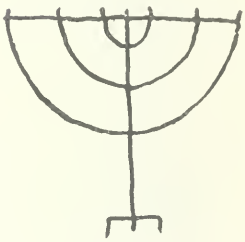
The Golden Candlestick on the Arch of Titus, as It Appeared in 1710.

(After Reland, "De Spoliis Templi Hierosolymitani in Arcu Titiano.")

From a Gilt Glass Vase Found in the Jewish Catacombs at Rome.

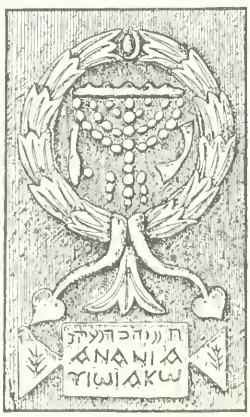


From the Entrance to a Tomb at Wadi al-Nahal.

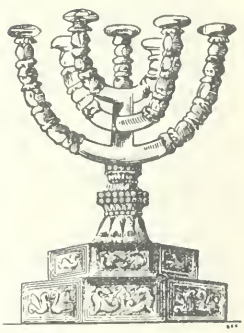


From a Grafilto Found in the Jewish Catacombs at Venosa.

From the Bottom of a Glass Vase Now in the Museo Borgiano at Rome.



From the Great Mosque at Gaza, Discovered by Clermont-Ganneau.



Hexagonal Arrangement of the Golden Candlestick (Hypothetical).

EARLIEST KNOWN REPRESENTATIONS OF THE GOLDEN CANDLESTICK.

planets, which, regarded as the eyes of God, behold everything. The light in the center, which is especially distinguished, would signify the sun, as the chief of the planets. It is possible that with this was also combined the mystic conception of a celestial tree, with leaves reaching to the sky, and fruit typifying the planets. How the connection with an almond-tree arose is not known, but it may have been through the idea of stars as representing almonds. This symbolism was probably due to foreign influence, for in the Babylonian religion the seven planets are the seven chief gods (compare Gunkel, "Schöpfung und Chaos," pp. 124 *et seq.*). Zerubbabel's temple contained only one candlestick, as Ecclus. (Sirach) xxvi. 22 expressly states; Antiochus Epiphanes had it removed and broken (I Macc. i. 22), while Judas Maccabæus restored it (iv. 49 *et seq.*). Pompey saw the candlestick in the sanctuary (Josephus, "Ant." xiv. 4, § 4), and it was also in the sanctuary of Herod's temple ("B. J." v. 5, § 5). Illustrations of the seven-branched candlestick are found on the triumphal arch of Titus and on Jewish coins (see Madden, "Jewish Coinage," p. 231). For later history see TITUS, ARCH OF.

It was forbidden to make copies of the golden candlestick for ritual purposes; and for other uses, only five-, six-, or eight-branched, instead of seven-branched, candlesticks could be made. It is doubtful whether this restriction had anything to do with the fact that Onias hung up a golden chandelier in the temple of Leontopolis (compare Josephus, "B. J." vii. 10, § 3).

[The symbolism of the almond-tree is probably explained by Jer. i. 11. The traditions of the Rabbis may be found in Men. 28b and Maimonides, "Yad," Bet ha-Beḥirah, iii. 1–5. According to this authority the pedestal rested on three feet; other metal could be used than gold, and only when gold was used was the required weight ("kikkar") insisted on. Otherwise the candlestick could even be hollow, but under no circumstance was it permissible to use for its manufacture broken scraps of metal. Josephus says that three of the lamps were kept burning during the day, while at night the entire seven were lighted; but his statement conflicts with the explanation of the later rabbinical commentators, who hold that the lamp was lighted only during the night (Ibn Ezra and Rashi to Ex. *l.c.*). The prohibition of imitations applies to all Temple or tabernacle utensils (Men. 28b). Of interest as bearing on the distinction between "ner" and "menorah" may be the Midrashic story of the woman married to a man of lower social standing, likened to a "golden candlestick with an earthen lamp on top" (Gen. R. xx.). Compare MENORAH, ḤANUKKAH.—E. G. H.]

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E. G. H. W. N.

CANISO, ABRAHAM LEVI. See BARRIOS, DANIEL LEVI (MIGUEL) DE.

CANIZAL, JACOB: Flourished probably in the fifteenth century. He was the author of notes on Rashi's commentary to the Pentateuch, which were published in "Perushim le-Rashi," Constantinople, 1525 (?).

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L. G. I. BER.

CANKERWORM. See LOCUST.

CANNEH: A city mentioned in the long list of the contributors to Tyrian greatness and commercial power (Ezek. xxvii. 23). The name occurs in no other passage. Cornill takes it to be the "Calneh" of Amos vi. 2; and one manuscript has that reading, which would, however, rather give the "Calneh" of Gen. x. 10. According to Kiepert, it was *Kavaí*, a city on the Tigris. Mez ("Gesch. der Stadt Harran," 1892, p. 33), indorsed by Cheyne ("Encyc. Bibl." i. 648), proposes to emend the name to "B'nai Eden"; but, as Bertholet ("Kurzer Hand-Commentar," on Ezekiel) remarks, it would be extraordinary indeed for such a familiar word as "B'nai" to be corrupted into a form like "Canneh."

E. G. H. G. B. L.

CANON: A rule for the inclusion of certain books within a certain degree of sanctity; hence also the word "canonical." See BIBLE CANON. J.

CANOPY, BRIDAL. See ḤUPPAH.

CANSINO: Spanish-Jewish family, famous in history for its wealth and influence, its scholars and poets.

Jacob Cansino I. served as an interpreter at Oran, a Spanish colony in northwestern Africa, under Charles V., until 1556, when he was sent as an ambassador to the king of Morocco. The office was then held in regular succession by his son Isaac Cansino from 1568 to 1599, by his grandson Ḥayyim (Ḥayen) from 1601 to 1621, and by his great-grandson Aaron from 1621 to 1633. After an interval of three years Aaron's brother, Jacob CANSINO II., received the appointment (1636), and served until his death in 1666. He is known by his translation into Castilian of "Extremas y Grandenzas de Constantinopla," from the Hebrew of Moses Almosnino.

Other prominent members of the family were Solomon Cansino, poet; Moses Cansino, scholar; Samuel Cansino, cantor in the synagogue, and wealthy philanthropist, who ultimately lost the whole of his fortune to gamblers; and Rabbi Abraham Cansino II., secretary of the Jewish community of Oran.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 413, note 2; Luzzatto, in *Kerem Ḥemed*, iv. 34–35; Wolf, *Bibl. Hebr.* iii. 524–526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

D. A. R.

CANSINO, ABRAHAM BEN JACOB: 1. Poet; lived in the seventeenth century. He is the author of "Aguddat Ezob" (A Bunch of Hyssop), a collection of poems and rhetorical compositions, in three parts, praised very highly by Isaac Cansino and David Abu al-Khair (אבו אלכיר). Abraham Cansino was once arrested by the Spanish authorities for having in his possession copies of the Babylonian and Palestinian Talmuds. His son was also taken, and both were sent to Murcia, Spain, where they were treated like prisoners for a time, and fined $400; the copies of the Talmud were confiscated. His friends and relatives wrote poems of consolation to him; to these he replied from Murcia.

2. An authority mentioned in the Maḥzor Oran as writing, in the name of the Jewish community of

Oran, to the communities of Algiers in 1661, of Jerusalem in 1663, and of Hebron in 1668. In 1679 he lived in Leghorn, Italy, where he received a letter from Tunis. This Abraham Cansino may be identified with Abraham Cansino, rabbi and preacher, brother of Isaac Cansino of whom Wolf speaks ("Bibl. Hebr." iii., Nos. 143b, 1101, and 1265c). Kayserling mentions an Abraham Cansino who was rabbi at Leghorn in 1685, and evidently refers to the same person. Luzzatto thinks that this Abraham Cansino is not to be identified with the poet of the same name.

3. An authority mentioned in the Maḥzor Oran as living at Leghorn in 1709. As he is not addressed by the titles usually given to rabbis, Luzzatto thinks that he was not a rabbi, and therefore not to be identified with either of the above. The epitaph of an Abraham Cansino written by Jacob Sasportas is given in the Maḥzor Oran, but furnishes no indication of the place or date of its writing.

Mention is also made of an Abraham Cansino, author of the epitaph on David Francis, who died about 1696.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; S. D. Luzzatto, *Kerem Ḥemed*, iv. 34-35. See Isaac Cansino and Cansino family.

D. A. R.

CANSINO, ISAAC (BEN ḤAYYIM): Poet and prominent member of the Jewish community of Oran; died in 1672; probably a brother of Jacob Cansino II. He was a liturgical poet of high attainments, and cantor in the synagogue on the Day of Atonement, an office regarded as a post of honor. Cansino's greatest work is the first part of the so-called Maḥzor Oran, which contains many poems written by him. Among his occasional poems are one in praise of the collection of poems, "Aguddat Ezob," by Abraham Cansino (1); a dirge on the death of Aaron Cansino in 1633; and one of sympathy to Samuel Cansino on the occasion of the loss of his fortune by the cheating of gamblers.

Wolf ("Bibl. Hebr." iii., Nos. 1265c and 1101) speaks of Isaac Cansino, a brother of Abraham Cansino, who embraced Christianity after the expulsion of the Jews from Oran in 1668. This Isaac Cansino, however, can hardly be identical with the one above mentioned. Kayserling also mentions an Isaac Cansino, publisher at Amsterdam in 1685, whose relationship with the Cansinos of Oran is unknown.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Ḥemed*, iv. 34-35; Jost, *Gesch. der Israeliten*, viii. 42. See Abraham Cansino and Cansino family.

D. A. R.

CANSINO, JACOB: "Vassal of his Catholic majesty and interpreter of languages in the places of Oran" (so styled by himself); died Sept. 19, 1666. He was the fifth in succession of the Cansino family to hold the office of royal interpreter. Upon the death of his brother Aaron in 1633, the office was given by King Philip IV. of Spain to Yahob Caportas (whom Graetz identifies with Jacob Sasportas), a member of an influential Jewish family which rivaled the Cansinos. Thereupon Jacob Cansino came to Madrid, petitioned the king for the office in consideration of the services rendered by his family to the government, and obtained the appointment in 1636, with a salary of 25 scudi (dollars) per month.

As a man of letters Jacob Cansino is known for his translation into Castilian of a Hebrew book by Moses Almosnino, under the title "Extremas y Grandenzas de Constantinopla," published at Madrid by Francisco Martinez, 1638. The preface includes an extract from the book of the royal secretary, Augustus Maldonatus, enumerating the various offices held by members of the Cansino family, and a letter from King Philip IV. in appreciation of their services. Jacob Cansino excited the enmity of Marquis de Los Veles, governor of Oran, who wished to give the office held by the former to the husband of one of his favorites. Jacob was too firmly established in his position, however, and remained in office until his death. In 1668 the Jews were expelled from Oura at the instigation of the governor.

Bibliography: Grätz, *Gesch. der Juden*, x. 235, 413, note 2; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 33; Luzzatto, *Kerem Ḥemed*, iv. 34-35; Wolf, *Bibl. Hebr.* iii. 524-526, No. 1101; Jost, *Gesch. der Israeliten*, viii. 42.

D. A. R.

CANSTATT, KARL FRIEDRICH: German physician and medical author; born at Regensburg July 11, 1807; died at Erlangen March 10, 1850. He was one of the pioneers of the modern school of medicine in Germany, and numbered Professor Virchow among his pupils. Canstatt studied at the University of Vienna and, later, under Schönlein at Würzburg, where in 1831 he obtained his doctor's degree. A year later he went to Paris to study Asiatic cholera, then epidemic in the French capital. His monograph on this disease, published the same year, attracted the attention of the Belgian government, which commissioned him to plan a cholera hospital.

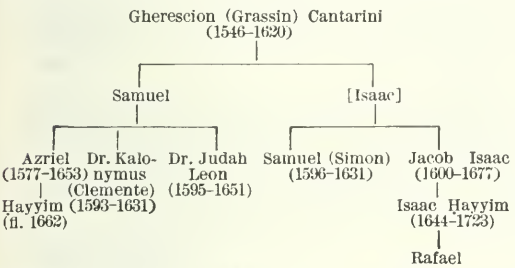
He remained in Brussels until 1838, when he returned to Regensburg to practise ophthalmology, in which he had won signal success in Belgium. The same year he was appointed official physician to the provincial law court at Ansbach, where he remained until 1843. On the death of Hencke (1843) he was called to the University of Erlangen to fill the chair of pathology. Three years later he was attacked by tuberculosis, and thinking that a change of air would benefit him, he went to Pisa, Italy; but he remained there for a short time only, and on his return to Erlangen he died.

Canstatt's greatest service to medicine was the conception and publication of the "Jahresbericht über die Fortschritte der Gesammten Medicin Aller Länder," begun in 1841 and continued after Canstatt's death by Professor Virchow. The work next in importance was his "Handbuch der Medicinischen Klinik" (1841). Other publications were: a monograph on diseases of the eyes (1841); "Die Cholera in Paris" (1832); "Ueber die Krankheiten der Choreida" (1837); "Die Krankheiten des Höheren Alters und Ihre Heilung" (1839); "Die Specielle Pathologie und Therapie," etc. (1841-42); a monograph on Bright's disease (1844); and "Klinische Rückblicke und Abhandlungen" (1848).

Bibliography: *Allgemeine Deutsche Biographie*, iii. 762-764; Meyers, *Konversations-Lexikon*, iii. 841.

S. E. Ms.

CANTARINI: A distinguished family of Italian Jews tracing their descent from **Gherescion (Grassin) Cantarini,** who, when one year old, was driven from his native place, Asolo, and was taken to Padua (1547), where his descendants were leaders of the community for the next 300 years. A sketch pedigree, including the best-known members of the family, may be made up as follows:



BIBLIOGRAPHY: Mortara, *Indice*, p. 10.

J.

CANTARINI, AZRIEL (ANGELO) BEN SAMUEL (SIMON) HA-KOHEN: Italian rabbi; born 1577 at Padua; died there 1653. He was rabbi and preacher in his native city, and directed the yeshibah Leḳaḥ Ṭob there.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 282; Mortara, *Indice*, p. 10; Jacob Lebet-Levi, *Responsa*, No. 68.

L. G. I. BER.

CANTARINI, ḤAYYIM MOSES (ANGELO) BEN ISAIAH AZRIEL: Italian physician, rabbi, poet, and writer; lived in the second half of the seventeenth and the first half of the eighteenth century at Padua, where he was also instructor in the yeshibah. He published in Italian: "Chirurgia Pratica," Padua, 1677. At his death he left the following manuscript works in Hebrew (Ghirondi MSS.): "Haggahot," glosses on some halakic works of post-Talmudic authors; "Mar'eh ha-Seneh" (Vision of the Thorn-Bush), a description of a persecution of the Jews at Padua, probably of the same one of which the work of his uncle Isaac Ḥayyim CANTARINI, "Paḥad Yiẓḥaḳ," treats. Responsa of his are also extant in manuscript.

Wolf ("Bibl. Hebr." iii. 565) mentions Cantarini's correspondence with the Christian scholar Unger of Silesia on the history of the Jews in Italy.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 102, 230; Steinschneider, *Hebr. Bibl.* 1876, p. 37; *ib.* 1877, p. 89.

L. G. I. BER.

CANTARINI, ISAAC ḤAYYIM (VITA), (also called Raphael ben Jacob Isaac ha-Kohen): Italian poet, writer, physician, and rabbi; born Feb. 2, 1644, at Padua; died there June 8, 1723. He studied Hebrew and the Talmud with Solomon Marini, author of the "Tiḳḳun 'Olam," and with the poet Moses Catalano. His instructor in the secular branches was Bernardo de Laurentius.

Cantarini received his diploma as physician at Padua Feb. 11, 1664; and in addition to following the profession of medicine, he very often preached in the Ashkenazic synagogue. His sermons were frequently attended by Christians, the number of these on one occasion being so great that the Jews had to find seats in the women's gallery. He also taught in the yeshibah, and officiated as cantor, especially on the Day of Atonement. As he had a thorough knowledge of the Talmud, his decisions were often sought in halakic cases.

Cantarini had an extensive practise, especially among the patricians outside of Padua, but at the end of his life, having lost his property through others, he was in straitened circumstances. Many elegies were written at the time of his death, among others by his pupil Moses Ḥayyim Luzzatto, Venice, 1728.

His Style.

In his poetical writings Cantarini based his language almost exclusively on that of the Bible; his sentences containing, in addition to innumerable conceits, allusions to Biblical expressions. The contents of his works must be judged apart from their unpleasing form, being remarkable for pithy sense and elegant definition.

The most important of his Hebrew works is "Paḥad Yiẓḥaḳ" (The Fear of Isaac), a description of the attack on the ghetto at Padua by the Christian populace Aug. 20, 1684, published at Amsterdam, 1685. The work contains a detailed account of all the incidents, in most of which he had taken part ("Oẓar Neḥmad," iii. 131); and many documents of the governments of Padua and Venice are therein translated and quoted in Hebrew. An account of the internal condition of the community, together with statistics, serves as an introduction (p. 10). The author develops entirely modern theories on the causes of these occurrences in the political as well as the physical world (5a *et seq.*). Noteworthy also is his decided tolerance toward Christians (see, for instance, pp. 9a, 23g).

His Poems.

The following poems were published by Cantarini; they are nearly all occasional: "Pi Sefarim" (Mouth of Books), festal songs written when the teachers of the yeshibah decided to include the study of the treatise of Ḥullin (Venice, 1669). A poem in the form of a psalm, on the delivery of the community from the hands of the populace Aug. 20, 1684, is printed in the "Paḥad Yiẓḥaḳ" (p. 51b), which was formerly read every year on the anniversary of the attack (10 Elul) in the synagogue. Other poems are printed in his works "'Eḳeb Rab" and "'Et Ḳeẓ" (see below), and in the prefaces to the "Kebunnat Abraham" of Abraham Cohen, and the "Ma'aseh Ṭobiah" of Tobias Cohen. Cantarini also wrote a paraphrase of the majority of the Psalms, which has not yet been printed. Many of his poems in manuscript were in Ghirondi's possession. Some of his poems have also been inscribed on the walls of the large Ashkenazic synagogue of Padua, which was built during his life. His "'Et Ḳeẓ" (Time of the End) deals with the time of the advent of the Messiah (Amsterdam, 1710), while the "'Eḳeb Rab" (Great Consequence), is a collection of responsa in Hebrew and Italian, concerning the oath which the tax-collectors of the community of Padua took before the wardens (Venice, 1711). The manuscript of his "Leb Ḥakam" (Heart of the Wise) was in Ghirondi's possession. His "Ḥayye Besarim" (Physical Life), "Leb Marpeh" (Healing Heart), and "Shibat Tishbi"

(Reply to the Tishbite), a polemic against Elijah Levita's "Tishbi," have not yet been printed. Cantarini's Hebrew letters, addressed to the Christian scholar Unger of Silesia, are interesting as containing notices on the Jewish writers of Italy (Hamburg MS. No. 335, reprinted in "Oẓar Neḥmad," iii. 128 *et seq.*). Halakic responsa of his are printed in Isaac Lampronti's "Paḥad Yiẓḥaḳ" and in Simson Morpurgo's "Shemesh Ẓedaḳah" (Oraḥ Ḥayyim, No. 4, and Ḥoshen Mishpaṭ, No. 33).

Latin Works.

In Latin Cantarini wrote the "Vindex Sanguinis," a reply to the work on blood accusation of Jacob Geuze (Amsterdam, 1681). Three Latin letters by him have also been published; one of them dealing with natural history, is addressed to his teacher Bernardo de Laurentius (Padua, 1856, ed. Osimo).

An Italian responsum of his is mentioned (translated into Hebrew in Isaac Lampronti's "Paḥad Yiẓḥaḳ," under עוקר). Many of his Italian sermons in manuscript were in Ghirondi's possession. There have also been preserved several "consulti" (partly in Latin) on medical subjects ("Oẓar Neḥmad," iii. 148).

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 143, 154; Mortara, *Indice*, p. 10; Steinschneider, *Cat. Bodl.* No. 5327; idem, *Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg*, p. 163; *idem*, in *Hebr. Bibl.* 1876, p. 38; *idem*, in *Monatsschrift*, 1899, pp. 475–476; Luzzatto, in *Oẓar Neḥmad*, iii. 148; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 72, 74, 174; Zedner, *Auswahl Historischer Stücke*, pp. 146 *et seq.*; Zunz, *Z. G.* p. 282; Almanzi, in *Kerem Ḥemed*, iii. 115; Fuenn, *Keneset Yisrael*, p. 611; Benjacob, *Oẓar ha-Sefarim*, pp. 448, 457, 528; Caspary, *Gesch. der Italienischen Litteratur*, ii. 331; Etienne, *Histoire de la Littérature Italienne*, pp. 465 *et seq.*

L. G. I. Ber.

CANTARINI, JUDAH (LEON) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician and rabbi; born about 1650 at Padua; died there April 28, 1694. He had a large practise among the Christian as well as the Jewish population of that city, visiting the poorer of his patients four times a day without charge. Cantarini founded a yeshibah in the synagogue of the Ashkenazim, where he taught the Talmud, in which he was very learned. He also officiated as preacher. A letter of his is extant, addressed to Jacob Lebet-Levi, and dealing with a legal quarrel in which Cantarini was involved. This letter, which testifies to his thorough knowledge of the Talmud, is written in a very pure and classical Hebrew. At Cantarini's death his nephew, Isaac Ḥayyim Cantarini, wrote his obituary.

Bibliography: I. H. Cantarini, *Paḥad Yiẓḥaḳ*, pp. 10a, 42a; *idem*, in *Oẓar Neḥmad*, iii. 145; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 198; Steinschneider, in *Monatsschrift*, 1899, p. 472.

L. G. I. Ber.

CANTARINI, KALONYMUS AARON (CLEMENT) BEN SAMUEL (SIMON) HA-KOHEN: Italian physician; born in 1593 at Padua; died there July 30, 1631, of the plague. He was famous as a Talmudist, as well as for his extensive knowledge of the profane sciences.

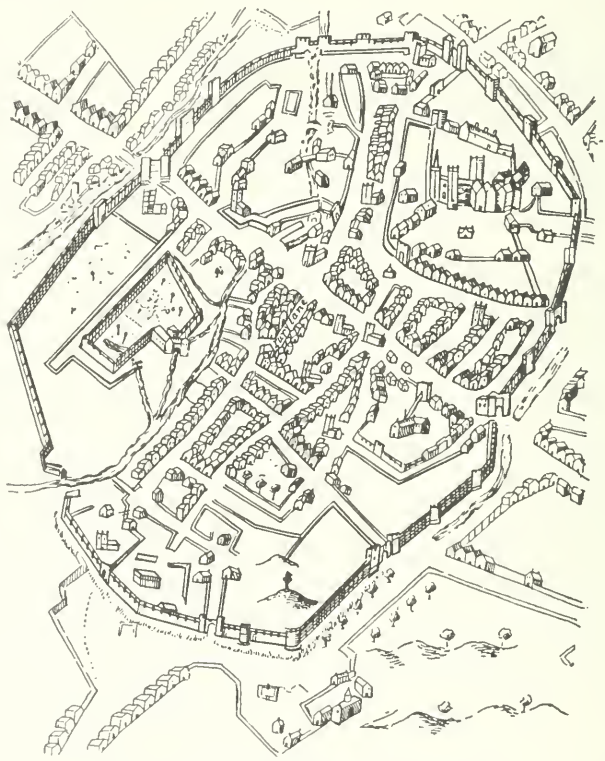
Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 302; Mortara, *Indice*, p. 10.

L. G. I. Ber.

CANTARINI, SAMUEL (SIMON) BEN GERSON HA-KOHEN: Official procurator of the Jewish community of Padua; born about 1561; died 1631 during the plague, to which also two of his sons and other members of his family succumbed. His sons were **Azriel, Kalonymus,** and **Judah Cantarini. Isaac Ḥayyim Cantarini** was his grandson.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 342; Mortara, *Indice*, p. 10.

L. G. I. Ber.



Map of Canterbury, Showing Position of Jewry.
(From Speed, "The Theatre of the Empire of Great Britaine," 1676.)

CANTERBURY: Large town in Kent, England, containing the metropolitan cathedral. Jews were settled here in the twelfth century. They seem to have been on very good terms with the monks, taking their side in a controversy with the archbishop. Gervase of Canterbury ("Chronicles," i. 405) was struck by the contrast between the archbishop excommunicating the monks and the Jews praying for them. Reference is made to the inn of a Jew at Canterbury (Robertson, "Materials for Life of Becket," ii. 7). In Speed's map of Canterbury there is a "Jewry Lane" opposite All Saints'; while, according to Somner ("Antiquities of Canterbury,"

pp. 124, 125), the site of the ancient synagogue was that of the Saracen's Inn.

Only two rabbis of any importance are said to have been connected with the town of Canterbury. These are Aaron of Canterbury and Benjamin of Canterbury, the latter of whom Joseph Jacobs has attempted to identify with a Benjamin of Cambridge (see Cambridge). The community preserved its importance up to the Expulsion, as it was the seat of an archa or chest for the preservation of deeds. Soon after the return of the Jews to England a synagogue was founded in King street, Canterbury (about 1730), and a small congregation has remained in the town up to the present day. A synagogue was built in St. Dunstan's, but was replaced (1847) by a new building, which was erected on the site of the old Templars' Church. There are now only thirteen resident Jewish families in the city, though a large number of casual poor pass through it annually.

Bibliography: Jacobs, *Jews of Angevin England*, pp. 93, 375; Hasted, *Canterbury*, i. 61, 126; ii. 364; Margoliouth, *Jews in Great Britain*, iii. 135, 136.

J.

CANTHERAS: Surname of Simon, the son of Boethus, the high priest, according to Josephus "Ant." xix. 6, §§ 2, 4; compare *ib.* 8, § 1, where Elioneus, son of Cantheras, is mentioned as having also been appointed high priest by King Agrippa (41–44). Abba Saul ben Baṭnit and Abba Jose ben Johanan of Jerusalem, contemporary leaders of the Ḥasidic party, however, regarded the house of Cantheras as a different one from the house of Boethus, when they both exclaimed: "Wo unto me from the house of Boethus; wo unto me from their club! Wo unto me from the house of Kadros [Cathros = Cantheras]; wo unto me from their pen!" (see Tosef., Men. xiii. 21; Pes. 57a), while Elioneus is mentioned in Parah iii. 5 as son of Joseph Caiaphas. Grätz ("Gesch. der Juden," 4th ed., iii. 739–746, and "Monatsschrift," 1881, pp. 97–112) blames Josephus for having confused the names; Schürer ("Gesch." 3d ed., ii. 218, notes 11, 14) accepts Josephus' information as correct (compare Derenbourg, "Histoire de la Palestine," pp. 215, 233). K.

CANTICLES, BOOK OF. See Song of Songs.

CANTILLATION: Mode of intonation used in public recital of prayers and Holy Scripture. The infinite gradations of tone in ordinary speech serve to bring home to the listener the interrelation and coordination of the words used by the speaker. Even when the listeners do not exceed the small circle that can be reached by the ordinary speaking voice, the delicate shade of meaning to be conveyed by the structure adopted for the sentence will not be appreciated by them unless certain conventionalities of pitch are introduced in utterance. These conventionalities of pitch result in an elementary form of song, and thus became early known as "singing to speech" (*προσῳδία, accentus*). But when a larger audience is addressed the assistance of a sing-song utterance in marking this accent or prosody, and rendering the precise interdependence of the successive words unmistakable, has been recognized by all who have ever had to speak in the open air or in a large building, and has been from the earliest ages adopted for the public recitation of sacred texts. Among Jews the desire to read the Scriptures in the manner described in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation. This mode of recitation, depending not upon the rhythm and sequence of the sounds chanted, but upon the rhythm and sequence of the syllables to which they are chanted, is known as *cantillation*.

In describing synagogal chanting, it is necessary to distinguish the intonation traditionally employed for the text of the prayers—the component sounds of which are dependent upon the momentary impulse of the reader, checked only by the fixed melody of the coda with which the benediction concludes—from the intonation traditionally employed for the text of the Scriptural lessons (the elements of which are rigidly fixed). The first is discussed in the general article on Music, Synagogal, under the heading "Prayer-Motives." The cantillation which is here described forms the musical interpretation of the Accents which accompany the text of the Hebrew Scriptures.

These signs, נגינות ("strings," "musical notes"), or, in the older expression, טעמים ("adornments," "tropes"), have been discussed, from the grammatical point of view, in Accents. The musical system to which they now serve as a notation, apart from their syntactical force, must have existed long before the need was felt for such a notation, even as Vocalization was in use long before the vowel-signs were invented. The notation which fixed the traditional *pronunciation* of each word may well, as Wickes points out, have been introduced at the same period and for the same reasons as the notation which fixed the traditional *modulation*. And, similarly, the causes which have led to a geographical variation of the original sounds in the one case have brought it about in the other.

The Chant Preceded Its Notation.

The earliest reference to the definite modulation of the Scripture occurs in the Babylonian Talmud (Meg. 32a), where R. Johanan deprecates the indifference of such as "read [the text] without tunefulness and repeat [the Mishnah] without song." The use of the term נעימה ("tunefulness") shows that a melody definite enough to cause a pleasant impression was already attached to the Scriptural reading, and that it had long passed the stage of a syllabic plain-song which could only bring out the rhythm of the cursus as one group of syllables succeeded another. The cantillation must already have become "melismatic," with groups of notes, that is, attached to the more important syllables, so that the meaning of the text as well as its rhythm received emphasis and illustration from the chant.

If the cantillation was already tuneful to contemporary ears, the way had been cleared for its hermeneutic application to the text. The vocal phrases which constituted its melodious element would, by their distinctness from the monotone recitation which joined them into tuneful succession, serve to bring out the logical and syntactical importance of the syllables sung to them from among the other

syllables comparatively slurred over on one note. "In this way the music was made to mark not only the broad lines, but the finest shades of distinction in the sense; and when its signs were introduced into the text, they were also the signs of *interpunction*; no others were needed" (Wickes). For a long time no such signs, however, were necessary: the cantillation was transmitted orally, and teachers were recognized whose profession it was to give instruction in "the pausal system of the accentuation" (Ned. 37a). But precisely as in the case of the plain-song of the churches, *memoriæ technicæ* were gradually introduced in the private scrolls of individual masters, probably at a very early date—later crystallizing into the Babylonian and Palestinian systems of ACCENTS. Before this necessity for a notation was generally felt, a system of manual signs had been developed (Ber. 62a), just as in the Greek Church, where it was called the *χειρονομία* ("Manuum variis motibus altitudinem, depressionem, flexus vocis significabant"); and the system survived into the Middle Ages, being referred to by Ben Asher (דקדוקי הטעמים, ed. Baer and Strack, 18), and later by Rashi (on Ber. 62a), while Pethahiah of Regensburg found them still practised in the Bagdad synagogues in the twelfth century. In modern times it has been noticed by Joseph Saphir in Yemen (Eben "Safir," i. 56b) and by Burkhardt in Tiberias. This chironomy, like that of the churches, must have been based upon the rise and fall of the finger as the notes employed seemed to rise and to fall in succession. However much the point and straight line, as in the fifth-century Syriac system, may have been utilized for the bases of notation, yet the manual movements and the written signs must often have mutually counteracted (compare "Manuel du Lecteur," ed. J. Derenbourg, p. 16). In its present state, however, calligraphy rarely depicts the rise and fall of the voice, for the accents are intended only to remind readers of certain intonations they have already learned by ear. So the signs do not designate any tonal value or any sort of succession of notes, but only that a conventional series of sounds are to be grouped on a syllable in a certain manner.

Early References.

The Chironomy and Notation.

Attempts have been made to reconstitute the oldest form of the cantillation by J. C. Speidel ("Spuren von der Alten Davidischen Sing-Kunst," Waiblingen, 1740), C. G. Anton (in Paulus' "Neues Repertorium für Biblische Litteratur," Jena, 1790), L. Haupt ("Sechs Alttestamentliche Psalmen," Görlitz, 1854), and L. Arends ("Ueber den Sprachgesang der Vorzeit," Berlin, 1867). But as these investigators did not combine that acquaintance at once with Hebrew grammar and history and with synagogal music on which Delitzsch rightly insists for the study of the subject ("Physiologie und Musik in Ihrer Bedeutung für die Grammatik, Besonders die Hebräische," Leipsic, 1868), the fanciful in their conclusions outweighs the probable.

The Hebrew Bible is now pointed with two systems of accents. Of the system employed in the three poetical books, א"מ ת, Job, Proverbs, Psalms, the vocal interpretation has been forgotten, although traces of it appear to have been still retained in the fourteenth century (compare Simon ben Ẓemaḥ Duran, מגן אבות, 52b). This loss is probably due to the early discovery that for congregational use—the chief employment of the Psalms, at least—the utilization would be at once more simple and more effective of a chant identical in each successive verse, and with enough melodic definiteness and individuality to be easily remembered, in comparison with a pointed cantillation varied from verse to verse, and demanding continuous attention from the readers. The similar measurement and dichotomy of verses in these poetical books would sometimes, indeed, suggest such a fixed melody by the similar accentuation of successive verses. But the prose Scriptures are recited by an individual, and for them the commoner species of pointing is employed. For this accentuation of the "twenty-one books" the cantillation vigorously survives in a certain number of antique forms, divergent in detail of tune and especially in tonality (or scale structure), but *parallel* in character and in outline.

One Species Lost.

This parallelism of divergent forms results in several divergent musical interpretations being given to the accents in each MINHAG or rite traditional among Jews since the Middle Ages (remarked before 1444 in S. Duran's מגן אבות, 52b). This feature is probably of great antiquity, and may have already existed in the Talmudical age. A similar parallelism is noticeable among the various prayer-motives (or outlines of melody for intoning the devotional portions of the various services; see MUSIC, SYNAGOGAL) in each rite, and exhibits the same uniformity of employment of different tonalities. The principle seems to be general in Jewish worship-music, and may be formulated as the specific allotment in tradition of a particular mode or scale-form to each sacred occasion, on account of some esthetic appropriateness felt to lie in the association. While the only two modes utilized in modern European music, the major and the minor, are to be met with, they are of insignificance in face of the rich variety of modes of an antique or Oriental character more frequently favored in all the musical rituals which have not recently broken with tradition. The cantillation adheres only to modes similar to those of the Catholic plain-song, probably from a contemporary development at the close of the Dark Ages. The resemblance of some tropes to intonations employed in reading the Koran is at once striking; and the tonalities preserved among the Jews closely resemble those of the Byzantine and Armenian traditions, of the folk-song of eastern Europe, and of Perso-Arab melody. This modal feeling of Jewish worship-music is still reminiscent of the musical theory and practise of eastern Asia, which radiated from Babylon to the Mediterranean and to the Indian ocean. All this suggests that a similar principle may have underlain the cantillation of the Psalms in the Temple at Jerusalem, and attracts attention to the suggestions thrown out on literary grounds by Haremberg ("Lips. Misc. Nova," 1753, ix. 2, p. 218 *et seq.*) and by Grätz ("Psalmen," 1882, p. 71) that other head-

Principle of Parallel Tonalities Ancient.

ings of the Psalms besides Gittith (viii., lxxxi.) refer to music known by the name of a particular district, according to the old Greek custom and that of Eastern races. It may be surmised that the Masoretes were no longer acquainted with that practise of the older musical school which superscribed a Psalm with the geographical name of the scale in which it was to be sung, because the liturgical Psalms nearer the close of the Canon, the chant of which may have been still known, or may have been more definite in melody form, bore no such superscription. But if the practise of later Jews (found equally among the various traditions which then had not yet diverged) of using a different tonality for each class of religious occasion had already prevailed in Temple times, it could be understood why Psalms would be headed with geographical expressions such as Gathite (viii., lxxxi.); Eolian of the East (xxii.); Susian (xlv., lx., lxix., lxxx.); Elamite (ix., xlvi.); Ionian (*Jawanit*) (lvi.); perhaps the headings of Ps. vi. and lvii., with others similarly superscribed, might be referred to the same class of technical musical rubric. In any case, scale-forms similar to these ancient ones were, and are, used by all Jews, according to the sacred day, for the cantillation now designated by the ACCENTS.

Temple Cantillation of Psalms.

The modes employed in the prayer-motives will be discussed with them, but the modes for the cantillation may be summarized as follows, if the Gregorian nomenclature is used.

	Scriptural Reading.	Mode.
Ashkenazi	Pentateuchal (ordinary)	Hypoeolian
	Pentateuchal (penitential)	Mixolydian
	Prophetical	Dorian
	Lamentations	Hypodorian
	Esther	Hypolydian
Sephardi	Pentateuchal	Hypoeolian
	Prophetical	Dorian
Bagdadi Levantine	Pentateuchal	Ionian
	Prophetical	Hypodorian
	Lamentations, etc.	Phrygian
	Pentateuchal	Hypodorian

In all these varied systems of musical interpretation of the same signs each particular accent is associated with a parallel vocal figure or trope, which consists of a group of notes forming a melismatic phrase. The accents, and consequently the tropes, are either conjunctive or disjunctive. Some of the disjunctive tropes form not so much a note-group, to be sung at one effort of the voice, as a series of such groups, or what is known in plain-song as a jubilation. Sometimes a minor conjunctive will in chanting be absorbed into the more important disjunctive which may follow it; but, as a rule, one accent designates one trope, and each word (save only the few enclitics) has a trope sung upon its tone-syllable, the more immediately connected conjunctives and disjunctives running on smoothly together into a "distinction" or phrase. If the word has a penultimate accent, the last note is, where necessary, repeated; and any syllables preceding the accented syllable are recited on a note of the trope introduced for the purpose in front of the note bearing the stress, and serving to "carry on" from trope to trope, blending the several נגינות or jubilations together into a homogeneous distinction for each successive rhetorical phrase. The whole strikes the hearer with its singular effectiveness in bringing out the meaning of the text, and affords a fair idea of that bardic declamation interpreting the text chanted, which for the ancients constituted melody, as tune does for us.

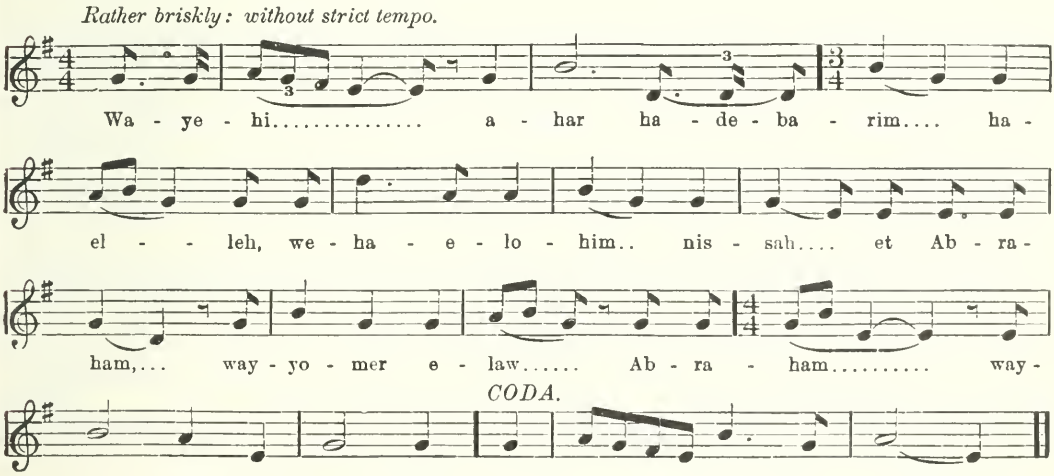
Interpretation of the Accents.

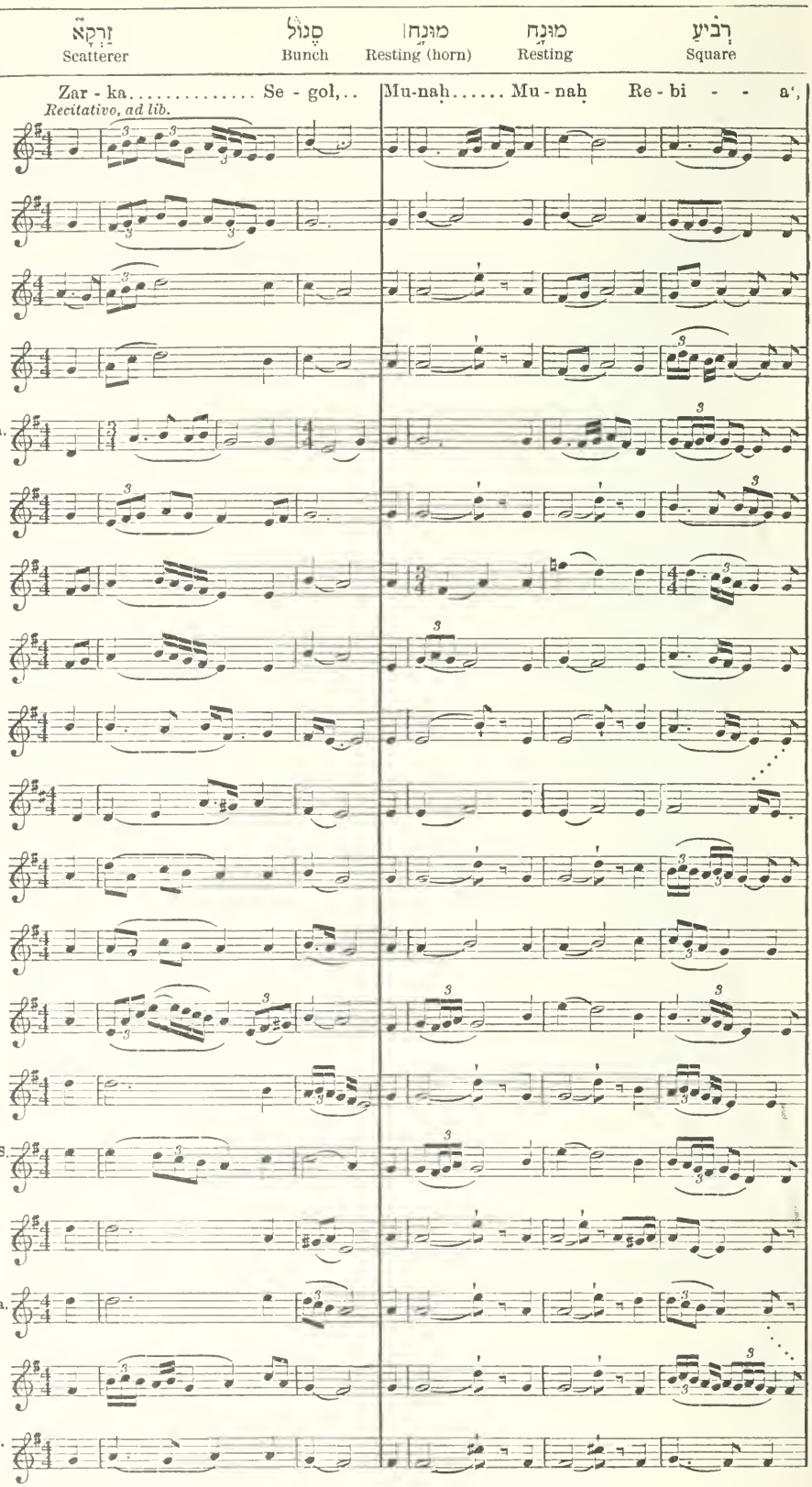
Now, if the following text be taken for cantillation according to its accents—

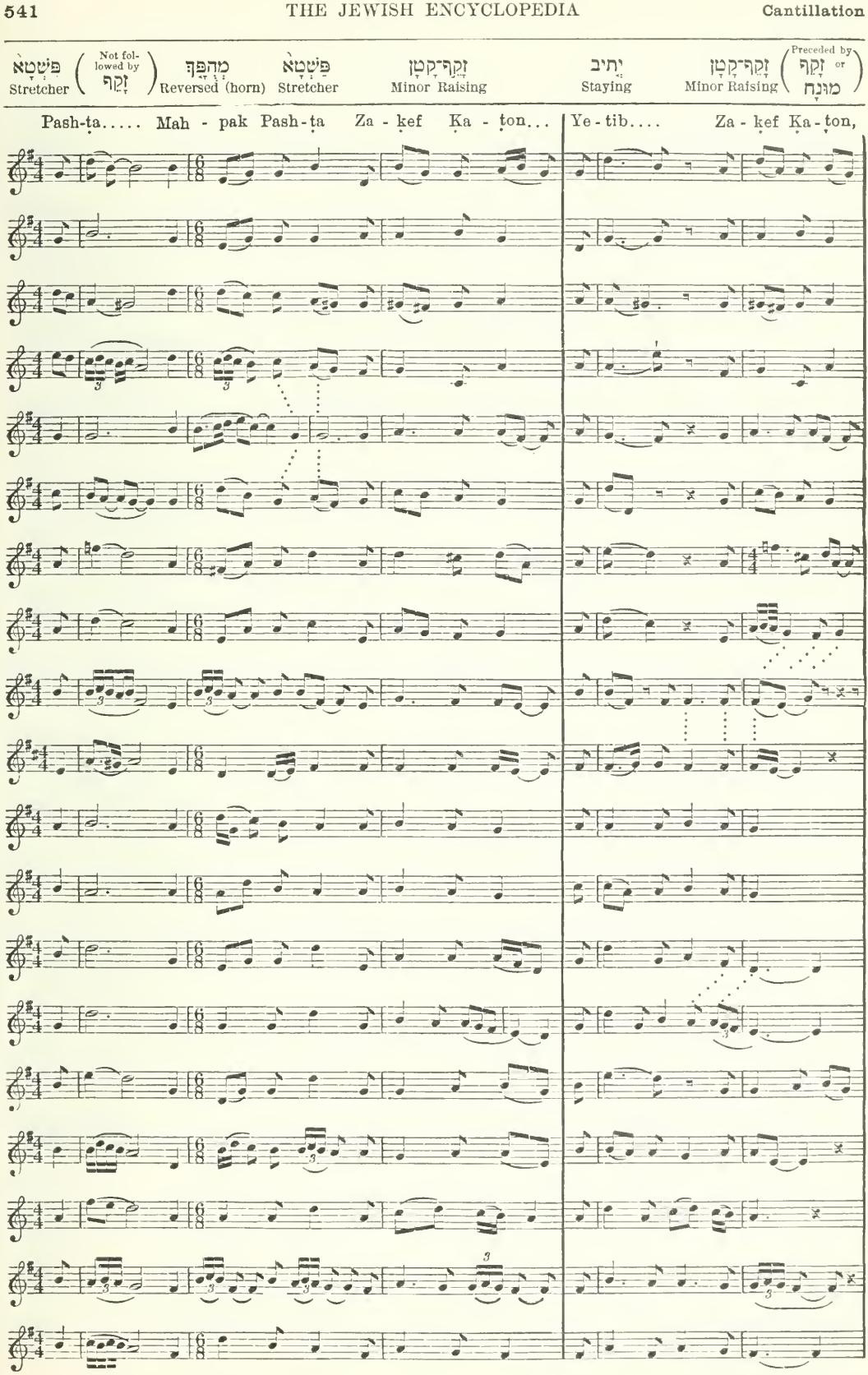
וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם

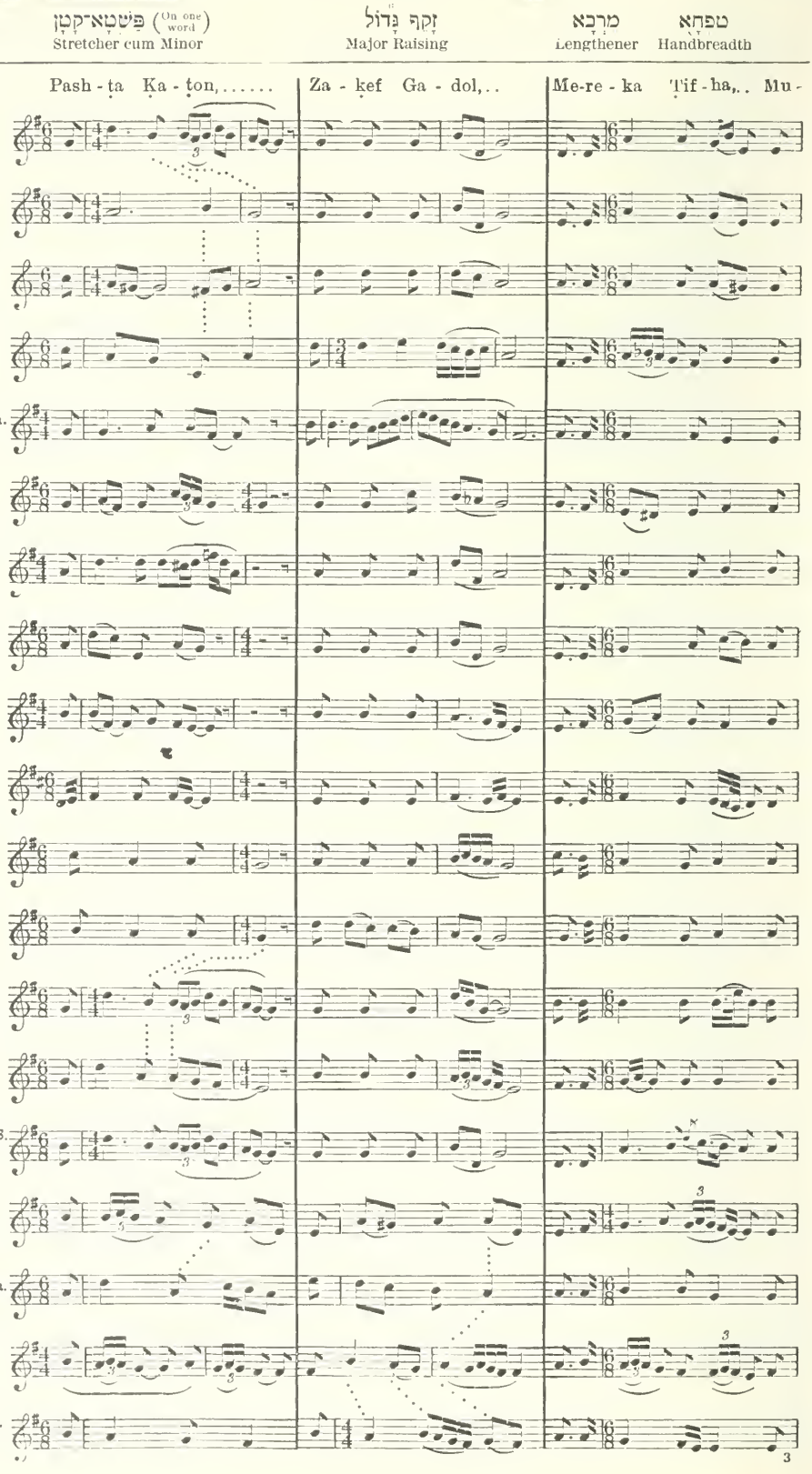
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנֵּנִי׃

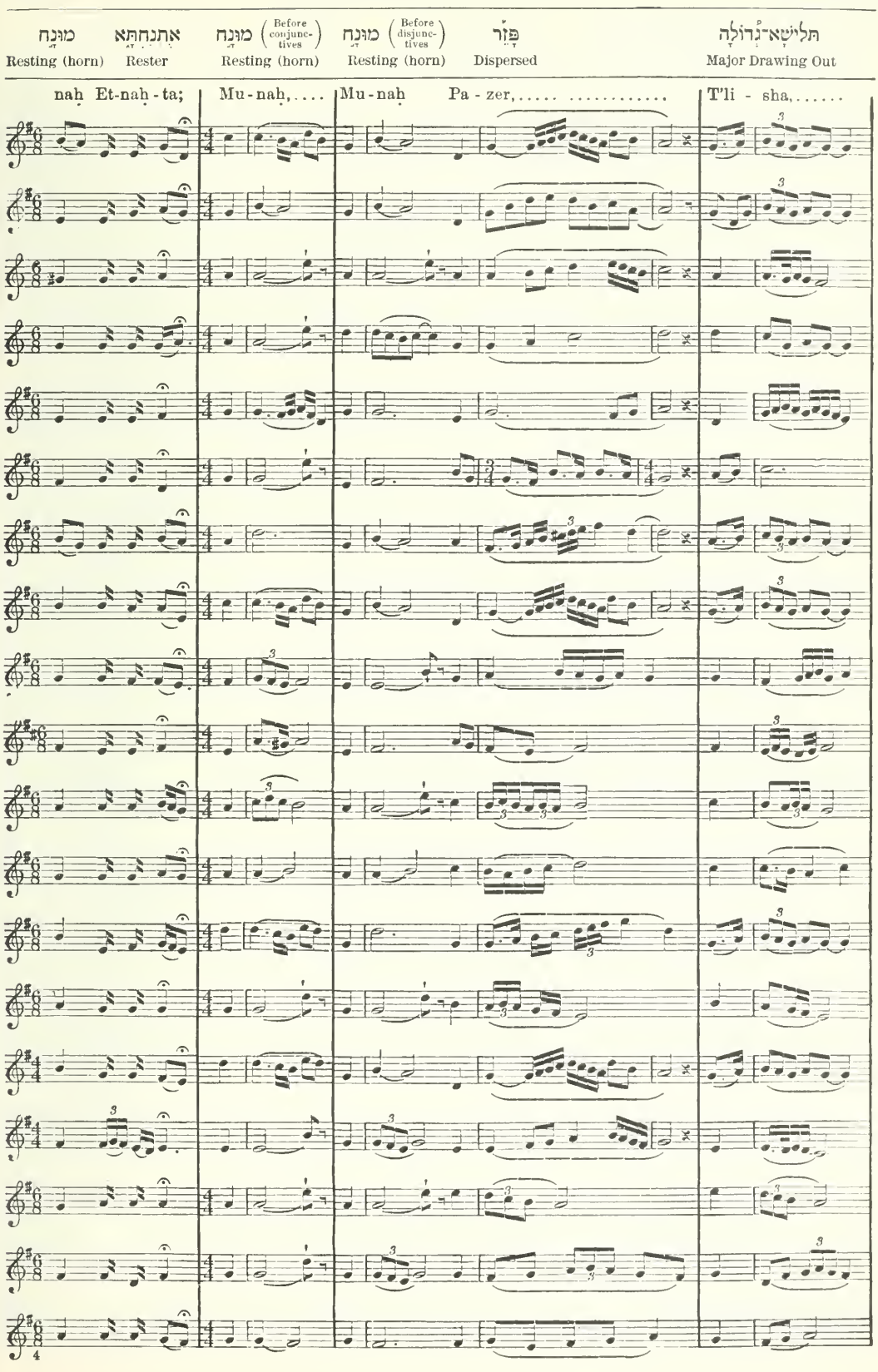
when read (according to the Northern use) as part of an ordinary Pentateuchal lesson, it will be chanted thus:



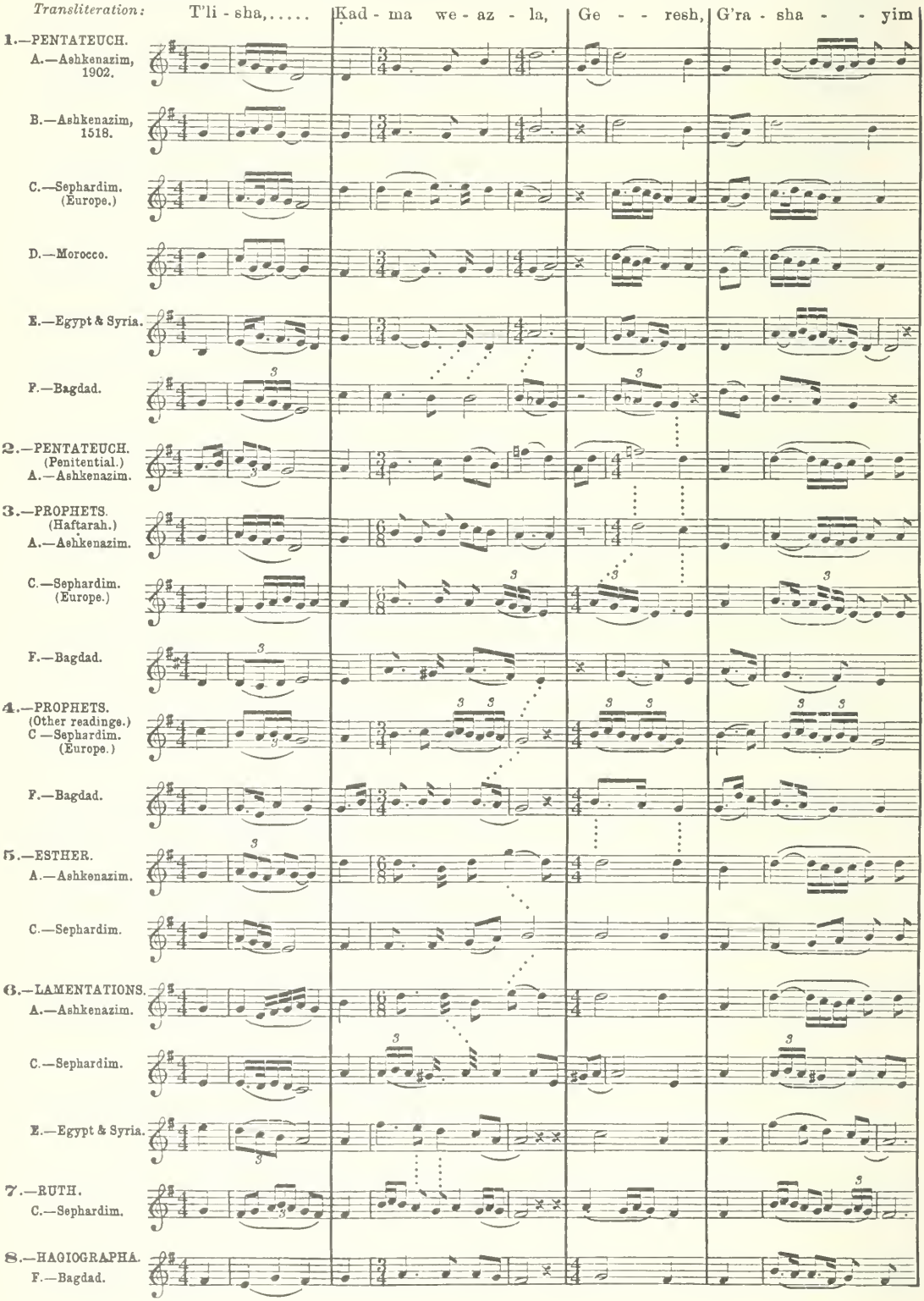

Name of Accent:
Meaning:
זַרְקָא
Scatterer
סְגוֹל
Bunch
מוּנַח
Resting (horn)
מוּנַח
Resting
רְבִיעַ
Square
Transliteration:
Zar - ka..... Se - gol,.. Mu-nah..... Mu - nah Re - bi - - a',
Recitativo, ad lib.
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS. (Haftarah.
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C.—Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.

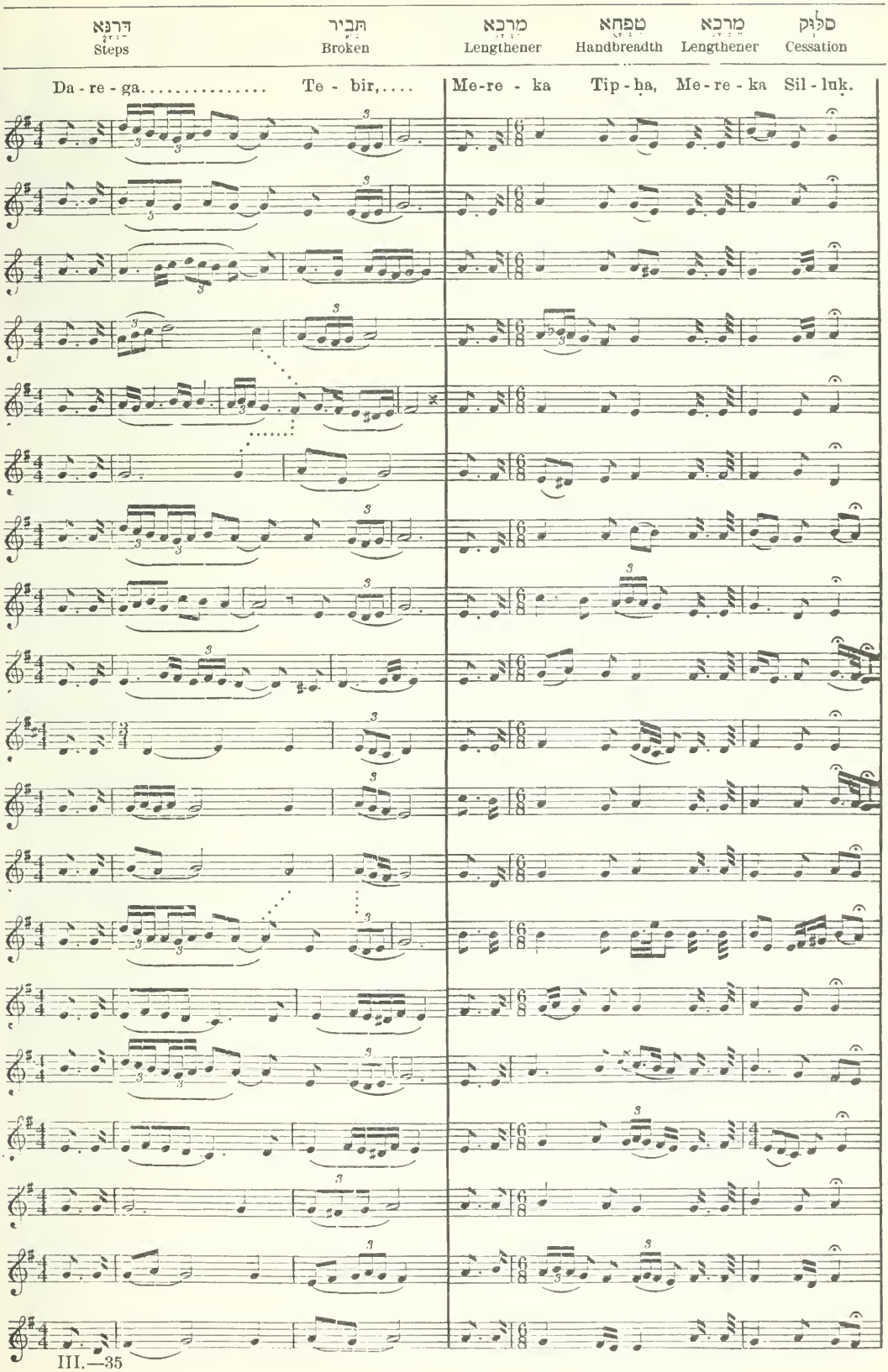

פַּשְׁטָא Stretcher
Not followed by זָקֵף
מְהַפֵּךְ Reversed (horn)
פַּשְׁטָא Stretcher
זַקֵף־קָטֹן Minor Raising
יְתִיב Staying
זַקֵף־קָטֹן Minor Raising
Preceded by זָקֵף or מוּנַח
Pash-ṭa..... Mah - pak Pash-ṭa Za - ḳef Ḳa - ṭon...
Ye-tib.... Za - ḳef Ḳa-ṭon,

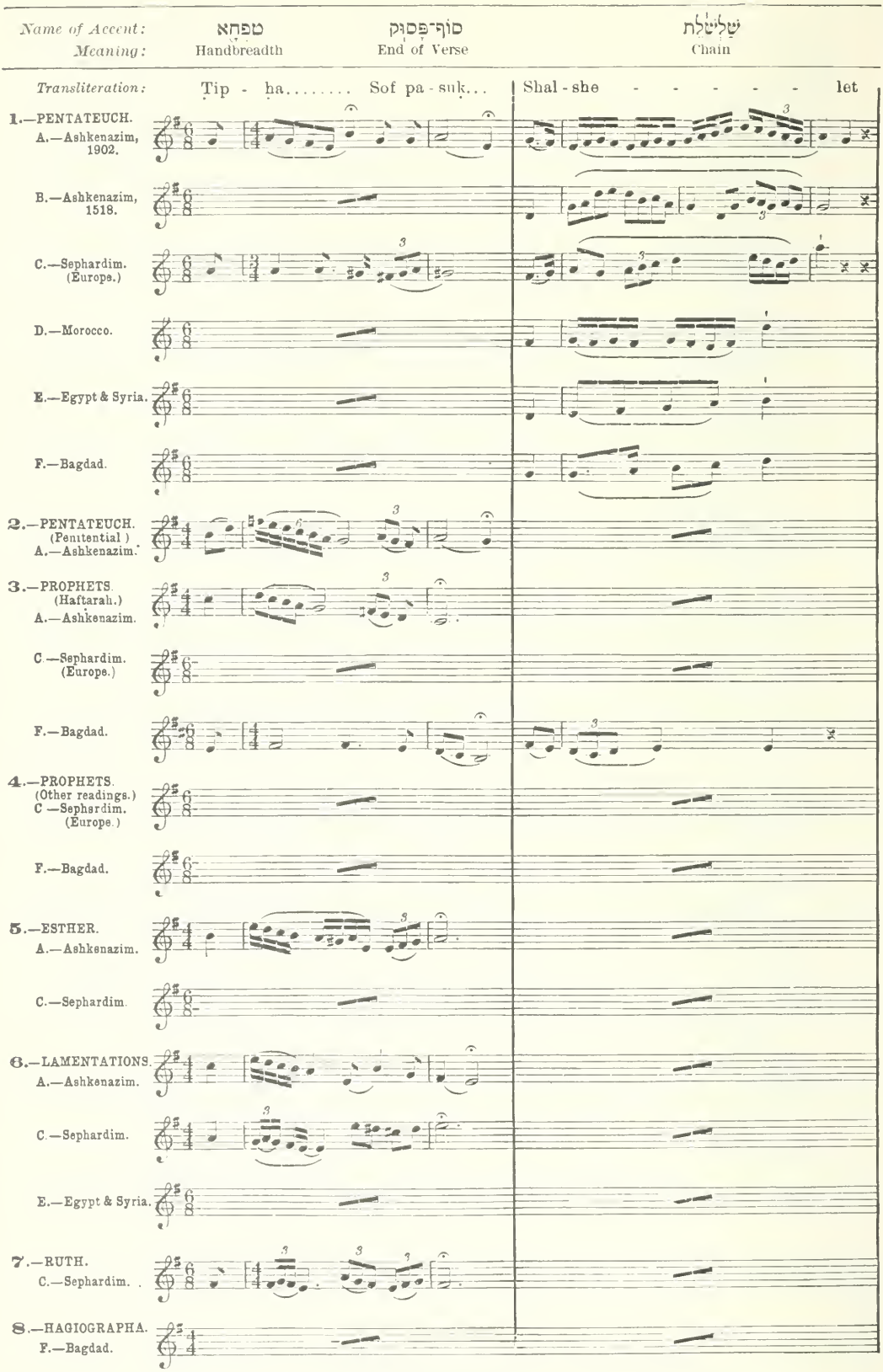

Name of Accent:
Meaning:
פַּשְׁטָא־קְטָן (On one word)
Stretcher cum Minor
זָקֵף גָּדוֹל
Major Raising
מֵרְכָא
Lengthener
טִפְחָא
Handbreadth
Transliteration:
Pash - ṭa Ḳa - ṭon,.....
Za - ḳef Ga - dol,..
Me-re - ka Ṭif - ha,.. Mu -
1.—PENTATEUCH.
A.—Ashkenazim, 1902.
B.—Ashkenazim, 1518.
C.—Sephardim. (Europe.)
D.—Morocco.
E.—Egypt & Syria.
F.—Bagdad.
2.—PENTATEUCH. (Penitential.)
A.—Ashkenazim.
3.—PROPHETS (Haftarah.)
A.—Ashkenazim.
C.—Sephardim. (Europe.)
F.—Bagdad.
4.—PROPHETS. (Other readings.)
C —Sephardim. (Europe.)
F.—Bagdad.
5.—ESTHER.
A.—Ashkenazim.
C.—Sephardim.
6.—LAMENTATIONS.
A.—Ashkenazim.
C.—Sephardim.
E.—Egypt & Syria.
7.—RUTH.
C.—Sephardim.
8.—HAGIOGRAPHA.
F.—Bagdad.


מוּנַח
Resting (horn)
אֶתְנַחְתָּא
Rester
מוּנַח (Before conjunctives)
Resting (horn)
מוּנַח (Before disjunctives)
Resting (horn)
פָּזֵר
Dispersed
תְּלִישָׁא־גְדוֹלָה
Major Drawing Out
nah Et-nah-ta;
Mu-nah,....
Mu-nah Pa-zer,.....
T'li-sha,.....

Name of Accent:	תְּלִישָׁא־קְטַנָּה	קַדְמָא וְאַזְלָא	גֵּרֵשׁ	גְּרֵשַׁיִם
Meaning:	Minor Drawing Out	Preceding and Going on	Expulsion	Double Expulsion

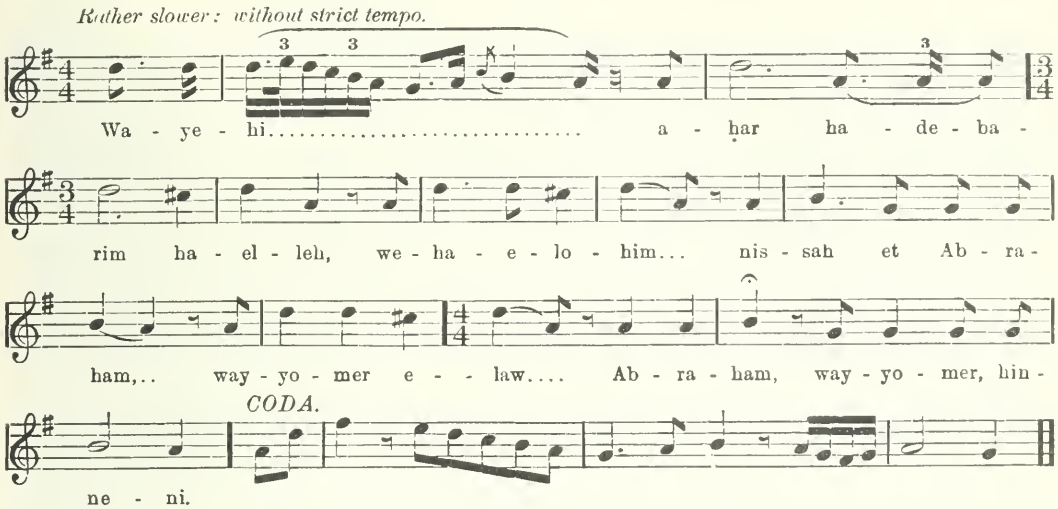



דַּרְגָּא
Steps
תְּבִיר
Broken
מֻרְכָּא
Lengthener
טִפְחָא
Handbreadth
מֻרְכָּא
Lengthener
סִלּוּק
Cessation
Da - re - ga.....
Te - bir,....
Me-re - ka
Tip - ha,
Me - re - ka
Sil - luk.

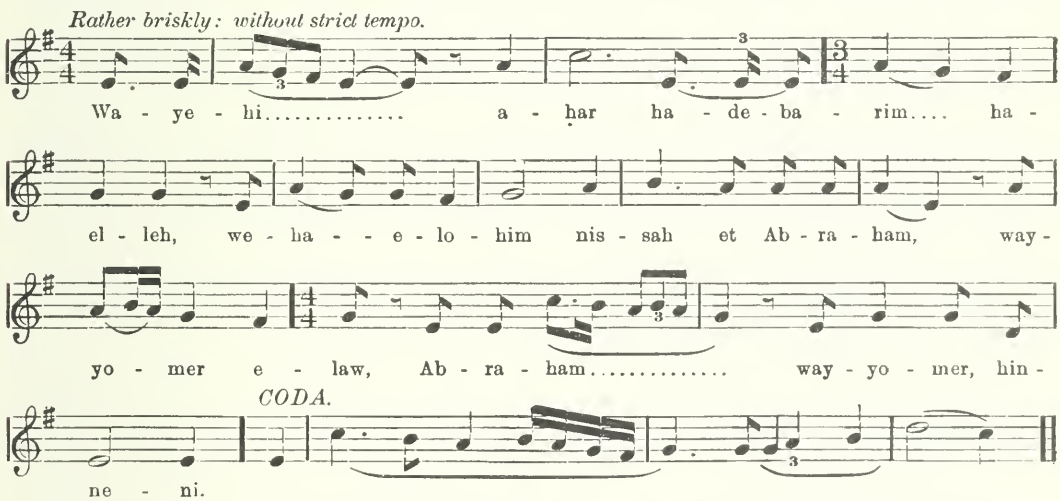


Concluded on page 548.

On the Penitential Days, however, it would be chanted with jubilations of similar outline to each accent, but the intervals of the scale drawn from quite another mode, as follows:



But, again, had this passage from Gen. xxix. formed a portion of a lesson from the Prophets (Haftarah), its accents would have been musically interpreted in similar style, but in yet another tonality; thus:

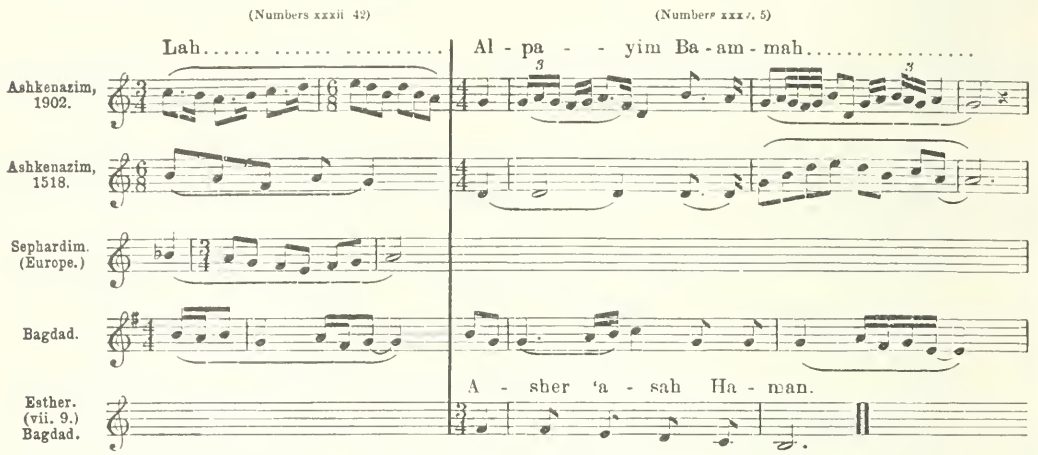


The coda added to each of the above transcriptions shows the form of the "jubilation" which ends each section of the reading, a sort of musical "Here endeth the lesson," varying in figuration as well as in tonality according to the importance of the service.

It is not always certain whether the names of the accents were given to them from their shape, position, and function, or from the outline and tone of the musical sounds for which they are the notation. Words in any case rarely succeed in describing the effect of musical sounds with any approach to accuracy; and only inadequate impressions of the contemporary jubilations in use can be derived from the few statements preserved in the writings of Ben Asher, Shem-Ṭob, and Moses Provençale. Delitzsch (Psalms i., p. 44, English ed.) sums these up as follows: "Pazer and Shalshelet have a like intonation, which rises quaveringly; though Shalshelet is drawn out longer—about a third longer than that of the prose books. Legarmeh (in form Mahpak or Azla, followed by Pesiḳ) has a clear high tone; before Ẓinnor, however, it is deeper and more broken; Rebia magnum has a soft tone, tending to repose [*query*: sinking to a rest-note]. In Ṣilluḳ the tone is raised at first, and then sinks to repose. The tone of Merka is, according to its name, *andante* [*query*, protracted] and sinking into the depths; the tone of Ṭarḥa corresponds with *adagio*." All that can be gathered from this is that the accents of the three poetical books were meant to be interpreted

Old Descriptions.

Name of Accent:	מֵרְכָא כְּפוּלָא	קַרְנֵי פָּרָה	יֵרַח בֶּן יוֹמוֹ
Meaning:	Double Lengthener	Cow's Horns	Young Moon
Transliteration:	Mer'ka Kefulah	Ḳarne Farah	Yeraḥ ben Yomo



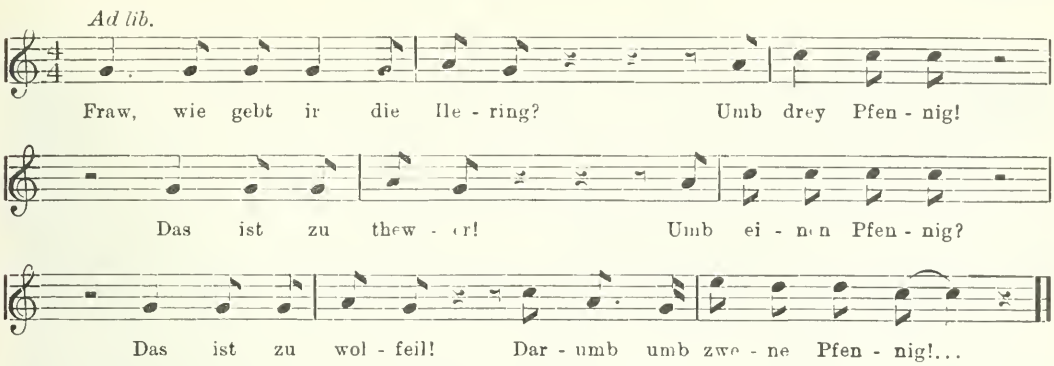
NOTE: For "nedarim," or melodies special to certain texts, see Baer, "Ba'al Tefillah," pp. 39–42.

by much the same figuration of notes as those of the twenty-one prose books. Of these last similar descriptions are to be found in old writers (compare Kalonymus ben David in A. de Balmes' מקנה אברם, Venice, 1523). During the recent centuries the continued elaboration of the cantillation by the professional readers, especially among the Polish and German congregations, has overlaid the earlier elements of the chant with ornament and developed many variants, so as to render these descriptions difficult to elucidate. But they are scarcely needed, since so many musical transcriptions have been made; such transcriptions being known, from the jubilation with which they commence, as "Zarḳa Tables." The most valuable of them all, for the Ashkenazic traditions, is to be found in Cantor Abraham Baer's "Ba'al Tefillah," 1877, pp. 30–42. The value of the earlier tables (*e.g.*, those of Bartolocci, A. Kircher, P. Guarin, etc.) is detracted from by unnecessary elaboration, and especially by experiments in transcribing the notes backward, so as to go with the Hebrew from right to left, which have misled later students. Such, too, is the case with the transcription made by the monk Böschenstein for REUCHLIN, and printed in his "De Accentibus" (Hagenau, 1518), at end of Book III., where the cantillation, reversed and given in the tenor as a canto fermo, is ludicrously accompanied by three other harmony parts. But Reuchlin's tenor cantillation, when retranscribed, is particularly valuable as showing that the tradition has not appreciably varied in four centuries, save possibly in the rarer jubilations, such as "Ḳarne Farah," where license is always taken. Similarly valuable as illustrating the persistent accuracy of tradition is the transcription of the Sephardic cantillation made by David de Pinna, a Jewish surgeon in Amsterdam, for Jablonski's "Biblia Hebraica" (Berlin, 1699). The Oriental traditions have only received treatment since Villoteau followed in the train of Napoleon to Egypt, while the Bagdad forms are now first presented (from notes by Mr. Morris Cohen). The cantillation being still handed on in oral tradition, many minor variants will be found to exist, which it was not deemed necessary to include in the preceding "Zarḳa Table," where ad libitum grace notes have also been omitted from the transcription.

The "repetition with song" (see above), or study of religious literature in a vocal intonation, similarly survives from the Talmudical age to the present day. But it was never so developed for the small audience in the house of study as was the Scriptural cantillation for the larger congregation in the house of prayer. Private notes in the copy of the individual here likewise originated a system of accentuation. Examples are referred to by the Tosafists and by Profiat Duran; and an accentuated copy of the Mishnah was possessed by Joseph Solomon Medigo in the seventeenth century. Indeed, one treatise of the Mishnah was printed with accents as late as 1553. The oldest extant manuscript of the Talmud, a fragment of Keritot, is marked with accents for the students' cantillation, and can be examined in the facsimile published in Singer and Schechter's "Rabbinical Fragments." Nothing, however, is known of any musical interpretation of these accents. The students' cantillation in present use varies according to the country of origin, but is more or less a mere drone, although the monotone is always abandoned at the end of the clause, according as it expresses a question or a reply, a doubt or a conclusion. Generally the question ends on the dominant, the reply on the tonic.

The Students' Cantillation.

The earliest transcription of a students' cantillation is to be found in the Ḥelek of the apostate Gerson of Halberstadt (Helmstadt, 1610), where he says that "almost the whole of the Talmud is set out in question and answer as follows." Put into modern notation, his transcription is as given on page 549.



The students' cantillation has been carried into domestic worship in the HAGGADAH, the child's question on the Passover Eve being often set out in it. The transcription on the following page is due to Baer ("Ba'al Tefillah," p. 170).

BIBLIOGRAPHY: The grammatical force of the accents is treated under ACCENTS. Almost every compilation of synagogue music covering the whole year includes some transcription of the cantillation, if only of the Pentateuch. Fuller and more careful summaries are due to Naumbourg, *Recueil de Chants Religieux*, Paris, 1874, and Baer, *Der Praktische Vorbeter*, Gothenburg, 1877, and Frankfort, 1882. For the general consideration of the melody of the accents see Wickes, *Poetical Accentuation*, Oxford, 1881, and *Prose Accentuation*, ib. 1887. Useful references are collected in Ackermann, *Der Synagogale Gesang* (1. Das Talmudische Zeitalter), in Winter and Wünsche, *Jüdische Litteratur*, vol. iii., Treves, 1894. For the musical accentuation of later texts see Steinschneider, *Jewish Lit.* p. 154; Dukes, in *Literaturblatt des Orients*, 1843–1844; and Abrahams, in *Jew. Quart. Rev.* xi. 291, London, 1899. The various traditions are coordinated in F. L. Cohen, *Ancient Musical Traditions of the Synagogue*, in *Proceedings of the Musical Assoc.* xix., London, 1893; and *Le Plain Chant de la Synagogue*, in *Revue du Chant Grégorien*, Nos. 33–36, Marseilles, 1899.

A. F. L. C.

CANTON, ISAAC BERECHIAH: Italian Talmudist; flourished about the middle of the eighteenth century in Turin, in which city he established a yeshibah. He is the author of a responsum in Simson Morpurgo's "Shemesh Zedakah" (Yoreh De'ah, 12). Ghirondi possessed in manuscript some other halakic decisions by Canton, and saw also a manuscript work of his entitled "Yetad ha-Ohel" (The Pin of the Tent), an index to Solomon Urbino's dictionary of Hebrew synonyms entitled "Ohel Mo'ed."

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 159; Mortara, *Indice*, p. 10.

L. G. I. BER.

CANTONI, LELIO (הלל ברוך שלום): Italian rabbi; born in 1802 at Gazzuolo (dukedom of Mantua); died in 1857 at Turin. In 1829 he went to the Istituto Rabbinico at Padua, then recently established, graduating as rabbi in 1832. From 1833 until his death he was chief rabbi of Turin. Endowed with executive ability and magnetic personality, and being a man of deep piety, he ably bridged the gulf that separated the old and the modern views of Judaism.

Recognizing his administrative ability, the government repeatedly entrusted Cantoni with the drafting of statutes affecting the Jewish communities. After the emancipation of the Sardinian Jews in 1848, Cantoni was mainly occupied with the organization of the internal administration of Jewish religious matters. To effect this he published his "Nuovo Ordinamento del Culto Israelitico nes Regi Stati," in which he advocated the establishment by the government of consistories, pointing out the means by which these could be supported. Cantoni was the chief promoter of the establishment of asylums for children, which are still maintained with success in every Italian Jewish community of importance.

He was also instrumental in founding the best schools and societies of the community of Turin. Most noteworthy among his achievements was his work on behalf of the emancipation of the Jews in the kingdom of Sardinia through the Constitution of 1848, which was subsequently transferred to united Italy. Cantoni's untimely death prevented the realization of his hopes of founding an organization to include all the communities and rabbis of Italy. In addition to writing books for the edification of the young, he was a contributor to the "Educatore Israelita" and the "Archives Israélites."

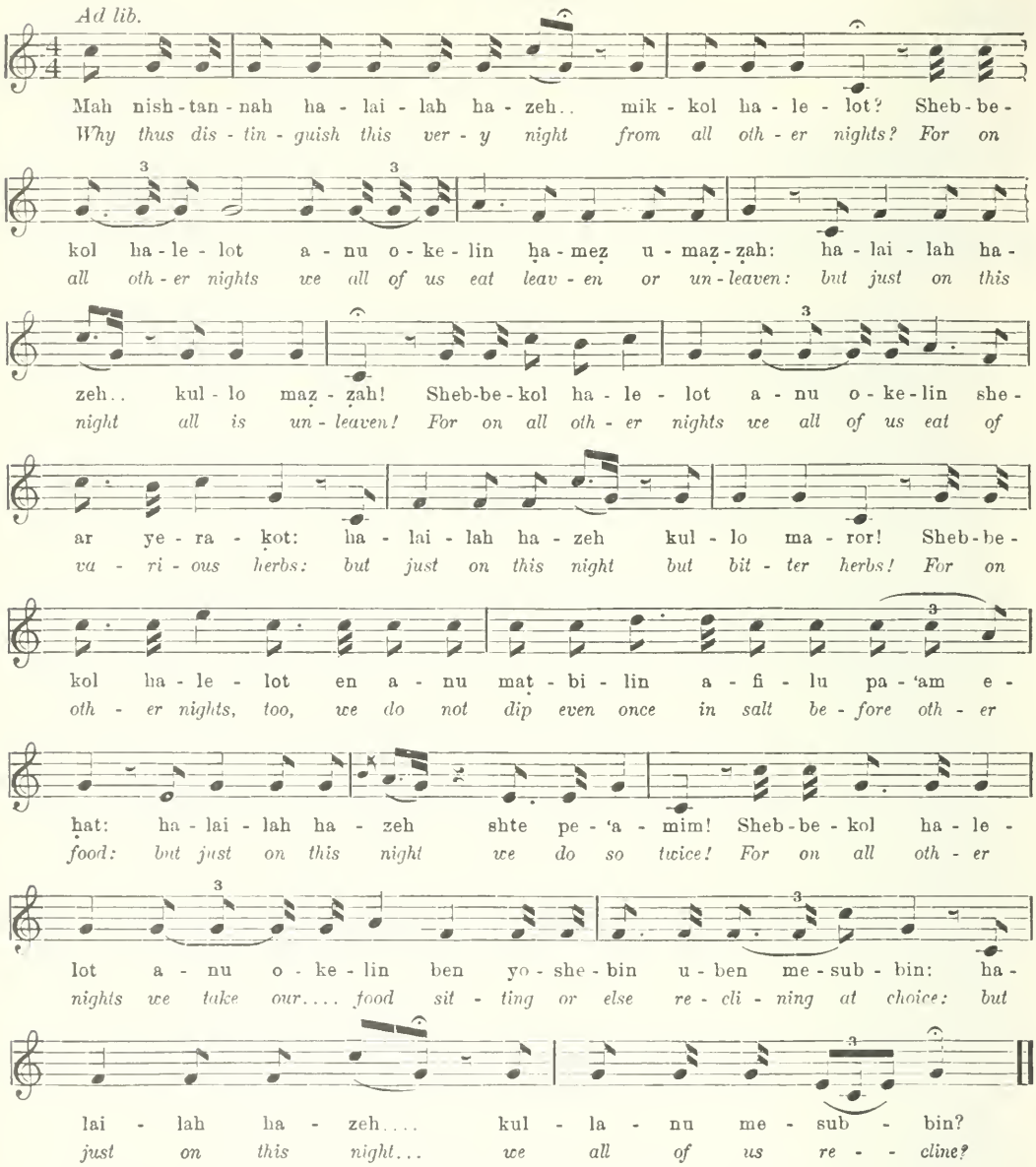
BIBLIOGRAPHY: *Educatore Israelita*, v. 37; *Arch. Isr.* xviii. 81.

S. I. E.

CANTONISTS: Sons of Russian private soldiers who from 1805 to 1827 were educated in special "canton schools" for future military service; after 1827 the term was applied also to Jewish boys, who, according to a statute issued Sept. 7, 1827, were drafted to military service at the age of twelve and placed for their military education in cantonist schools of distant provinces.

The sons of Jewish soldiers were at this period regarded as government property and were educated for military service by the authorities, who, during the reign of Nicholas I. of Russia, had a special regard for the Jewish cantonists, as it was easier to convert them to the Greek Orthodox Church than it was to convert their elders, whose religious principles had been firmly established. The best method to obtain this result was to take them far away from their birthplace so that they could forget their religion and be unprotected against the missionary propaganda of the officers of the army (I. Orshanski, "Russkoe Zakonodatelstvo o Yevreyakh," p. 25, St. Petersburg, 1877). According to Nikitin, "Otechestvennyya Zapiski," 1871, viii. 352, those mobilized at Kiev were sent to Perm; those at Brest to Nijni-Novgorod. Eye-witnesses have many times described the inhuman tortures

MAH NISHTANNAH



endured by these innocent conscripts ("Allg. Zeit. des Jud." 1854, pp. 120, 195); and as the root of the evil did not lie in the corruption of subordinate authorities, but in the legislative administrative system, complaints were of no avail. This severe method of forcing Jews into the Greek Orthodox Church was criticized throughout Europe; and owing to the force of public opinion the cantonist school was abolished in 1857 by Alexander II.

BIBLIOGRAPHY: Levanda, *Polny Khronologicheski Sbornik Zakonov* (Index); L. Gordon's novel, *Ha-'Azamot ha-Yebeshot* ("Dry Bones"), Odessa, 1889; *Allg. Zeit. des Jud.* 1854, p. 22; and articles mentioned in text.

H. R.

CANTOR. See HAZZAN.

CANTOR, GEORG: German mathematician; born at St. Petersburg, Russia, March 3, 1845. He is distantly related to Moritz CANTOR. He was only eleven years old when he went to Germany, where he received his high-school and university education. In 1862 he entered the University of Zurich, Switzerland, but at the close of the academic year moved to Berlin, where he remained until 1867, deeply interested in his studies and enthusiastically following mathematical and philosophical lectures at the university. In 1869, two years after receiving the degree of Ph.D. at the University of Berlin, he was

admitted as privat-docent at the University of Halle, where he became assistant professor in 1872, and professor seven years later.

Without being a prolific writer, Cantor has rendered invaluable services to the progress of mathematical analysis, more especially to that of the modern theory of functions, by his epoch-making contributions to the theory of multiplicities ("Mannigfaltigkeitslehre" in German, "théorie des ensembles" in French)—a doctrine which he wholly and independently created and developed. The startling but fruitful ideas embodied in his "Grundlagen einer Allgemeinen Mannigfaltigkeitslehre," Leipsic, 1883, have become the property of the best modern textbooks on mathematical analysis, despite the difficult and abstruse character of the new conceptions involved.

No mathematician could to-day dispense with the perusal of the little volume that, at a single stroke, brought universal fame to the author, and opened a new and rich field for mathematical investigation. Georg Cantor's definition of the mathematical continuum, as a particular form of a more general class of multiplicities, has been of immense benefit to the progress of mathematics, and in itself constitutes an undying monument to the name of this profound philosopher and mathematician. Much of the clearness and precision of modern mathematical methods is due to his example and instigation. He endeavored to unravel the mysteries of the infinite, and succeeded in establishing, if an indirect, nevertheless a perfectly determinate conception of the mathematical infinity—theory of transfinite numbers. His rigorous mathematical theory of irrational numbers, together with the independent investigations of Weierstrass and Dedekind, filled an important lacuna in the development of modern mathematical thought. On this subject see more especially his paper "Ueber die Ausdehnung eines Satzes aus der Theorie der Trigonometrischen Reihen," in vol. v. of the "Mathematische Annalen," 1872; and the memoir "Die Elemente der Functionenlehre," by E. Heine in Crelle's "Journal für die Reine und Angewandte Mathematik," 1871, vol. lxxii.

The articles by Georg Cantor which appeared under different titles in Crelle's "Journal," in the "Acta Mathematica," and in the "Zeitschrift für Philosophie und Phil. Kritik," are, for the greater part, either reproductions or translations of papers published in the "Mathematische Annalen," and later collected, under the title "Grundlagen einer Allgemeinen Mannigfaltigkeits lehre." His "Gesammelte Abhandlungen" were published in 1890.

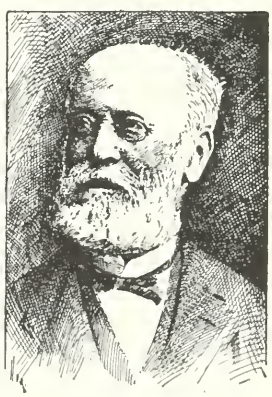
S. A. S. C.

CANTOR, JACOB A.: American lawyer and politician; born in New York city Dec. 6, 1854; grandson of Agil Hanau, cantor of Dukes Place Synagogue, London. Cantor is an LL.B. of the University of New York. He served as a member of the assembly of the state of New York in 1887 and as state senator from 1888 to 1898, during which time he was chairman of the finance committee of the senate and leader of the Democratic party in that body. For two years (1893–94) Cantor was president of the senate. In 1901 he was elected, on a non-partizan ticket, president of the borough of Manhattan, an office second in importance only to that of mayor of New York. Cantor has been actively interested in good government for municipalities. In the legislature he championed legislation in behalf of the public schools and colleges of New York, having charge at the same time of general measures affecting the canals.

Cantor has been prominently identified with Jewish communal work, belonging to many societies, and serving as director of the Society for the Aid of Jewish Prisoners and of the Jewish Protectory. During his fourteen years' service in the legislature he introduced and aided the passage of many measures affecting the Jewish institutions of New York. He advocated the Freedom of Worship Bill, according equal religious rights to all inmates of prisons and reformatories, and was instrumental in securing an appropriation for the compensation of Jewish rabbis ministering in those establishments.

A.

CANTOR, MORITZ: German historian of mathematics; born at Mannheim, Germany, on Aug. 23, 1829. He comes of a family that emigrated to Holland from Portugal, another branch of the same house having established itself in Russia, the land of Georg Cantor's birth. In his early youth Cantor was not strong enough to go to school, and his parents decided to educate him at home. Later, however, he was admitted to an advanced class of the gymnasium in Mannheim. Thence he went to the University of Heidelberg in 1848, and soon after to the University of Göttingen, where he studied under Gauss and Weber, and where Stern awakened in him a strong interest in historical research. After taking his degree of Ph.D. at the University of Heidelberg in 1851, he went to Berlin, where he eagerly followed the lectures of Lejeune-Dirichlet; and upon his return to Heidelberg in 1853, he was appointed privat-docent at the university. In 1863 he was promoted to the position of assistant professor, and in 1877 he became honorary professor.



Moritz Cantor

Cantor was one of the founders of the "Kritische Zeitschrift für Chemie, Physik, und Mathematik." In 1859 he became associated with Schlömilch as editor of the "Zeitschrift für Mathematik und Physik," taking charge of the historical and literary section of this excellent publication. Since 1877, through his efforts, a supplement to the "Zeitschrift" has been published under the separate title of "Abhandlungen zur Geschichte der Mathematik."

Cantor's inaugural dissertation—"Ueber ein Weniger Gebräuchliches Coordinaten-System," Frankfort-on-the-Main, 1851—gave no indication that the history of exact sciences would soon be enriched by a masterwork from the same author. Even his first work, entitled "Grundzüge einer Elementararithmetik als Leitfaden zu Akademischen Vorträgen," Heidelberg, 1855, only faintly disclosed the direction of his real taste and talents. These became apparent for the first time in his paper "Ueber die Einführung Unserer Gegenwärtigen Ziffern in Europa," which he wrote for the "Zeitschrift für Mathematik und Physik," 1856, vol. i. The masterwork of Cantor was only recently concluded. His "Vorlesungen über Geschichte der Mathematik," in three volumes, of which the first appeared in 1880 and the last in 1898, at Leipsic, covers the development of this science from the remotest times until the year 1758—that is, until the era of Lagrange—and is the most exhaustive and authoritative work on the subject to-day.

As a pioneer in the revived study of the history of exact sciences, Cantor stands at the head of his contemporaries. To him belongs the chief credit for founding a new discipline in a field that had hitherto lacked the sound, conscientious, and critical methods of this master. His work, both as a successful lecturer at the University of Heidelberg and as the author of numerous papers and reviews, has been an incentive to his pupils and followers and a stimulus for further investigation.

Among his other works may be mentioned: "Mathematische Beiträge zum Culturleben der Völker," Halle, 1863; "Die Römischen Agrimensoren und Ihre Stellung in der Geschichte der Feldmesskunst," Leipsic, 1867; "Das Gesetz im Zufall," Berlin, 1877.

BIBLIOGRAPHY: Supplement to vol. xliv. of the *Zeitschrift für Mathematik und Physik* entitled *Abhandlungen zur Geschichte der Mathematik*; edited by M. Curtze and S. Günther, and dedicated to Moritz Cantor on the seventieth anniversary of his birthday, Aug. 23, 1899. The carefully compiled catalogue contains, besides references to original works by Cantor, a complete list of his historical and critical reviews to date.

S. A. S. C.

CANTORI, JOSHUA DEI: Assailant of the Talmud at Cremona in 1559. According to Steinschneider, he belonged to the family Cantarini (מהחזנים). In consequence of a dispute with Joseph Ottolenghi, who was head of the Talmudical school of Cremona, Cantori, in order to avenge himself on his adversary, appeared with the converted Jew Baptista Vittorio Eliano, and denounced the Talmud as containing blasphemies against the Christian faith. The result of this accusation was the public burning of Hebrew books in 1559 at Cremona. Joseph ha-Kohen records this incident, and adds that later Cantori was found assassinated in a street of Cremona, and was buried "behind the board" in the Jewish cemetery of that city as a mark of contumely. According to another source quoted by J. Wolf ("Bibl. Hebr." i. 131), Cantori was a convert to Christianity.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, ed. Letteris, p. 138; Grätz, *Gesch. der Juden*, ix. 360.

L. G. I. BR.

CAPADOCE, ABRAHAM: Convert to Christianity; born at Amsterdam 1795; died there Dec. 16, 1874. His parents, who were Portuguese Jews, gave him an entirely secular education, wishing him to study medicine. After having completed his medical studies at the University of Leyden, he was adopted by his uncle, the well-known physician Immanuel Capadoce. In his uncle's house Abraham came in contact with Christians, and being animated with strong religious feelings without having been practically instructed in any religion, he yielded to the influence of his surroundings, especially to that of Isaac da Costa, who persuaded him to become a Christian.

Among Capadoce's writings the most noteworthy are: (1) "Aan Mijne Geloofsgenooten in de Ned. Hebr. Gem." The Hague, 1843; (2) "Overdenkingen over Israel's Roeping en Toekomst," Amsterdam, 1843; (3) "Rome en Jerusalem," Utrecht, 1851.

As a physician Capadoce made himself known by his opposition to vaccination. A work of his on this subject, published at Amsterdam in 1823, provoked many polemics in the medical world.

BIBLIOGRAPHY: *Conversion de Mr. le Docteur C., Israélite Portugais*, Neuchâtel, 1837; *De Hope Israels*, 1876; J. F. A. de Le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 298 *et seq.*

S. I. BR.

ÇAPATEIRO, JOSEPH (designated also, even by the more modern Portuguese historians, such as Mendes dos Remedios, as **José Çapateiro de Lamego**, or "Joseph, Shoemaker of Lamego"): Portuguese traveler of the fifteenth century. After a sojourn in Bagdad, he returned to Lisbon to present a report to King João II. on Ormuz, the emporium of the East-Indian spice trade. He thereupon, by the king's orders, set out in company with the experienced linguist, ABRAHAM OF BEJA, in search of the roving explorer, Pedro de Covilhão, in order to interview the latter in the king's behalf as to the results of his travels. After obtaining valuable information regarding the discovery of the sea route to India from Covilhão, who had previously gathered it from Arabian and Indian pilots, Joseph was sent home by caravan to Aleppo. Both Joseph and Abraham, his fellow-traveler, thus rendered eminent pioneer service in the cause of Portuguese discovery.

BIBLIOGRAPHY: Garcia de Resende, *Chron. del Rey D. João II.*, 29 *et seq.*; R. J. Mendes dos Remedios, *Os Judeus em Portugal*, i. 248; Kayserling, *Christopher Columbus*, pp. 17 *et seq.*; idem, *Gesch. der Juden in Portugal*, pp. 88 *et seq.*

G. M. K.

CAPE TOWN. See SOUTH AFRICA.

CAPEFIGUE, JEAN-BAPTISTE HONORÉ-RAYMOND: French Christian publicist and historian; born at Marseilles 1802; died at Paris Dec. 23, 1872. Among many historical works, Capefigue wrote a history of the Jews, entitled "Histoire Philosophique des Juifs Depuis la Décadence des Macchabées Jusqu'à Nos Jours," Paris, 1833. The author divided Jewish history into three periods, of which only the first, extending from the decadence of the Maccabees to the sixth century, is dealt with in the volume that has been published.

BIBLIOGRAPHY: Meyers, *Konversations-Lexikon*; *La Grande Encyclopédie*, s.v.

S. I. BR.

CAPER-BERRY (translation of אביונה, abiyyonah, Eccl. xii. 5; incorrectly, A. V. "desire," from אבה): The feminine "abiyyonah" does not express "desire," but "the desiring thing," *sc.* "soul" [so Ḳimḥi]. The Septuagint, Vulgate, Peshiṭta, and Aquila translate by *κάππαρις*, "caper-berry," which traditional translation is confirmed in the Mishnah Ma'as. iv. 6 and in other places in the Talmud, where it is carefully distinguished from the shoots, "temarot," and the floral envelopes, "ḳapperisin," and declared to be the fruit of the "ẓalef" or caper-plant): This is a woody, trailing shrub known in botany as *caparris spinosa*. It is quite common in the Mediterranean countries, where it grows on old walls and in the fissures of the rocks. Its large white flowers, with many long lilac anthers, are highly decorative. The caper of commerce, which is now eaten pickled, is the flower-bud, not mentioned in the Talmud. The "abiyyonoth," or berries proper, however, were eaten, as appears from their liability to tithes and to the restrictions of the 'Orlah. They were supposed to have aphrodisiac properties (see Delitzsch's "Ḳohelet," *ad loc.*).

For the allegorical meaning of the word "abiyyonah" in Ecclesiastes, see commentators.

Bibliography: Moore, *The Caper-Plant and Its Edible Products*, in *Journal of Biblical Literature*; Tristram, *Natural History of the Bible*.

K. H. H.

CAPERNAUM (*Καφαρναούμ*, or, in Jewish writings, כפר נחום): Small town by the Lake of Gennesaret, mentioned in the Gospels as the home of Jesus, where he resided after his rejection by his Nazareth townsmen (Matt. iv. 13, viii. 5–17, ix. 1, xi. 23, xvii. 24; Mark i. 21; Luke vii. 1 *et seq.*; John vi. 17; Eccl. R. to i. 6 and to vii. 26, as the dwelling-place of the Minim or Christian exorcists of the second century. See also Derenbourg, "Essai sur l'Histoire et la Géographie de la Palestine," p. 362). According to these passages it lay close by the lake, and contained a synagogue built by a centurion living there. The "receipt of custom" nearby (Matt. ix. 9) probably had made it necessary to station Roman soldiers in the town. The exact site of the town can not be definitely fixed. Josephus speaks of a spring "Kafarnaum," which watered the fertile plain of Gennesaret (now plain of Ghuwair) on the northwestern side of the lake. Hence the spring must be looked for in 'Ain al-Tabighah, on the northern slopes of the plain, since water was in olden times carried down to the plain through a conduit now in ruins. Accordingly the ruins of El-Minyah, in the extreme northern part of the Gennesaret plain, have been taken by some as the site of Capernaum. This assumption is further supported by the statement of the pilgrim Arculfus (middle of the seventh century; Tobler and Molinier, "Itinerarium Hierosolymitanum," p. 183) that Capernaum lay at the base of the southern slope of a mountain. This is not decisive, however, since Arculfus did not visit the town itself, but saw it from a distance, and his further remarks can not be applied to the site of the ruins of Minyah.

But Capernaum might also be identified with the ruins close by the Tabighah spring, discovered by Schumacher. However, Theodosius of the sixth century says that Capernaum was two Roman miles from the Heptapegon (or Tabighah) spring. Jerome also says that Capernaum was two miles distant from Chorazin (probably the Kerazah of to-day). These figures apply to the well-known ruins of Tell Hum, found near the lake and rapidly disappearing. Among the blocks of black basalt are found the remains of a marble synagogue, which show that a city once stood on this spot; and as the second part ("hum") of this name is also found in "Kefar Naḥum," many scholars identify these ruins with Capernaum. If the name "Tell Hum" was originally "Tenhum," this identification is made more probable on linguistic grounds, especially since "Kefar Tanḥum" and "Kefar Teḥumin" are frequently given as variants for "Kefar Naḥum." [See Kohut, "Aruch Completum," *s.v.* כפר; Neubauer "G. T." p. 221; Grätz, "Gesch. der Juden," iii. 307 *et seq.*—K.] This location would harmonize with the statement of Josephus ("Vita," § 72) that, after his accident on the Jordan, he was carried to a village, Cepharnome (Kephar Nome). But the reading here is not certain (compare Niese), and, moreover, Capernaum was a town, not a village.

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*, and the literature given there.

K. F. Bu.

CAPESTANG: Village in the department of Hérault, near Béziers, France. Several official documents testify to the presence of many Jews there in the thirteenth century. Simon ben Meïr, in his work, "Milḥemet Miẓwah," relates that about 1245 he took part in a religious controversy before the archbishop of Narbonne, in the presence of the leaders of the Jewish community of Capestang. Numerous scholars of the thirteenth and fourteenth centuries have borne the surname of "Capestang," which, in passing into Hebrew, underwent many alterations, as קבאשטיין, קבשטייאן, קבאשטאיין.

The Jewish community of Capestang took part in the campaign led by Abba Mari of Lunel against Maimonides. A letter of adhesion condemning the study of philosophy was sent to Abba Mari by Isaac ben Moses ha-Kohen in the name of fifteen scholars of Capestang.

Bibliography: Saige, *Les Juifs du Languedoc*, p. 214; Gross, *Gallia Judaica*, p. 546; *Minḥat Ḳena'ot*, pp. 172, 173.

G. I. Br.

CAPHAR-SALAMA. See Kefar-Salama.

CAPHTOR: Original country of the Philistines before their emigration into Palestine, whence their name, "Caphtorim" (Deut. ii. 23; Amos ix. 7; Jer. xlvii. 4, where they are called "the remnant of the country [Hebrew, "island"] of Caphtor"). The ancient versions render "Caphtor" by "Cappadocia" (Persian, "Katpadhuka"), changing the final consonant to *k*, which is evidently only a very bold conjecture. According to Gen. x. 14 and I Chron. i. 12 (where the gloss-like remark, "out of whom came the Philistines," has, as is now generally believed, been misplaced by copyists, being properly after "Caphtorim," not after "Casluhim"), Caphtor was

supposed to have been a region of Egypt. The city Koptos (Egyptian, "Kebtō[yu]") has, however, nothing to do with it, and the hypothesis of Ebers, "*Keft-ur*, Great(er) Phenicia," is entirely un-Egyptian. The country "Kft" of the hieroglyphics (earlier "Kftyw," to be vocalized probably as "Keftō"), which is not Phenicia but probably the southern coast of Asia Minor, may have had some indirect connection with Caphtor. An Egyptian inscription of the most recent period has been found, however, which, copying an earlier geographical list, enumerates "K(a)ptar" among Asiatic nations, insuring thus the correctness of the Hebrew tradition as against the versions. The popular identification with Crete (Dillmann, etc., following Calmet) rests on Jer. xlvii. 4 (see LXX.; the word "Caphtor" is a later addition, so that the passage is at least doubtful) and on the identification of the CHERETHITES with the Cretans (LXX., etc.), which would, if correct, probably determine the original home of only a part of the Philistines, without necessarily identifying Caphtor itself.

BIBLIOGRAPHY: Ebers, *Ægypten und die Bücher Mosis*, p. 130; W. Max Müller, in *Mittheilungen der Vorderasiatischen Gesellschaft*, 1900, v. 1 *et seq.* (locating Caphtor on the Carian or Lycian coast); Smith, *Hist. Geography*, p. 171.

E. G. H. W. M. M.

CAPISTRANO, JOHN OF: Franciscan monk; born at Capistrano, Italy, 1386; died 1456. Owing to his remarkable power as a popular preacher, he was sent by Pope Nicholas V. (1447–55) as a legate to Germany, Bohemia, Moravia, and Silesia, with the special mission to preach against the Hussites and other heretical teachings and to subdue "the disbelieving Jews," in accordance with the resolutions adopted at the council of Basel (1431–43).

His stirring sermons, in which he urged the people to repent of their sins and to fight against the Freethinkers, made a thrilling impression. Knowing how easy it is to excite the masses by appealing to their prejudices, Capistrano, in his discourses, accused the Jews of killing Christian children and of desecrating the host. The Jews trembled at his approach, for his sermons seemed like invitations to riot. His admirers called him "the scourge of the Judeans." The Bavarian dukes, Louis and Albert, influenced by Capistrano's agitations, drove out the Jews from their duchies; in some places in Bavaria Jews were forced to wear the degrading BADGE on their coats (1452). Bishop Godfrey of Würzburg, reigning duke of Franconia, who had granted the fullest privileges to the Jews of his duchy, under the influence of Capistrano issued an ordinance (1453) decreeing their banishment. The towns and landowners were enjoined to expel the Jews, and Jewish creditors were deprived of a portion of the debts owing to them.

In Silesia the Franciscan was most zealous in his work. When Capistrano arrived at Breslau, a report was circulated that one Meyer, a wealthy Jew, had bought a host from a peasant and desecrated it. Thereupon the local authorities arrested the representatives of the Breslau Jewish community and confiscated their houses and property for the benefit of the city. The investigation of the so-called blasphemy was conducted by Capistrano himself. By means of tortures he managed to wring from a few of the victims false confessions of the crimes ascribed to them. As a result, more than forty Jews were burned at the stake in Breslau June 2, 1453. Others, fearing torture, committed suicide, a rabbi, Pinheas, hanged himself. The remainder of the Jews were driven out of the city, while their children of tender age were taken from them and baptized by force.

In Poland Capistrano found an ally in the archbishop Zbigniev Olesniczki, who urged Casimir IV. Jagellon to abolish the privileges which had been granted to the Jews in 1447. Capistrano, in supporting Olesniczki's demand, threatened the king, in case of resistance, with horrible sufferings in hell, and predicted great misfortune to the country. The king at first refused to comply; but when the Polish army was defeated Sept., 1454, in the war with the Teutonic Order (which was secretly assisted by the pope and the Polish Church), and the clergy announced that God had punished the country on account of the king's negligence of the Church and for his protection of the Jews, Casimir yielded (1454) and revoked the privileges which the latter had enjoyed. This led to persecutions of the Jews in many Polish towns. Capistrano was canonized in 1690.

BIBLIOGRAPHY: Lucas, *Schlesische Curiose Denkwürdigkeiten*, Frankfort, 1689; Sylvius, *Historia Bohemica*, col. 1522, p. 174; Graetz, *Hist. of the Jews*, Hebr. trans., pp. 210–221, 226–232, 239, 255–256, 283, 423–427; Kraushar, *Historya Zydow w Polsce*, ii. 68 *et seq.*; Allgem. in *Zeit. für Hist. Theol.* ii., part 2, 259 *et seq.*; Sybel's *Hist. Zeit.*, 1863, No. 3, pp. 19 *et seq.*; Klose, *Gesch. von Breslau*, ii., part 2, 39 *et seq.*; Gemeiner, *Regensburgische Chronik*, vol. iii. *passim*; Aretin, *Gesch. der Juden in Baiern*, p. 36; Meïr Minz, *Responsa*, No. 63.

G. H. R.

CAPITAL PUNISHMENT.—In the Pentateuch: Warrants for the infliction of capital punishment, as opposed to private retribution or vengeance, are found in the Pentateuchal codes for the commission of any one of the following crimes: adultery (Lev. xx. 10; Deut. xxii. 22); bestiality (Ex. xxii. 18 [A. V. 19]; Lev. xx. 15); blasphemy (Lev. xxiv. 16); false evidence in capital cases (Deut. xix. 16–19); false prophecy (Deut. xiii. 6, xviii. 20); idolatry, actual or virtual (Lev. xx. 2; Deut. xiii. 7–19, xvii. 2–7); incestuous or unnatural connections (Lev. xviii. 22, xx. 11–14); insubordination to supreme authority (Deut. xvii. 12); kidnaping (Ex. xxi. 16; Deut. xxiv. 7); licentiousness of a priest's daughter (Lev. xxi. 9); murder (Ex. xxi. 12; Lev. xxiv. 17; Num. xxxv. 16 *et seq.*); rape committed on a betrothed woman (Deut. xxii. 25); striking or cursing a parent, or otherwise rebelling against parental authority (Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18–21); Sabbath breaking (Ex. xxxi. 14, xxxv. 2; Num. xv. 32–36); witchcraft and augury (Ex. xxii. 17; Lev. xx. 27).

Modes of Punishment.

Only in comparatively few instances is the particular mode of death incurred by the commission of a crime prescribed. Blasphemy, idolatry, Sabbath-breaking, witchcraft, prostitution by a betrothed virgin, or deceiving her husband at marriage as to her chastity (Deut. xxii. 21), and the rebellious son are, according to the Pentateuchal laws, to be punished with death by **stoning**; bigamous marriage with a wife's mother and the prostitution of a priest's daughter are punished by

burning; communal apostasy is punished by the **sword.** With reference to all other capital offenses, the law ordains that the perpetrator shall die a violent death, occasionally adding the expression, "His (their) blood shall be upon him (them)." This expression, as we shall see presently, post-Biblical legislation applies to death by stoning. The Bible speaks also of **hanging** (Deut. xxi. 22), but, according to the rabbinical interpretation, not as a mode of execution, but rather of exposure after death (Sanh. vi. 4, 75b).

——**In Rabbinic Law:** An old-established rule of rabbinic jurisprudence forbids the infliction of punishment where there is no Biblical authority for such punishment (Sanh. 82b; compare Sifre, Deut. 154). That authority, however, may be established by Gezerah Shawah (גזרה שוה); *i.e.*, by comparing similar or analogous expressions in two or more passages, in one of which the meaning and import of the expression are unmistakable (Ker. 5a). Similarly in cases where the Pentateuch imposes the death penalty, without specifying the mode of death, Talmudic jurisprudence discovers the particular mode intended by means of the principle of Gezerah shawah. Thus: In reference to the man or the woman who makes use of "a familiar spirit"—*i.e.*, "a wizard"—the law says (Lev. xx. 27), "They shall stone them with stones; their blood shall be upon them" (דמיהם בם). Here the expression "Demehem bam" is plainly used in connection with death by stoning; hence it is argued that, wherever the same expression occurs in the Pentateuch in connection with the death penalty, it means death by stoning, and consequently the punishment of the crimes mentioned in Lev. xx. 9, 11, 12, 13, 16, is the same: death by stoning (Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix.; Sanh. 53b, 66a). Again, with reference to the perpetrator of bestiality the law reads (Lev. xx. 15), "He shall surely be put to death; and ye shall slay the beast." Here the particular mode of death is not stated, but rabbinic law again infers it by means of a Gezerah shawah. Since, with reference to the enticer to idolatry, the Bible (Deut. xiii 10 [A. V. 9]) employs the term Harag = "to slay" ("Thou shalt surely slay him"), and this is immediately explained by the addition (*ib.* 11 [A. V. 10]), "Thou shalt stone him with stones, that he die," it follows that the term "harag" used in reference to the beast likewise means to slay by stoning. And as for the criminal himself, his sentence is the same as that of the beast in connection with which he is mentioned (Sifra, *l.c.* x.; Sanh. 54b). In the case of the instigator to communal apostasy ("maddiaḥ") the law reads (Deut. xiii. 6 [A. V. 5]), "He hath spoken . . . to thrust thee out of the way of the Lord," and in that of the enticer of individuals ("mesit") the identical expression is used: "He hath sought to thrust thee away from the Lord" (*ib.* 11 [A. V. 10]); hence as in the latter case stoning is the penalty, so it is in the former (Sifre, Deut. 86; Sanh. 89b). Finally, concerning the witch, it is said (Ex. xii. 17 [A. V. 18]), "Thou shalt not suffer her to live," and elsewhere (*ib.* xix. 13) the expression, "Shall not live," is used in connection with "He shall surely be stoned"; therefore in the first case the particular penalty is to be the same as in the second (Mek., *l.c.*; Sanh. 67a).

Rabbinic Developments.

According to these conclusions, rabbinic law based on Pentateuchal authority, expressed or inferred, affixes death by **stoning** to each of the following eighteen crimes: 1. Bestiality committed by man (Lev. xx. 15; Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 1; Mek., Mishpaṭim, 17). 2. Bestiality committed by woman (Lev. xx. 16; Sanh. vii. 4, 54b; Sifra, Ḳedoshim, x. 3; Mek., Mishpaṭim, 17). 3. Blasphemy (Lev. xxiv. 16; Sanh. vii. 4, 43a; Sifra, Emor, xix.). 4. Criminal conversation with a betrothed virgin (Deut. xxii. 23, 24; Sanh. vii. 4, 66b; Sifre, Deut. 242). 5. Criminal conversation with one's own daughter-in-law (Lev. xx. 12; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 13). 6. Criminal conversation with one's own mother (Lev. xviii. 7, xx. 11; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 12). 7. Criminal conversation with one's own stepmother (Lev. xviii. 8, xx. 11; Sanh. vii. 4, 53a; Sifra, Ḳedoshim, ix. 12). 8. Cursing a parent (Lev. xx. 9; Sanh. vii. 4, 66a; Mek., Mishpaṭim, 17; Sifra, Ḳedoshim, ix. 7). 9. Enticing individuals to idolatry: "Mesit" (Deut. xiii. 7-12 [A. V. 6-11]; Sanh. vii. 4, 67a; Sifre, Deut. 90). 10. Idolatry (Deut. xvii. 2-7; Sanh. vii. 4, 60b; Sifre, Deut. 149). 11. Instigating communities to idolatry: "Maddiaḥ" (Deut. xiii. 2-6 [A. V. 1-5]; Sanh. vii. 4, 67a; Sifre, Deut. 86). 12. Necromancy (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 13. Offering one's own children to Molech (Lev. xx. 2; Sanh. vii. 4, 64a; Sifra, Ḳedoshim, viii., parashah 10, beginning). 14. Pederasty (Lev. xx. 13; Sanh. vii. 4, 54a; Sifra, Ḳedoshim, ix. 14). 15. Pythonism (Lev. xx. 27; Sanh. vii. 4, 65a; Sifra, Ḳedoshim, xi., end). 16. Rebelling against parents (Deut. xxi. 18-21; Sanh. vii. 4, 68b; Sifre, Deut. 220). 17. Sabbath-breaking (Num. xv. 32-36; Sanh. vii. 4; Sifre, Num. 114). 18. Witchcraft (Ex. xxii. 17 [A. V. 18]; Sanh. vii. 4, 67a; Mek., Mishpaṭim, 17).

As in the several classes included in the above category (1, 2, 5, 7, 8, 14) rabbinic jurisprudence establishes the particular punishment of the criminal on the basis of Gezerah shawah, so in most cases of the following category the particular punishment is deduced from Gezerah shawah. Thus, with reference to bigamy with mother and daughter the law reads (Lev. xx. 14): "It is wickedness" ("Zimmah hi"), and because elsewhere (*ib.* xviii. 17) the identical expression is used with reference to criminal conversation of man with female relatives of other degrees, rabbinic law affixes the penalty which the Pentateuch attaches to the former also to the latter (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17). On the same principle the Rabbis establish the penalty for such conversation with relatives within certain ascending degrees, comparing them with the descending degrees of like removes, explicitly mentioned in the Bible (Yeb. 21a *et seq.*; Yer. Sanh. ix. 26d; Yer. Yeb. ii. 3d).

The crimes punished in rabbinic law with death by **burning** are accordingly the following ten: 1. Criminal conversation by a priest's daughter (Lev. xxi. 9; Sanh. ix. 1, 76a; Sifra, Emor, i. 14 *et seq.*). 2. Criminal conversation with one's own daughter (Yeb. 3a; Sanh. ix. 1, 75a). 3. Criminal conversation with one's own daughter's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 4. Criminal conversation with one's own son's daughter (Lev. xviii. 10; Sanh. ix. 1, 75a). 5. Criminal conversation with one's own stepdaughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 6. Criminal conversation with one's own stepdaughter's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 7. Criminal conversation with one's own stepson's daughter (Lev. xviii. 17; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 16). 8. Criminal conversation with one's own mother-in-law (Lev. xx. 14; Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 15). 9. Criminal conversation with one's own mother-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a *et seq.*). 10. Criminal conversation with one's own father-in-law's mother (Sanh. ix. 1, 75a; Sifra, Ḳedoshim, ix. 17; Yeb. 21a).

The nine cases of incest here enumerated (2-10) subject the perpetrator to the penalty of burning

only when the crime is committed during the life of his legal wife (Yeb. 95a; Sanh. 76b; see Maimonides, "Yad," Issure Bi'ah, i. 5).

Two crimes only are punished by **slaying**: 1. Communal apostasy (Deut. xiii. 13–16 [A. V. 12–15]; Sanh. ix. 1, 52b; Sifre, Deut. 94.). 2. Murder (Ex. xxi. 12; Lev. xxiv. 17; Sanh. ix. 1, 52b; Mek., Mishpaṭim, 4; Sifre, Num. 160; see Homicide).

The penalty for the first is explicitly declared (Deut xiii. 16 [A. V. 15]): "Thou shalt surely smite the inhabitants of that city with the edge of the sword", but that of the latter is again based on the principle of the Gezerah shawah. As with reference to a murderer the law is (Ex. xxi. 20), "He shall surely be punished" ("naḳom yinnaḳem"; literally, "It shall surely be avenged"), and elsewhere (Lev. xxvi. 25) an "avenging sword" ("ḥereb noḳemet") is spoken of, the Rabbis argue that the term "naḳom" applied to homicide has the significance given to it by its connection with sword (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4).

To the three modes of capital punishment explicitly mentioned in the Pentateuchal laws, rabbinic law adds a fourth; viz., **strangulation**. In post-Biblical jurisprudence this is the penalty incurred by the perpetrator of any one of the crimes to which the Pentateuch affixes death, without specifying the mode of death and where no conclusions from Gezerah shawah can be deduced. The Rabbis argue thus: No death-sentence pronounced in the Bible indefinitely may be construed with severity; on the contrary, it must be interpreted leniently. And since the Rabbis viewed strangulation as the easiest of deaths, they decided that the undefined death-sentence of the Pentateuchal code means strangulation. Moreover, the Bible frequently speaks of death sent "by Heaven" for certain sins (for example: Gen. xxxviii. 7, 10; Lev. x. 7, 9); and as the death visited by Heaven leaves no outward mark, so must the death inflicted by a human tribunal leave no outward marks, and that is possible only in an execution by strangulation (Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11; Sanh. 52b).

By **strangulation** the following six crimes are punished: 1. Adultery (Lev. xx. 10; Deut. xxii. 22; Sanh. xi. 1, 52b; Sifra, Ḳedoshim, ix. 11; Sifre, Deut. 241; see Adultery). 2. Bruising a parent (Ex. xxi. 15; Sanh. xi. 1, 84b; Mek., Mishpaṭim, 5). 3. False prophecy (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178). 4. Insubordination to supreme authority; "Zaḳen mamre," (Deut. xvii. 12; Sanh. xi. 1, 87a; Sifre, Deut. 155). 5. Kidnaping (Ex. xxi. 16; Deut. xxiv. 7; Sanh. xi. 1, 85b; Mek., Mishpaṭim, 5; Sifre, Deut. 273; see Abduction). 6. Prophesying in the name of heathen deities (Deut. xviii. 20; Sanh. xi. 1, 5, 89a; Sifre, Deut. 178).

Of the four modes of capital punishment—stoning, burning, slaying, and strangulation—the first is considered by the majority of Rabbis the severest; the last, the mildest (Sanh. vii. 1, 49b *et seq.*). Hence when convicts condemned to different modes of capital punishment become intermixed beyond the possibility of identification and classification, all of them suffer the sentence carrying with it the death named lowest in the order cited above (Sanh. ix. 3, 80b). On the other hand, when one is found guilty of several crimes of different grades of punishment, he will suffer the severest death to which he is liable (Sanh. ix. 4, 81a; compare Tos. Yom-Ṭob to Mishnah).

Mode of Judgment.

Capital punishment in rabbinic law, or indeed any other punishment, must not be inflicted, except by the verdict of a regularly constituted court (Lesser Sanh.) of three-and-twenty qualified members (Sanh. i. 1; Sifre, Num. 160), and except on the most trustworthy and convincing testimony of at least two qualified eye-witnesses to the crime (Deut. xvii. 6, xix. 15; Soṭah vi. 3; Sifre, Num. 161; *ib.* Deut. 150, 188; Sanh. 30a) who must also depose that the culprit had been forewarned as to the criminality and the consequences of his project (Sanh. v. 1, 40b *et seq.*; see Hatraah). The culprit must be a person of legal age and of sound mind, and the crime must be proved to have been committed of the culprit's free will and without the aid of others (see Abetment); and if any one wilfully kills him before conviction, a charge of murder will lie against such perpetrator (Tosef., B. Ḳ. ix. 15; Sifre, Num. 161; compare 'Ar. i. 3, 6b). Nor may an execution be deferred, except in the case of the "Zaḳen mamre" (Sanh. xi. 4), or of a woman about to be delivered of a child ('Ar. i. 4), nor may it be carried out on a day sacred to religion (Mek., Mishpaṭim, 4; *ib.* Wayyaḳhel; Yeb. 6b; Sanh. 35b). On the day that the verdict is pronounced, the convict is led forth to execution (Sanh. 34a). Looking upon the sinner as upon the victim of folly (Soṭah 3a), and considering death an expiation for misdeeds (Ber. 60a; Sanh. vi. 2; see Atonement), the Rabbis would not permit the protraction of the interval between sentence and execution, which they considered as the most terrible period in the convict's existence. These considerations prompted them to afford the convict every possible alleviation of the pains and sufferings concomitant with the execution, and to direct the execution itself so as to prevent the mutilation of the body, or to reduce such mutilation, where it is unavoidable—as in stoning or slaying—to a minimum. The Pentateuchal law (Lev. xix. 18) prescribes, "Thou shalt love thy neighbor as thyself"; and the Rabbis maintain that this love must be extended beyond the limits of social intercourse in life, and applied even to the convicted criminal who, "though a sinner, is still thy brother" (Mak. iii. 15; Sanh. 44a): "The spirit of love must be manifested by according him a decent death" (Sanh. 45a, 52a).

Execution of Sentence.

As the convict is led forth to the place of execution, which is located outside of the city limits and at some distance from the court-house (Sanh. vi. 1, 42b), a flag-bearer is stationed at the entrance to the court, and farther on a rider is placed, while a herald marches in front of the procession, proclaiming the name of the convict, his crime, when and where committed, and the names of the witnesses on whose evidence he was convicted, at the same time inviting any and every one in possession of evidence favorable to the convict to come forward and declare it—the judges remaining in session throughout the process of the execution and fasting all that day (M. Ḳ. 14b; Sanh. 63a). If favorable evidence comes to light, the flag-bearer gives the signal, and the rider turns the procession back to the court where the new evidence is duly

considered. Indeed, the convict's own declaration that he can prove his innocence, or mitigating circumstances, cause a stay until he is heard. And even where he fails to effect a reversal of sentence by his first attempt, there is still hope left for him. He may repeat the attempt several times, two scholars accompanying him for the purpose of hearing him and judging whether further delay should be permitted. On arriving in the neighborhood of the scaffold, he is exhorted to make confession of his sins, though not specifically of the crime for which he is to suffer death (see CONFESSION OF SIN). Thereupon he is given to drink a mixture of wine and olibanum, that he may become stupefied and not realize the painful close of his earthly career (Sem. ii. 9; Sanh. 43a; compare Mark xv. 23; contrast Matt. xxvii. 34). When he is brought still nearer to the fatal place, he is divested of his clothes and covered in front, and, if a woman, in front and behind (according to the adopted opinion, a woman was not divested at all). In this state the convict was led on to the spot (Sanh. vi. 1-3, 42b-45b; Tosef., Sanh. ix. 6; Sifra, Emor, xix. 3; Sifre, Deut. 221). Then the prosecuting witnesses, who are the only legal executioners known to Biblical and rabbinic laws (Deut. xvii. 7; Sifra, Emor, xix. 3; Sifre, Deut. 89, 151; Sanh. 45b), proceed to carry out the sentence which their evidence has brought about. That is done in the following manner:

Stoning (סקילה): With reference to two offenders subject to this penalty, the Pentateuch says, "Thine hand shall be first upon him to put him to death, and afterward the hand of all the people" (Deut. xiii. 10 [A. V. 9]), and again (*ib.* xvii. 7), "The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people." Rabbinic law follows this injunction literally, but confines its consummation within narrow limits. The convict having been placed on a platform twice his height, one of the witnesses throws him to the ground. If the concussion does not produce instant death, the second witness hurls a heavy stone at his chest; and only when this also proves insufficient to end his misery, the bystanders throw stones at the prostrate body until death ensues (Sanh. vi. 4; 45a *et seq.*; Sifra, Emor, xix.; Sifre, Num. 114; *ib.* Deut. 89, 90, 149, 151).

The "Four Deaths."

Burning (שריפה): The Pentateuch simply ordains that the criminal "shall be burnt with fire" (Lev. xx. 14, xxi. 9), and a case is reported from the last days of the Second Temple, where a guilty daughter of a priest was actually burned on a pyre. However the reporter of the case stated that he had witnessed it during his minority; and as the testimony of a minor is not valid, no rule of procedure could be based thereon. Indeed, the Rabbis declared that a court ordering such an execution was ignorant of traditional law, and a later teacher was of opinion that the court referred to consisted of dissenting Sadducees. According to rabbinic law, an execution by burning means this: The witnesses secure the convict, then force his mouth open by means of a stout cord (wrapped in soft cloth, to prevent the discoloration of the convict's neck) being tightly drawn around his neck, when molten lead or according to another opinion, a mixture of lead and tin, is poured down his throat and burns his vitals. (Sanh. vii. 2, 52b; Tosef., Sanh. ix. 11; Yer. Sanh. vii. 24b).

Slaying (הרג): The convict having been fastened to a post, his head is severed from the body by a blow with a sword. Splitting the body or piercing it is not permitted; neither is it allowed to perform decapitation on a block (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 4; Sifre, Deut. 94). See BEHEADING.

Strangulation (חנק) is effected by slinging around the convict's neck a stout cord, wrapped in soft cloth, which the executioners draw in opposite directions, until all breath leaves his body and he dies (Sanh. vii. 3, 52b; Mek., Mishpaṭim, 5; Sifra, Ḳedoshim, ix. 11).

No execution is attended with posthumous indignities, except that the usual mourning ceremonies are not observed (Sifra, Shemini, Introduction, 2; Sem. ii. 7; Sanh. vi. 6), and in the case of the idolater and of the blasphemer **hanging** is superadded, provided the criminal is not a woman. The exposure of the body, however, must not be protracted. The dead convict's hands are joined above his head, and by them he is suspended; but while one of the executioners is still engaged in fastening the cords, the other must begin to untie them. As to the gibbet, it must not be a natural or permanent one, like a tree, but an artificial arrangement, easily removable; and when once used, must be buried out of sight (Sanh. vi. 4, 46b; Sifre, Deut. 221).

For the burial of convicts two special cemeteries are provided, one in which those are buried who have been executed either by stoning or by burning, and another for those slain or strangled. The dry bones are eventually disinterred, and placed in the general burial-grounds (Sanh. vi. 5, 6, 47b; Tosef., Sanh. ix. 8, 9; Yer. Sanh. vi. 23d).

No sentence carries with it any change in the civil status of the convict's family. The Pentateuchal law provides (Deut. xxiv. 16), "The parents shall not be put to death for the children, neither shall the children be put to death for the parents; every man shall be put to death for his own sins," and rabbinic jurisprudence follows this principle both to the letter and in spirit. Nor is a sentence attended by confiscation of the convict's goods. All his possessions descend to his legal heirs (Tosef., Sanh. iv. 6; Sanh. 27b, 48b; see CONFISCATION).

Rabbinic jurisprudence is developed on the basis of the letter and the spirit of the Bible, particularly of the Pentateuchal codes (Josh. i. 8, viii. 31; Josephus, "Contra Ap." i. 8; Ḥag. 10b, 14a; Ned. 22b; Mak. 23b, compare Darmesteter, "The Talmud," translation by H. Szold, pp. 62 *et seq.*); but that development naturally partook of the spirit of the ages during which it took place—from Ezra's times to the final redaction of the Gemara (559 B.C. to 550 C.E.). This was especially the case with the development of the civil and ritualistic laws, which governed Jewish life long after the Roman conquest of Palestine. But also in criminal law, involving capital punishment, the right to administer which had been taken from the Sanhedrin decades before the fall of Jerusalem (Sanh. 41a; Yer. Sanh. i. 18a,

Critical Note.

vii. 24b), the Rabbis delved deeply, elaborating the details thereof with a view to their application in the hoped-for Messianic days (הילכתא למשיחא, Sanh. 51b; Yeb. 45a) or for the satisfaction accruing from study (דרוש וקבל שכר, *ib.*). In this department there are therefore some laws which are mere legal opinions or theoretic ratiocinations which were never applied in practise. Such, for example, are the laws relating to the "rebellious son" and to "communal apostasy" (Tosef., Sanh. xi. 6, xiv. 1; Sanh. 71a) However, the bulk of rabbinic rules, even those concerning capital punishment, bear the stamp of great antiquity, inasmuch as they are based on actual precedent or on old traditional interpretation. Josephus, whose main authority for the first half of his "Antiquities" doubtless was the Bible itself, supplements his outlines of "the polity settled by Moses" ("Ant." iv. 8, §§ 1-45) with traditions current in his day. Some of these traditions agree with the corresponding Halakot embodied in the Talmudim and halakic Midrashim at a much later date. A few examples must suffice. In the true spirit of traditional law, Josephus ("Ant." xii. 9, § 1) says, "The purposing of a thing, but not actually doing it, is not deserving of punishment" (compare Tosef., Mak. v. [iv.] 10; Sanh. 63b; Mak. 16a); nevertheless he construes the Pentateuchal law regarding the confuted witness (Deut. xix. 16-19) as decreeing punishment where the sentence brought about by the confuted testimony has not been executed. He says ("Ant." iv. 8, § 15), "If any one be believed to have borne false witness, let him, when he is convicted, suffer all the very same punishments which he against whom he bore witness *was to have suffered.*" This coincides with the rabbinic Halakah (Mak. i. 6; Sifre, Deut. 190; see ALIBI), as opposed to the Sadducean ruling that the confuted witness is punishable only after the execution of the sentence which his falsehood has brought about (*ib.*; compare S. Mendelsohn, "Criminal Jurisprudence of the Ancient Hebrews," p. 136). Also the Pentateuchal law (Ex. xxi. 21, 22) regarding an assault on a woman with child, Josephus (*l.c.* § 23) interprets in the spirit of the Halakah (Mek., Mishpaṭim, 8; B. Ḳ. 42a; Sanh. 74a; compare Geiger, "Urschrift," pp. 436 *et seq.*; Pineles, "Darkah shel Torah," § 160). Likewise his esteeming guiltless the slayer of the thief, "although he were only breaking in at the wall" (*l.c.* § 27), is in consonance with the traditional interpretation of the Halakah (Mek., Mishpaṭim, 13; Sanh. 72a; Yer. Sanh. viii. 26c); and so is his reduction of the number of stripes (Deut. xxv. 1-3) from forty to "forty save one" (*l.c.* §§ 21, 23) in accord with the Halakah (Mak. iii. 10, 22b; Sifre, Deut. 186; compare II Cor. xi. 24).

As to the spirit of later rabbinic legislation, it clearly appears that there was a tendency to reduce capital punishment to a minimum, if not to abolish it altogether. That capital punishment was a rare occurrence in the latter days of the Jewish commonwealth is patent from the statement in the Mishnah that a court was stigmatized as "murderous" if it condemned to death more than one human being in the course of seven years. Indeed, ELEAZAR B. AZARIAH applied the same epithet to a court that executed more than one man in every seventy years; and his famous colleagues, TRYPHON and AKIBA, openly avowed their opposition to capital punishment, saying, "Had we belonged to the Sanhedrin [during Judea's independence], no man would ever have been executed," as they would always have found some legal informalities by which to make a sentence of death impossible (Mak. i. 7a).

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CAPITO (KÖPFEL), WOLFGANG FABRICIUS: German Hebrew scholar; born at Hagenau, Alsace, in 1478; died Nov., 1541. In 1515 he was appointed professor of theology at Basel; and eight years later provost of St. Thomas, Strasburg. He wrote a Hebrew grammar and various theological works.

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CAPPADOCIA (Greek, Καππαδοκία, derived from the Persian, "Hoaspadakhym" = "country of the good horses"; in the Assyrian cuneiform inscriptions, "Katpadhuka"): Ancient province of Asia Minor. It was known to the Jews in its Greek form also, and is often mentioned in the Talmud and the Midrash. The Roman province Cappadocia extended from the Taurus to the Euxine, and from the Halys to the Euphrates. According to Josephus ("Ant." i. 6, § 1) the Cappadocians were formerly called "Mosocheni," the Biblical tribe Meshech, mentioned together with Tubal; and Philo (in treating of Gen. xxvi. 28) is said to have called them "Canaanites." Herodotus speaks of them as "Syrians" (i. 72, v. 49, vii. 72), and even at the time of Strabo (xii. 544) they were known among the Greeks as "white Syrians" (λευκόσυροι). They must not, however, be classed with the Semites, since the little that remains of their language shows no relationship with Semitic (Gesenius, "Monumenta Phœniciæ," p. 11).

In the Bible.

The Septuagint, the Syriac Hexapla, the Targum Onkelos, and the Jerusalem Targum identify (Deut. ii. 23) the Biblical CAPHTOR with Cappadocia. The targums on Gen. x. 14, Amos ix. 7 (here also the LXX. and Symmachus), and Jer. xlvii. 4 (also Aquila and Theodotion), identify it also with Caphtor, and the targum on Ezek. xxvii. 11, with Gammadim, where the reading גם מדים ("Medes") serves as basis. According to this interpretation, the Bible would testify to an emigration of the Cappadocians from Assyrian and Median regions to Syria and Palestine. For later times, compare Yuḥasin, ed. London, p. 232b.

Josephus.

Josephus is the first to give genuine historical data: he often mentions Cappadocia, since the royal house of Herod was related to that of Cappadocia by the marriage of Herod's son Alexander (subsequently executed) to Glaphyra, daughter of King Archelaus of Cappadocia ("Ant." xvi. 1, § 2). Glaphyra later greatly shocked the Jews by marrying her brother-

in-law Archelaus (*ib.* xvii. 13, § 4). Through these connections with Cappadocia, and perhaps even before that time, Jews came to that country, and Christianity spread among them (Acts ii. 9, xviii. 23; I Peter i. 1; on the Hypsistarian sect in Cappadocia, see M. Friedländer, in "Jew. Quart. Rev." xiv. 300). Jews of Cappadocia also went to the festivals at Jerusalem ("Ant." xvi. 6, § 7); some settled in Sepphoris (Yer. Sheb. 39a); and R. Judah, R. Yannai, and R. Samuel are mentioned as Cappadocian teachers of the Law. The Halakah mentions the Jews of Cappadocia, saying that they had no vegetal oil, using only mineral oil (naphtha) for lighting on the Sabbath (Tosef., Shab. ii. 3; Yer. 4d; Bab. 26a). The Talmud also speaks of robbers in Cappadocia (Tosef., Yeb. iv. 5; Bab. 25b), the Cappadocians being in evil repute because of their astuteness. Mazaca, or Cæsarea, the capital of Cappadocia, is also frequently mentioned; R. Akiba visited it on his travels (Tosef., Yeb. xiv. 5; Yer. 15d; Bab. 25b); and R. Meïr, a teacher of the Law, is also mentioned here (Bab. Yeb. 121a). The importance of Mazaca, and hence that of Cappadocia, is shown most clearly, however, by the fact that when the Persian king, Sapor I., during his war with the Romans, besieged the city, he had 12,000 Jews massacred (M. K. 26a); it is said that the walls of Laodicea were rent by the noise of the arrows at Mazaca (*ib.*). Further mention is made of Cappadocian coins (Ket. xiii. 11) which, according to the correct interpretation (Parḥi, in "Kaftor wa-Feraḥ," ed. Edelmann, p. 29b), were superior to those of Palestine. An ingenious use of the name is seen in the interpretation of a dream (κάππα = 20; δοκοί = beams), by means of which a hidden treasure was found (Lam. R. i. 1; Gen. R. 68, 12; Ber. 56b; Ma'as. Sh. 55b); this passage likewise indicates that journeys were often undertaken to Cappadocia. The word "Cappadocia," furthermore, was used as a veiled expression for Rome (Tan., Wayera, 13; *ib.* Bo, 4), and in this sense may be connected with the dream above mentioned. Cappadocia had no independent existence in later times, and hence no further importance for Judaism.

Bibliography: Knobel, *Die Völkertafel der Genesis*, pp. 119, 148, 153, Giessen, 1850; Neubauer, *G. T.* pp. 317-319; Böttger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 75; Krauss, *Lehnwörter*, ii. 558, 559.

G. S. Kr.

CAPPEL, LOUIS (LUDOVICUS CAPPELLUS): Christian theologian and Hebrew scholar; descended from an old aristocratic French Huguenot family; born Oct. 15, 1585; died June 18, 1658. In consequence of the so-called Tractate of Nemours of July 7, 1585, Cappel's parents were obliged to leave the country, and during their flight Louis was born at Saint Elier, near Sedan. The soldiers of the League, who were pursuing the parents, very nearly spitted the new-born infant on their swords. After studying theology and Oriental languages at Sedan, and traveling for four years through England, Holland, and Germany, he was appointed, in 1613, preacher and professor of Hebrew, and in 1633 professor of theology, at the Reformed Academy of Saumur. He died there, highly honored.

Cappel gained imperishable fame by his two books, "Arcanum Punctationis Revelatum," published anonymously by Thomas Erpenius, at Leyden, in 1624, and "Critica Sacra," printed at Paris, in 1650. In the "Arcanum" he proved conclusively that the Hebrew text was first pointed after the Christian era, until which time it had been composed merely of consonants; in the "Critica" he proved that not even the consonantal text had been transmitted without errors, but needed emendation with the help of the versions and of conjecture.

It is to the lasting credit of Cappel that he was the first who dared to undertake, with exemplary clearness, penetration, and method, a purely philologic and scientific treatment of the text of the Bible.

Bibliography: Ludovici Cappelli, *Commentarius de Cappellorum Gente*, reprinted in Ludovici Cappelli, *Commentarii et Notæ Criticæ in Vetus Testamentum*, Amsterdam, 1689.

T. K. H. C.

CAPSALI: Family of scholars in European Turkey during the fifteenth and sixteenth centuries, which came originally from Greece, where a certain Elijah Capsali lived at the beginning of the fifteenth century. The name was taken from Cape Capsali, in the south of the Morea. Elijah had two sons, Moses and David, and the latter one son, Elkanah. The last Capsali mentioned in Jewish history is Elijah, son of Elkanah. The following members of the family are especially noteworthy:

Eliezer Capsali: Talmudist at Constantinople in the second half of the fifteenth century. In answer to the appeal of the Karaites, whose literary degeneracy was then notorious, he consented to instruct them in the rabbinic disciplines; imposing only the conditions that his pupils should refrain from vilifying the Talmudic authorities, and from desecrating the holy days of the rabbinical calendar. This attempt to reconcile the Karaites with Talmudic Judaism, or at least to soften their hostile attitude toward it, did not meet with the approval of the rigorists among the rabbis. Even Moses Capsali, who certainly was independent enough otherwise, stoutly opposed his relative. Eliezer (perhaps chiefly because it was not customary to treat the Karaites in a friendly manner; see Elijah Mizraḥi, Responsa, No. 57).

Bibliography: Grätz, *Gesch. der Juden*, viii. 208; Lattes, *Likḳuṭim Shonim*, p. 17.

Elijah b. Elkanah Capsali: Turkish Talmudist and historian; born at Candia about 1490; died (there?) about 1555. In 1509 Capsali left his native city to study at Padua under Judah Minz; but Judah dying eight days after Capsali's arrival, the latter went to Meïr Katzenellenbogen, Minz's son-in-law and successor. In 1522 Capsali was again at Candia, having been appointed leader of the community there, with three assistants. During the terrible plague which appeared in Candia soon after, entailing upon the Jews great suffering, which was aggravated by the policy of isolating the Jewish quarter, Capsali worked unselfishly to relieve the stricken. When Menahem del Medigo, rabbi of Candia, became too old to officiate, Capsali and Judah del Medigo were appointed rabbis of the community; and Capsali continued there until his death. Among his pupils, Samuel Algazi deserves especial mention (compare Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 6, below). Capsali carried on a learned

correspondence with the greatest Talmudists of his time; he showed a remarkable independence of spirit, not only in his relations with high authorities, but also in regard to ancient, time-honored customs. For instance, he abolished the custom, widely spread in Candia, of selling by auction the honor of bridegroom of the Torah; ordering instead that this should be conferred gratuitously upon a scholar or other prominent person of the community (Ḥayyim Benveniste, "Keneset ha-Gedolah, Oraḥ Ḥayyim," to 669; i. 88c). The independence and self-confidence manifested by Capsali in his decisions aroused the opposition of many of his colleagues. The responsa literature of that time contains numerous references by prominent rabbis to the controversies between Capsali and his associate rabbi of Candia, Judah del Medigo; the former always inclining to a less rigorous interpretation than the latter (compare Moses Alashkar, Responsa, No. 114, p. 177; Nos. 99, pp. 111–114; Meïr Katzenellenbogen, Responsa, No. 29). Abraham ibn Naḥmias was another opponent of Capsali (Benveniste, *l.c.* pp. 261, 263, 342).

Capsali is the author of the following works: (1) "Sefer Dibre ha-Yamim le-Malkut Winiziah"; (2) "Seder Eliyahu Zuṭṭa," or "Debe Eliyahu"; (3) "No'am Ḥoblim," decisions and responsa; and (4) a collection of responsa. The first work is a history of Venice, the manuscript of which is in the British Museum. It contains, in addition, matter relating to other Italian cities, and a section on the persecutions of the Jews in Germany.

Elijah Capsali's Works.

The second work, a history of the Turkish empire from the earliest times down to the year 1522, is an important contribution to general history, as well as to the history of the Jews. This book (in manuscript in the Bodleian Library and in the British Museum), the publication of which would certainly throw much light on the history of the Jews in Turkey, contains a section on Spain and Portugal down to the expulsion of the Jews from those countries. Judging from the extracts made by Lattes, Capsali was not only an excellent stylist—possessing neither the baldness of the chroniclers nor the exuberance and affectation of the elegists—but was also a reliable historian. Capsali added to the work, which is divided into 4 books and 166 sections, a treatise on theodicy. His interest in history is also seen in his collection of responsa, "No'am Ḥoblim," in which he narrates numerous interesting occurrences relating to the Rabbis (compare, for example, the extract in Grätz, "Gesch der Juden," viii. 443–445, which refers to the controversy between Joseph Colon and Moses Capsali). Capsali's responsa seem to have entirely disappeared: Ḥayyim Benveniste is the only one known to have possessed and used a copy of them.

Bibliography: Grätz, *Gesch. der Juden*, viii. 443 *et seq.*; Lattes, *Likḳuṭim Shonim*, pp. 18–32 (extracts from Capsali's *Seder Eliyahu* are given on pp. 33–110); Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2411; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 6–8; Rabbinowicz, *Moza'e Golah*, Index.

Elkanah b. David Capsali: Turkish Talmudist and philanthropist of the second half of the fifteenth century. He was a pupil of his uncle, Moses Capsali, at Constantinople but left that city and settled at Candia, where he became one of the most prominent members of the Jewish community. In 1493 he was "condestable" (high constable), one of its highest officers, and in that capacity was specially active in relieving the sufferings of the Spanish exiles who arrived that year in Candia. In one day (July 22, 1493) he collected for their assistance 250 Venetian gulden, a very large sum for that time. Many notes on the history of the Ottoman empire in Elijah Capsali's work were communicated to him by Elkanah, his father.

Bibliography: Lattes, *Likḳuṭim Shonim*, pp. 17–18; Luzzatto, in Wiener, *'Emeḳ ha-Baka* (Hebr. part), p. 20.

Moses b. Elijah Capsali: Chief rabbi of the Ottoman empire; born in Greece 1420; died about 1495 at Constantinople. When a young man he left his native country in order to study at the German yeshibot. He is next mentioned as rabbi of Constantinople about 1450; but he became prominent only during the reign of Sultan Mohammed II., who appointed him chief rabbi of Turkey. The sultan thought so much of the rabbi that he assigned to him a seat in the divan beside the mufti, the religious head of the Mohammedans, and above the patriarch of the Christians.

Capsali held various offices, which included the supervision of the taxes of the Jews, and the appointment of rabbis, and he even acted as a civil judge. It is said that the sultan's respect for the rabbi was due to the fact that, disguised as a civilian, Mohammed was present one day while Capsali was rendering his decisions; and he assured himself that the rabbi was incorruptible and impartial in his judgments. When the sultan undertook to improve the moral conditions of some parts of Constantinople, it was said that this endeavor was prompted by the rabbi. It is certain that Capsali dealt very severely with Jewish youths who, intimate with the janizaries, imitated them in leading un-Jewish and immoral lives. Some of these youths, enraged by the corporal punishment he had inflicted on them, attempted to kill him during a street riot in 1481, and he escaped only by flight. Capsali's associations with Bayazid, the son and successor of Mohammed II., were equally pleasant; and Bayazid's friendliness toward the Jews, that became especially evident in the ready reception of the Spanish exiles, must be ascribed in no small measure to Capsali's influence.

Capsali directed communal affairs with considerable skill, and commanded general respect. Ascetic in his mode of life—fasting frequently, and always sleeping on a bare floor—he was an advocate of rigorous rabbinism, severely criticizing the attempt of some rabbis to instruct the Karaites in the Talmud (compare Eliezer Capsali above). Nevertheless he seems to have taken certain liberties in various ritual questions, that made him many enemies. A party was formed at Constantinople for the purpose of injuring Capsali's reputation, and of branding him as an ignorant and unscrupulous rabbi. At the head of this clique was Moses "Twenty-four," said to have been so called because he knew only the twenty-four books of the Bible and nothing of the later literature, and who had been sent to Con-

Capsali and Colon.

stantinople by the community of Jerusalem in order to obtain permission from the chief rabbi to collect money for the poor of that city. But Capsali, for political reasons, could not comply with the request; for Bayazid II. was then at war with the calif of Egypt, and it was forbidden to carry money from Turkey into the Egyptian provinces, hence into Palestine also. Moses "Twenty-four" was so exasperated against the chief rabbi because of his disappointment, that he offered his services to the men who were attempting to bring Capsali into disgrace. At the head of these were Elijah Parnes, Aaron b. Abbaya, Isaac Alterno, and Asher of Cologne, who addressed to Joseph Colon, one of the greatest rabbinical authorities of the time, a letter containing the gravest accusations against Capsali, especially that of being careless in deciding cases dealing with marital troubles. Moses "Twenty-four" carried this mendacious letter to Colon in Italy, who at once began to denounce Capsali violently, declaring him to be unfit to fill the office of rabbi. In the ensuing controversy between Capsali and Colon men like Judah Minz and the three learned Del Medigo brothers (Elkanah, Moses, and Elijah), as well as many other rabbis, took Capsali's part against Colon. It is a proof of Capsali's noble character that he received Colon's son Perez in a most friendly way when the latter came to Constantinople to ask Capsali's pardon, as his father, on his death-bed, had requested him. Capsali, moreover, spoke of Colon in the highest terms, convinced that his opponent had acted against him because he was ignorant of the true state of affairs and zealous in upholding the Law.

Bibliography: Grätz, *Gesch. der Juden*, viii., Index; Lattes, *Likkutim Shonim*, pp. 6–17; Nepi-Ghirondi, *Toledot Gedole Yiśraël*, pp. 265–267; Rabbinowicz, *Moza'e Golah* (see Index).

L. G.

CAPTAIN: One at the head of, and in command over, others; a chief or officer; the head man of a clan; the commander of an army. The title occurs both in A. V. and R. V. as the equivalent for a large variety of Hebrew and Greek words frequently translated differently in other passages. Even where the rendering "captain" is adopted, the exact military or official implication of the title is often not indicated. This indefiniteness is due to the fact that Jewish military forces, especially during the earlier periods of their history, were not rigidly or systematically organized. Standing or regular armies were unknown before the days of the kingdom.

The Tribe the Military Unit.

The levies raised for purposes of offensive or defensive warfare fell naturally into units corresponding to the tribes or clans to which they belonged, the captain of each contingent being usually the chief of the tribe or clan; though occasionally the captain did not belong to the tribe, or was not its chief. Bands of men unconnected tribally, the "vain men" or fellows of Judges xi. 3, under the command of a captain distinguished by his prowess, are sometimes mentioned; and it is very likely that Saul, in "choosing" three thousand men (I Sam. xiii. 2), called into service such a company, and that the necessity for resorting to the same expedient a little later in his career (I Sam. xxiv. 2) induced him to keep together as a permanent establishment a body of armed men under his personal command. It is during his reign that mention is first found of a commander- or captain-in-chief; namely, Abner (I Sam. xiv. 50).

Under David much progress was made in the development and organization of a standing military force. While a fugitive and an exile, David had been himself the leader of a band of freebooters (see I Sam. xxii. 2 *et seq.*). His followers formed the nucleus of a standing army. Under him are found, in addition to the commander-in-chief, "captains of the host" (שרי חיל, II Sam. xxiv. 4). The captain of the royal body-guard is also mentioned as one of the high dignitaries of the court (II Sam. viii. 18, xx. 23). Captains of "runners,"—*i.e.*, foot-soldiers, a body of men probably entrusted with the custodianship of the palace gates (II Kings x. 25)—are named in I Kings xiv. 27. These "runners" seem to have consisted of companies of hundreds (II Kings xi. 4, שרי המאות).

The meaning of ראש השלישי (A. V., "chief among the captains"; R. V., "chief of the captains") is not certain. "Shalish" has been explained as the third occupant of the Chariot (LXX., *τριστάτης*); still, it is doubtful whether military chariots had come into use among the Israelites so early as David's reign. In Ex. xiv. 7 and xv. 4 the reference is to Egyptian chariots, and these are known to have been manned by two men only. "Shalish" in these two verses seems to designate "picked troops," the élite of soldiers. (See Baentsch on Ex. xiv. 7, in "Handkommentar zum Alten Testament.") In other passages the "shalish" probably was a military officer in charge of a third of a larger division (compare battalion = ⅓ regiment), or the third officer in rank. Compare Assyrian "shalshâa," Rawlinson "Asiatic Inscriptions," v. 3, 48; Assurbanipal "Inscriptions," 130, 1. Solomon, however, had "captains" of horse and chariots (I Kings ix. 22).

Military Divisions.

It is not unlikely that during the period of the kings the army was divided into tactical units of 1,000, subdivided again into bodies of 100, 50, and 10, each under its proper officer or "head" (ראש), or "captain" (שר). The fixed titles of the various ranks in the military hierarchy are not exactly known, but it is probable that each officer was designated as the "head" or "captain" ("sar") of the number under him (I Sam. viii. 12, xvii. 18, xviii. 13; II Sam. xviii. 1; Ex. xviii. 21; I Macc. iii. 55), though the title "shalish" would indicate also another nomenclature. The sources furnish too scanty a supply of facts to substantiate a more definite assertion.

Captains of the Temple.

The priests and Levites of the Second Temple were organized into groups, with proper officers or captains. Under the high priest the סגן ("segan"), more generally designated הממונה ("the memunneh"), often officiated as his lieutenant. Jost ("Gesch. des Judenthums und Seiner Sekten," i. 150) suggests that this is the officer described in Acts iv. 1, v. 24, 26 as *στρατηγὸς τοῦ ἱεροῦ* ("captain of the temple"), and in II Macc. iii. 4 as *προστατης* ("governor"). This identification, how-

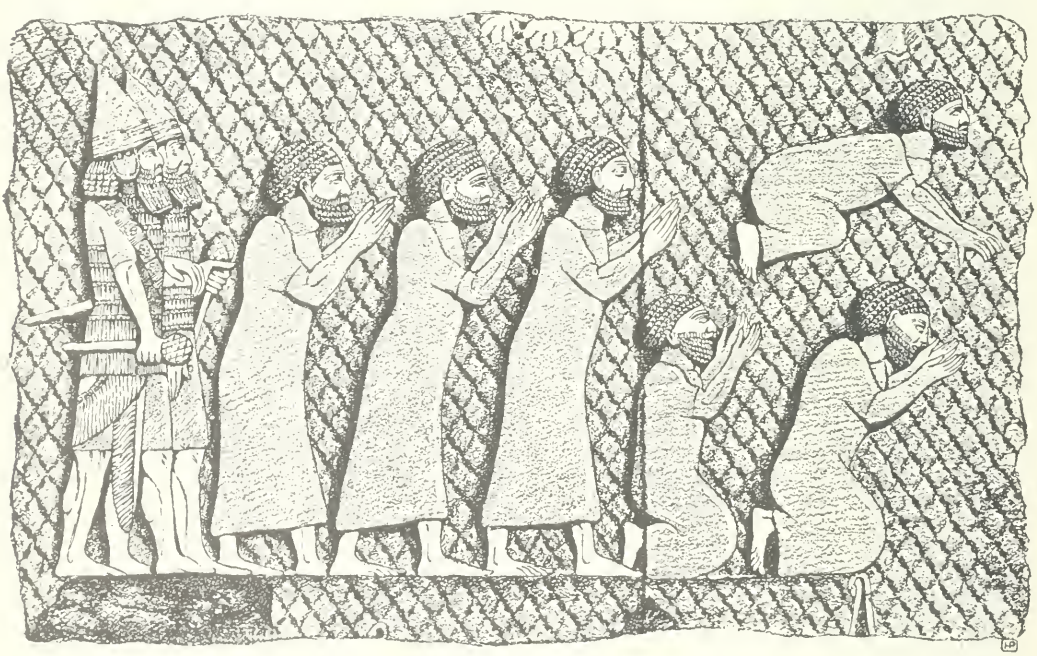
ever, is not very convincing. It is more reasonable to hold στρατηγός to be the rendering of ראש משמר, the Mishnaic title of the "captain [of one] of the priestly groups" (ma'amad or "mishmar"). The officer named in the passages quoted above corresponds to the one given the same title (στρατηγός) by Josephus ("Ant." xx. 6, § 2; "B. J." ii. 5, § 3). He is the captain of the Levitical temple-guard (compare Maimonides, "Kele. Ham." iii.), a body of police, referred to also in Luke xxii. 4, 52. The officers that assisted in the arrest of Jesus (John xviii. 3) may have belonged to this company. The "captain" of Acts xxii. 28, and possibly John xviii. 12, rendering the Greek word χιλιαρχος, represents a Roman officer, the "præfectus" or "tribunus militum"; it is not clear which grade of the Roman military hierarchy is meant by the "captain of the guards," in Acts xxviii. 16, where it is a translation of the Greek στρατοπεδάρχης. The R. V. omits the sentence altogether.

Three Hebrew words are mistranslated "captain" by the A. V.: (1) כרי, in II Kings xi. 4, 19 (probably a misreading for כרתי; see Cherethites); (2) כרים, in Ezek. xxi. 22 ("battering rams," R. V.); (3) אלוף, in Jer. xiii. 21, where "friend" is the proper meaning.

Following are other Hebrew equivalents: "Ṭiffas in R. V. generally). "Peḥah," an Assyrian title; "paḥati," from "bel paḥati," lord of a district = governor; military "captain" in II Kings xviii. 24; Isa. xxxvi. 9; Ezek. xxiii. 6, 12, 23. "Ḳaẓin," originally "elder," "judge." "Rosh," "head," "chief" (R. V.). "Ba'al," "lord" (Jer. xxxvii. 13), "captain" of prison. "Rab" (II Kings xxxv. 8), "captain" of executioners; interchanges with "sar" (Gen. xxxix. 1). "Sar" is equivalent to "prince," and hence "commander," "captain." "Shalliṭ" is rendered "ruler" in Dan. ii. 15. For renderings of "shalish" see above, and Dillmann on Ex. xiv. 7, in "Kurzgefasster Kommentar zu den Heiligen Schriften"; also Paul Haupt, in "Beiträge für Assyriologie und Semitischen Sprachwissenschaft," iv. 4, pp. 582–587, Leipsic, 1902.

E. G. H.

CAPTIVES.—Biblical Data: The Bible makes no provision for the treatment of captives taken in war. Captives were considered as slaves, and as such were subject to all the laws that govern the relations between the master and his non-Jewish slave (עבד כנעני); (see Slaves). In the early wars of Joshua with the seven tribes that inhabited Palestine, there could be no captives of war, as the Israelites were commanded to destroy all the people,



Jewish Captives in Attitude of Supplication.
(From Layard's "Monuments of Nineveh.")

sar," (the Assyrian "dupsharu" = writer of tablets), in Jer. li. 27 and Nahum iii. 17, a military officer, probably the Hebrew "Sofer" (Jer. lii. 25; reading emended II Kings xxv. 19, see Nowack, "Lehrbuch der Hebräischen Archäologie," i. 360). "Nagid," a title of royal personages; secondarily, "chief," and hence "captain" (I Chron. xii. 27, xiii. 1); the "steward" of the palace (II Chron. xxviii. 7). "Nasi," truer rendering, "prince" (Num. ii. 3,

even the women and the children (Deut. xx. 16–18). In later days the descendants of such Canaanites as escaped destruction Solomon considered not only tributary to himself, but also bond servants who had to serve the Israelites at any time in whatever capacity they might be needed (I Kings ix. 20, 21; Maimonides, "Yad," Melakim, vi. 1).

According to the Deuteronomic law (Deut. xx. 10–18), the Israelites were commanded to destroy

all male adults of a conquered people. In some instances, however, Israelitish kings showed unusual mildness to their captives. Ahab released Ben Hadad of Syria on very generous terms, after the latter had suffered a humiliating defeat on the battlefield (I Kings xx. 34). At the instance of the prophet Elisha, the king of Israel dismissed a Syrian army which had been taken by stratagem (II Kings vi. 20–23).

Female captives were also subject to the same laws as the female non-Jewish slaves. A peculiar exception to that general law is the case of the "yefat to'ar" (יפת תאר, Dent. xxi. 10–14). An Israelitish warrior who had intercourse with a captive might take her for a wife, after having permitted her to mourn for her parents a full month. If he then refused to marry her, he could not sell her into slavery, but must let her go free.

——**In Rabbinical Literature:** The Rabbis saw in the law regarding female captives a reluctant concession to the passions of man, and therefore looked upon such an act unfavorably. They treated it as an exception and limited it in the following manner:

One who takes possession of a female captive during war may not cast her off; but, if she be willing to accept the Jewish religion, her captor must keep her in his house for three months, this being the accepted interpretation of "yerah yamim" (Deut. xxi. 13), and then marry her. If at the end of the three months he did not wish to marry her, he must not sell her into slavery, but must send her away free. Should she be unwilling to accept the Jewish faith, he may continue to keep her for twelve months and use peaceful persuasion; but if at the end of that period she is still steadfast in her determination, he must send her away free. At no time may the captor employ compulsory measures to force her into the Jewish faith. If he belongs to the family of Aaron, he can not marry her, as the Jewish law prohibits a Kohen from marrying a proselyte (Yeb. 48b; Kid. 21b *et seq.*; Maimonides, "Yad," Melakim, viii. 2–7).

Bibliography: Hastings, *Dictionary of the Bible*, s.v. *War*; Spitzer, *Heer und Wehrgesetz der Alten Israeliten, Griechen und Römer*, ch. xix., Vinkovcze, 1879.

J. SR. J. H. G.

CAPTIVITY, or EXILE, BABYLONIAN: By "exile" is meant any form of forced emigration in which the selection of his new habitation is left to the choice of the person banished. In a particular sense the word is used to designate the enforced emigration of larger communities, such as tribes and nations; in which case, however, any choice of domicile seems to be withheld. The specific term for this species of exile is "deportation." In antiquity, deportation was employed on an extensive scale for political purposes, either to annihilate the power of a conquered people, or to cultivate new and unsettled districts by populating them, or to fuse together various nationalities—more widely separated in ancient times than they are to-day—and occasionally to subserve several of these various ends at once.

The earliest deportation of Israelites mentioned in the Old Testament was that of Tiglath-pileser III. This king, either in 734 B.C., upon the march against Philistia, mentioned in a fragment of the eponym list, or (in the event that the march against Hano of Gaza [734] did not concern the affairs of Israel and Judah) in 733, took the field against Pekah of Israel and Rezin of Damascus, who were warring against his vassal, King Ahaz of Judah, and punished them by annexing the northern and eastern borderlands (II Kings xvi. 7–9).

The Deportation of Israel.

While he annexed these borderlands of the tribes of Zebulon, Asher, and Naphtali, together with such of the eastern territory of the Jordan as belonged to Israel, he led the inhabitants of these provinces into Assyria, and established them there (II Kings xv. 29). The second deportation took place after the conquest of Samaria in 722 B.C., which conquest was followed by the demolition of the northern kingdom. The last king of that country, Hoshea, had renounced allegiance to Shalmaneser IV. (II Kings xvii. 4), whereupon the latter besieged the city of Samaria for three years (724–722). It was reserved for his successor, Sargon, however, to capture the hostile capital, as is evident from the cuneiform inscriptions (in contradiction to II Kings xvii. 3 *et seq.*, according to which the conquest was made by Shalmaneser himself). On that occasion 27,280 people were taken captive and deported, partly to the Assyrian province of Gozan in Mesopotamia and partly to Media, where they were established as royal charges; while, at the same time, colonists of other nationalities were settled in Samaria and the surrounding territory to take the place of those deported. In this way not only was a conquered and hostile people thoroughly disrupted, but it was at once replaced by subjects loyal to the crown, among whom the vacated territory was distributed, and who obtained special prerogatives, in order to strengthen their allegiance. The first people to be sent thither (721 B.C.) from Babylon as settlers were Arameans. Upon the close of the Babylonian insurrection, however (647 B.C.), Assurbanipal sent further contingents from Babylon, Cuthah, Sippara (Sepharvaim), Susa, and Elam (II Kings xvii. 24, xviii. 11; Ezra iv. 4–10).

The inhabitants of the southern kingdom, Judea, were in their turn subjected to two deportations. The first of these took place in the year 597 in connection with the first conquest of Jerusalem by Nebuchadnezzar. On that occasion Nebuchadnezzar appeared before the walls of Jerusalem with his army for the purpose of punishing Josiah's son Jehoiakim, because the latter, relying upon the assistance of Egypt, had renounced his allegiance to Babylonia. As soon as Jehoiachin or Jaconiah, who had meanwhile succeeded his father, Jehoiakim, as king, had, after a short defense, surrendered to the leaders of the Babylonian army, Nebuchadnezzar ordered him, together with the most distinguished men of the land, and the most valuable treasures of the Temple and the palace, to be sent to Babylonia (II Kings xxiv. 1–16). Thus began the Babylonian Exile (597), from which year the prophet Ezekiel, who was among the captives, dates his calculations. Another deportation took place upon the downfall of the kingdom of Judah (586 B.C.). The new king, Zedekiah, a son of Josiah, whose original name was

Deportation of Judah.

Mattaniah, had taken the oath of fealty to the Babylonian sovereign (Ezek. xvii. 13). But as early as 593 he had planned an insurrection against Nebuchadnezzar, to which end he had summoned the ambassadors of the disaffected Syrian states tributary to Babylon; namely, Edom, Moab, Ammon, Tyre, and Sidon. Psammetichus II. (594–588), the new king of Egypt, was probably the soul of the undertaking. Although peace still reigned in Syria, and Zedekiah himself appeared before Nebuchadnezzar to vindicate his good faith (Jer. li. 59 *et seq.*), it soon thereafter became possible for the Egyptian king Hophra to tempt Zedekiah into a breach of faith. Nebuchadnezzar was now compelled to step in, and repaired to Riblah on the Orontes, in order to conduct a campaign against Jerusalem directly from his headquarters. The siege began Jan. 10, 587, and lasted for a year and a half. As the city, partly because of its inaccessible position, and partly because of its strong fortifications, was almost impregnable to assault, Nebuchadnezzar endeavored to starve out the inhabitants by encircling Jerusalem with a wall. The approaching army of Hophra now compelled the Babylonians temporarily to abandon the siege and stand battle. The Egyptians, however, were beaten; and the siege began anew, and was continued until July 9, 586, when the beleaguerers penetrated into the city through a breach made in the protective wall built in the days of Hezekiah (II Chron. xxxii. 5; II Kings xxii. 14). An attempt at flight by Zedekiah and his retinue was frustrated; he and his armed followers being intercepted before they could cross the Jordan. The retinue were dispersed, while Zedekiah was captured and brought before Nebuchadnezzar at Riblah. Here he witnessed the death of his sons, who were murdered in his presence. His eyes were then put out, and he was taken in chains to Babylon. On Aug. 7 of the same year Nebuzaradan, captain of Nebuchadnezzar's body-guard, ordered that the Temple, the royal palace, and all dwellings in the city of Jerusalem be set on fire, and that the surviving inhabitants be taken captive to Babylon. This was also the fate of all those who, after the capitulation of the city, had sought refuge in the camp of the Babylonians. Seventy or eighty distinguished Jews, however, among them the high priest Seraiah, were sent to Riblah, where, by the order of Nebuchadnezzar, they were put to death (II Kings xxv. 1 *et seq.*; Jer. xxxix. 1 *et seq.*, lii. 1 *et seq.*). Yet a third deportation of the Jews was ordered by Nebuchadnezzar. During the futile siege of Tyre, which lasted thirteen years (585–573 B.C.) and compelled Nebuchadnezzar to keep a standing army in Syria, probably a rebellion broke out among the population, which, since the murder of Judah's Jewish governor, Gedaliah, had been heavily oppressed (Jer. lii. 30). In consequence of this, there was ordered, either in 582 or 581 B.C., another partial deportation to Babylon.

As regards the number of Jews deported by Nebuchadnezzar, there are two divergent reports. According to the statements in Jer. lii. 28–30, which must be accepted as the more reliable, as they certainly are the more complete, 3,023 Jews were deported in 597 B.C., 832 inhabitants of Jerusalem in 586, and 745 Jews in 582, making 4,600 persons in all. But in Biblical times, as to-day in Oriental countries, only the men were counted. Hence it follows that from 14,000 to 18,000 souls must have been deported to Babylon. The other statements, given in II Kings xxiv. 14, 16, refer only to the deportation of the year 597 B.C.

Number of Babylonian Exiles.

Verse 14 states that 10,000 men were sent into exile; while according to verse 16 the number was 8,000. As the former verse is part of an addition to the original text, it will be necessary to adhere to the second, the figures in which, however, are more than twice as high as those given in Jeremiah. Now, if the figures as given in Jeremiah for the years 597, 586, and 582 be accepted as correct, the total number of exiles, taking into consideration II Kings xxiv. 16, will be 12,000 men, or in all 36,000 to 48,000 souls. Furthermore, if it be assumed that the total population of the kingdom of Judah was about 120,000 (the figures should probably be somewhat higher, as the country was at that time more densely populated than it is to-day), about one-fourth of the population (according to II Kings xxiv. 16) or, perhaps more correctly, one-eighth (according to Jer. lii. 28–30) was led captive into Babylonia.

The Israelites who were deported in 597 at first hoped for a speedy return to their homes. As they belonged without exception to the leading families, they had given credence to the sayings of the false prophets who had flattered them (Jer. xxvii.–xxix.; Ezek. xii. 21, xiii. 23); and in contradistinction to those who had remained at home, they came to regard themselves as the true Israel, although they themselves by no means conformed to the standard which the true prophets had pictured of an ideal Israel (Jer. xxiv.; Ezek. xi. 1–21), nor did they betray any evidence of a "new heart." When, therefore, contrary to their expectations, Jerusalem was destroyed in 586, they were, after all, compelled to follow the advice of Jeremiah (xxix. 4–9) and accommodate themselves to the conditions of a protracted exile.

Condition of the Exiles.

As exiles, under royal protection, and consequently enjoying special prerogatives in their new home, their personal lot was undoubtedly a happier one than that of their brethren who had remained behind. Their habitation was in the province of Babylon. It is not known, however, whether they lived together in considerable numbers or were scattered throughout the country. The places where they dwelt were known by various names; thus, "Tel Abib," according to the Hebrew etymology, signified "hill of corn-ears," whereas its Babylonian signification was "the deluge," or "hill of the stream"—the valley of the rivers Chebar (one of the numerous canals of the Euphrates), Casiphia, and Ahava (Ezek. i. 3; Ezra viii. 15, 17). A number of western Semitic proper names, discovered upon inscriptions found in Nippur, have led Hilprecht to believe that many of the exiles were settled in that place (see, for example, "Palestine Exploration Fund, Quarterly Statement," Jan., 1898, p. 54; April, 1898, p. 137). They not only preserved their old tribal distinction, but kept special genealogical

records (Ezra viii. 17; Ezek. xiii. 9); and the heads of the tribes or elders were the leaders of the separate communities (Ezra viii. 1 *et seq.*, 16 *et seq.*; Ezek. viii. 1, xiv. 1, xx. 1).

Their outward condition was also by no means unsatisfactory. Jeremiah, in his exhortations (xxix. 5–7; compare Ezek. xiii. 2 *et seq.*, xiv. 9–11), states that the Israelites were permitted to till the soil, to cultivate the family life, and, by thrift and diligence, to accumulate wealth. Perhaps, being permitted to administer their internal affairs through their elders, they were allowed the undisturbed exercise of their religion; and nowhere are bloody persecutions heard of, designed to alienate forcibly the people from their ancestral religion, and to coerce them into accepting that of the conquerors. All the misery, want, imprisonment, and ill-treatment, frequently described as suffered in Babylonia, must be explained by the fact that the Prophets, whenever they gazed back upon the national catastrophe, felt anew all the pangs of homelessness and servitude. Consequently, the description of the people as a helpless worm (Isa. xli. 14), and of the violence and spoliation which had reduced Israel to the condition of those who suffer in chains and bondage (*ib.* xlii. 20–24), is not ascribable to actual sufferings inflicted in the land of exile. The chains and bonds are not such as have been forged for them in the land of their exile: they are figurative of the condition of homelessness and servitude into which the exiled Israelites have fallen; and they have lost their home, they have been despoiled, and the fetters of the foreign rule weigh heavily upon them. The Prophets also deplore the deep humiliation to which God has subjected His people by consigning them to ruin, and they bewail the circumstance that even the religious leaders, the priests and the Prophets themselves, have been delivered up to the profanation of a pagan people, instead of being permitted to serve the Lord in His holy Temple according to the divine mission appointed to them (Isa. xliii. 28, xlvii. 6). The source of the most poignant grief on the part of the pious devotees of YHWH was the ridicule cast by the idolaters upon their religion, their God, and His power; for, as the pagans could not trace the downfall of the people to its true cause —the sins of the people themselves—they beheld in the fall of Jerusalem and its Temple a proof of the weakness of Israel's God (Isa. lii.).

Religious Conditions.

In consequence of the favorable external circumstances of the exiles, and particularly of such of them as were engaged in the diversified commerce in the Babylonian metropolis, the longing for home gradually disappeared, and they learned to content themselves with material prosperity. Most of these indifferent persons were lost to their people; for, in their anxiety to retain the wealth they had acquired, they learned to conform to the manners and customs of the country, thus sacrificing not only their national but also their religious independence and individuality. Hence the denunciation by the Prophets of the various forms of idolatry practised among the people. Even if the description of the idolatry mentioned in Isa lvi. 9–lvii. 13a belongs to pre-exilic times, many other passages so graphically describe the idolatrous practises of the exiles that the relation between these and the Babylonian cult can not be mistaken (Isa. lxv. 3 *et seq.*; compare *ib.* lxvi. 17). Despite all this indifference and impiety on the part of the masses, there was nevertheless an element that remained true to the service of YHWH. These "servants of YHWH," who humbly submitted (עֲנָוִים, "the meek") to His will, gathered about the few Prophets who remained faithful to the Lord, but whose voice and influence were lost amid the general depravity, and who, in addition to the pain caused by base ingratitude and faithlessness toward the God of their fathers, were also compelled to endure all the shafts of scorn and ridicule. While some, though without obeying the prophet's exhortations (Ezek. xxxiii. 31), listened to his words—either because they appreciated his eloquence, or because they were entertained and pleased by the holy enthusiasm of the man of God—others ridiculed this faith in the Lord and the fond hope of the devotees of YHWH of a future salvation and a redemption from pagan captivity (Isa. lxiv. 5). Indeed, in their delusion they proceeded even to open hostility and oppression; and a reference to a species of excommunication or, at least, an open declaration of ostracism, is contained in the above-mentioned passage. These sad experiences of all true Israelites tended to separate them more and more from their recreant brethren. The more the pious exiles felt themselves repelled by their pagan environment and their disloyal fellow-Israelites (Ps. cxxxvii. 3 *et seq.*,) the closer became the union among themselves, and the stronger their allegiance to their Prophets and the Law. What they had re-established almost immediately of the religion of their fathers was the sacred observances. True, a festive celebration of the high festivals was out of the question, in view of the unfavorable conditions and of the mood of the people. Such a celebration was, therefore, supplanted by solemn days of penance and prayer to commemorate the catastrophe which had befallen the people (Zech. vii. 3, viii. 19). The fasts of the fathers were also observed, although in so superficial and thoughtless a manner that the prophet was compelled to condemn the mode of observance, and to censure fasting when accompanied by the ordinary business pursuits of every-day (Isa. lvi. 3).

Religious Observances.

As the faithful could not honor YHWH by sacrifices in a foreign land, nothing remained to them of all their ceremonial but the observance of the Sabbath (Hosea ix. 3–5) and such other customs as were connected with a certain independence of action. Such, for example, were the act of circumcision, which, together with the observance of the Sabbath, constituted a distinguishing mark of Israel; regular prayer, performed with the face turned toward Jerusalem (1 Kings viii. 48); and fasting, already mentioned. When the Prophets of the Exile spoke of the conditions under which the divine prophecies would be fulfilled, they always emphasized the observance of the Sabbath as the foremost obligation, as the force which should unite and preserve the Jewish community (Isa. lvi. 2, 6 *et seq.*; lviii. 13; Jer. xvii. 19 *et seq.*; Ezek. xx. 12 *et*

The Sabbath.

seq.; xxii. 8, 26). On the other hand, it is evident from the demands and exhortations of the Prophets that they were now willing to dispense with the ceremonial, as the more external form of religious observance, in order to emphasize the exemplification of the essential religious spirit in works of morality and charity.

At the same time the idea found acceptance that the submission of the personal will to that of the Lord would prove the most acceptable sacrifice in His sight (Ezek. xi. 19, xviii. 31, xxxvi. 26; Isa. lxi. 1–3). Ezekiel also establishes the new principle that the essence of religion must be sought in individual morality: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ezek. xviii. 20–32; compare Deut. xxiv. 16; Num. xxvi. 11); wherefore he, also, in contrast with the present disposition of the exiles, predicts a new heart and a new spirit (Ezek. xxxvi. 26). The new religious conviction was confirmed by the contemplation of the pagan idols with the attendant immoral cult, which reacted to strengthen and to purify the conception of the monotheistic idea, so that in the Deutero-Isaiah the certain conviction is already expressed of the ultimate recognition of YHWH by all pagan peoples.

Particular attention was now paid to the ancestral literature; and thus there arose during the Babylonian Exile the profession of the "scribes," those learned in the Law who set the standard of piety and devotion, and who transmitted their precepts both to their successors and to the people at large, while at the same time extending the body of the laws by means of revision and amplification (see PENTATEUCH). Historical writings also were now revised in accordance with the standard of the Law, establishing as a basis the historical conception of Deuteronomy. All the calamities which had befallen Israel were accepted by these exiles as a punishment for transgressions, and particularly for idol-worship. The sin of Jeroboam had ruined Israel, and the transgressions of Manasseh, despite his subsequent thorough reformation, were only atoned for by the downfall of Judah. Therefore the history of the past was to serve both as a warning and as a guide for the future. This explains the purpose of the compilation of the various older historical works into a historical entity: the new Israel, risen from the grave of exile, must avoid the sins and errors which caused the ruin of its fathers. And indeed the Psalms which were composed after the Exile reveal a keener introspection, a deeper sense of contrition, and a more frank avowal of sin than the earlier ones.

Cultivation of Literature.

The first indication of a change for the better was the liberation of King Jehoiachin from his captivity, with regal honors which distinguished him above all other kings at the court of Babylon. According to II Kings xxv. 27–30, he was liberated by Evil-Merodach (562–560 B.C.); and though this passage mentions the liberation as occurring in the thirty-seventh year of the captivity of Jehoiachin, the event must be ascribed to Neriglissar (568–556). The first permanent change was brought about by the Persian king Cyrus. As the Deutero-Isaiah already desired and predicted after the first inroad of Cyrus into the Babylonian kingdom (545), a conquest of the city of Babylon took place (539 B.C.) after the decisive defeat of the army at Sippara. This conquest, however, was not accompanied by spoliation or destruction, and was followed by an order to rebuild the Temple of YHWH in Jerusalem. This duty was assigned to Sheshbazzar, himself a Jew (according to I Chron. iii. 18, Shenazar, perhaps a Davidite), who had been sent by Cyrus as governor to Jerusalem, the king himself having previously laid the corner-stone of the Temple. The work of building, however, was soon arrested (Ezra v. 13–16). Sheshbazzar probably did not go to Jerusalem alone, being in all likelihood accompanied by distinguished Jews, such as the Davidite Zerubbabel, the priest Joshua, less prominent ones, and a troop of soldiers. But a general permission for the Jews to return was probably not given by Cyrus, as no mention of it occurs in any of the older records.

Termination of the Exile.

The actual return of the exiles was consummated by Ezra, who assembled at the river Ahava all those desirous of returning. These consisted of about 1,800 men, or 5,500 to 6,000 souls (Ezra viii.), besides 38 Levites and 220 slaves of the Temple from Casiphia. With this body, which was invested with royal powers, Ezra and Nehemiah succeeded, after great difficulties, in establishing the post-exilic Jewish community. From the list given in Neh. vii. 6–73 (= Ezra ii.), which the chronicler erroneously supposed to be an enumeration of those who had returned under Cyrus, it appears that the whole Jewish community at this time comprised 42,360 men, or 125,000 to 130,000 souls.

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Traditional Data: Various causes are assigned in the Haggadah for the Babylonian Exile. Some authorities mention general unworthiness (Lam. R. proem 19); others give specific sins, as idolatry, licentiousness, and bloodshed (Tosef., Men. xiii. 22), incontinency in the drinking of wine (Gen. R. xxxvi. 4), too great indulgence to one another and failure to reprove those who sinned (Shab. 119b), and non-observance of the year of release and of the Sabbath, and neglecting the study of the Torah (Yer. Ta'an. iv. 69b).

Causes of Exile.

Israel was exiled to Babylonia because the language of the Babylonians is akin to that of the Torah. According to another opinion, God had therefore exiled Israel to Babylonia because the latter is a low-lying country, like the nether world; as it is said (Hosea xiii. 14): "From the power of the nether world I will ransom them." Another

authority says that God exiled Israel to Babylonia, because it was the land from which they had come, as a husband that is angry with his wife sends her home to her mother (Pes. 87b). Babylonia was Israel's home. Israel and Judah were exiled to different places in order that each might find consolation in the other's misery (Pesiḳ. R. xxxiii.).

Incidents Connected with the Exile.

Forty years before Israel went into exile date-palms were planted in Babylonia, because Israel was eager for the sweetness of the date, by which the tongue gets accustomed to the sweetness of the Torah (Yer. Ta'an. *l.c.*). According to one opinion the Ark was carried to Babylonia. With the destruction of the First Temple ceased the Davidic dynasty, the Urim and Tummim, and the Levitical cities (Tosef., Soṭah, xiii. 1, 2). For fifty-two years after the destruction of the Temple no bird was seen to fly in Palestine. This is inferred from Jer. ix. 9, בהמה having the numerical value of 52. Seven hundred kinds of clean fishes, 800 kinds of clean locusts, and innumerable fowl followed the exiles to Babylonia (Yer. Ta'an. *l.c.*; Lam. R. proem 34). As Nebuzaradan entered the Temple court he found the blood of the prophet Zechariah boiling. To his question, "Whose blood is that?" the people answered that it was the blood of sacrificial animals. He slaughtered a multitude of animals, but the prophet's blood did not cease boiling. Threatened with execution, the people admitted that it was the blood of the murdered prophet. Nebuzaradan thereupon slaughtered 80,000 priestly youths, but the blood still would not cease boiling. Turning in anger to it, he said, "Dost thou want me to kill thy whole people?" Then God felt mercy with His children and caused the blood to cease boiling (Yer. Ta'an. *l.c.*; Giṭ. 57b). Eighty thousand priestly youths hid themselves in the cells of the Temple, where they were all burned, with the exception of Joshua b. Jehozadak, the high priest, the "brand plucked out of the fire" (Yer. Ta'an. *l.c.*). Eighty thousand priestly youths fled to the Ishmaelites. When they asked the latter for a drink, they gave them various salted foods, and leather bottles filled with air, and invited them to eat and drink. When one attempted to drink, the air from the bottle entered his lungs and choked him to death (*ib.*).

Nebuzaradan is identical with Arioch (Dan. ii. 14). This name suggests that Nebuzaradan, when leading the Jewish exiles, raged against them like a lion (אריה) until they had reached the Euphrates. On arriving there he said to his troops: "Let them rest here, for from this time forward their God will not care for them." Therefore it is said, "By the rivers of Babylon we sat" (Ps. cxxxvii. 1), only then, not before (Lam. R. v. 5). By the rivers of Babylon they sat and wept over the dead who had fallen by the sword of Nebuchadnezzar and by the waters of the Euphrates, which had proved fatal to those used to the rain-water and the spring-water of Palestine. But the tyrant sat in a ship, surrounded by all his nobles in the midst of all kinds of music (Isa. xliii. 14), while on the bank passed the princes of Judah naked and in iron chains. "Why do these people go without burdens on their shoulders?" he asked as he caught sight of them. Then heavy burdens were put upon them.

The longing after the soil of the Holy Land turned the heart of Israel to repentance. As long as they were in their own land Jeremiah exhorted them in vain to repentance; but when led into exile they regarded even the sacred vessels as holy, and hung up their harps on the willows (Pesiḳ. R. xxviii.).

God's Attitude to Exiles.

God regretted having exiled Israel (Suk. 52b). He hastened the Exile two years, otherwise the people would have been utterly destroyed (Sanh. 38a). God's anger subsided after they had gone into exile (Lam. R. ii. 16). The divine glory did not leave the Sanctuary even after its destruction, according to the assurance given in I Kings ix. 3; and so we read (Ps. iii. 5) "from His holy mount," holy even when a bare mount. Cyrus speaks (Ezra i. 3)—while the Temple was destroyed—of "the God who is in Jerusalem" (Tan., ed. Buber, Shemot, 10). God's attitude is illustrated by the following two parables: A king had two sons. He grew angry with the first, punished him, and sent him into exile, exclaiming, "Wo unto him; from what happy state must he be banished!" But having also grown angry with the second, and sent him likewise into exile, he exclaimed, "It is I whose method of education was wrong." Likewise, when God sent the Ten Tribes into exile, He exclaimed, "Wo unto them! for they have wandered from me" (Hosea vii. 13); but when Benjamin and Judah also went into exile, He said, "Wo unto me for my hurt" (Jer. x. 19). Again, a king had two sons. Angered by the first, he smote him so that he died; then he mourned for him. When also the second one died of his punishment, the king said, "I have no more strength to mourn; call the mourning women that they bewail him." Similarly, God, when the Ten Tribes went into exile, bewailed them (Amos v. 1); but when also Judah and Benjamin were exiled, He said (Jer. ix. 16), "Call the mourning women" (Pesiḳ. xv. 120a, b).

In three passages of Scripture God complains of Nebuchadnezzar the Wicked: in Jeremiah, Kings, and Chronicles. Just as one complains to his neighbor, saying, "Behold what that cursed N. N. has done me!" so speaks God, "Behold what that Babylonian dwarf has done: he has exiled My children, destroyed My house, and burned My Temple" (*ib.* xiii. 112a, b).

Duration of Exile.

The expression "because, even because" (Lev. xxvi. 43) has the same sense as the saying "measure for measure," and points to the fact that the duration of the Exile was commensurate with the duration of Israel's sinfulness (Lam. R. proem 21). Hananiah b. Azzur was a true prophet, but a plagiarist. Whatever he heard Jeremiah proclaim in the upper market-place he proclaimed in the lower market-place. Also his announcement that within two years the sacred vessels would be brought back (Jer. xxviii. 3) rests upon Jeremiah's prophecy of the seventy years (*ib.* xxxv. 12), which, however, Hananiah had miscalculated, assuming a wrong period for its beginning, and therefore an incorrect period for its end (Yer. Sanh. xi. 30b).

"The lion went up" (Jer. iv. 7)—this is Nebuchadnezzar in the constellation of the lion ("the fifth month," Jer. i. 3)—and destroyed the lion of God ("Jerusalem," Isa. xxix. 1). Accordingly will also come the lion ("God," Amos iii. 8) in the constellation of the lion, in the same month in which Jerusalem was destroyed (compare Jer. xxxi. 12: "I shall change her mourning into joy"), and He will rebuild the lion of God (Ps. cxlvii. 2; Pesiḳ. xiii. 116a). That Israel had found no rest (Lam. i. 3) as he went into exile assured his return home; for Noah's dove returned also because she had found no rest for her feet (Gen. viii. 9); and with the same words is also predicted Israel's restlessness in exile (Deut. xxviii. 65; Lam. R. i. 3). When in consequence of the sins of Israel the enemy had entered Jerusalem, captured his heroes and tied their hands behind them, God said: "With him am I in distress" (Ps. xci. 15); "My children are in distress, shall I be in freedom?" Then He drew His right hand back from before the enemy (Lam. ii. 3). This was revealed to Daniel by the expression לקץ הימין (Dan. xii. 13, the real meaning "at the end of days"), "till the end of the right hand," that right hand which was in subjection. "With the redemption of My sons have I also redeemed My right hand" (Pesiḳ. xvii. 131b).

Return from Exile.

J. SR. C. L.

CAPTIVITY, THE PRINCES OF. See Exilarch.

CAPUA, JOHN OF. See John of Capua.

CARABAJAL (variously spelled **Carabal, Caraballo, Caravajal, Carbajal,** and **Cavajal,** the name **Carvalho** being possibly identical): The name of a family of Maranos in Mexico at the end of the sixteenth century and the beginning of the seventeenth, all connected with Don Luis de Carabajal, governor of New Leon. Several members of the family suffered martyrdom at the stake for Judaizing.

Francisca Nunez de Carabajal: Sister of Don Luis de Carabajal; born in Portugal about 1540; died as a martyr in the city of Mexico Dec. 8, 1596. She was among the members of the family seized in 1590 by the Inquisition. She also was tortured till she implicated her husband and her children, one of whom was named Luis de Carabajal. The whole family were forced to confess and abjure at a public auto da fé, celebrated on Saturday, Feb. 24, 1590. Luis de Carabajal, with his mother and four sisters, was condemned to perpetual imprisonment, and his brother, Baltasar, who had fled upon the first warning of danger, was, along with his father, Francisco Rodriguez de Matos, deceased, burnt in effigy. In January, 1595, Doña Francisca and her children were accused of a relapse into Judaism, and convicted. During their imprisonment they were tempted to communicate with one another on Spanish pear seeds, on which they wrote touching messages of encouragement to remain true to their faith. At the resulting auto da fé, Doña Francisca and her children, Isabel, Catalina, Leonor, and Luis, died at the stake, together with Manuel Diaz, Beatriz Enriquez, Diego Enriquez, and Manuel de Lucena. Of her other children, Doña Mariana, who lost her reason for a time, was tried and put to death at an auto da fé held in the city of Mexico March 25, 1601; Anica, the youngest child, being "reconciled" at the same time.

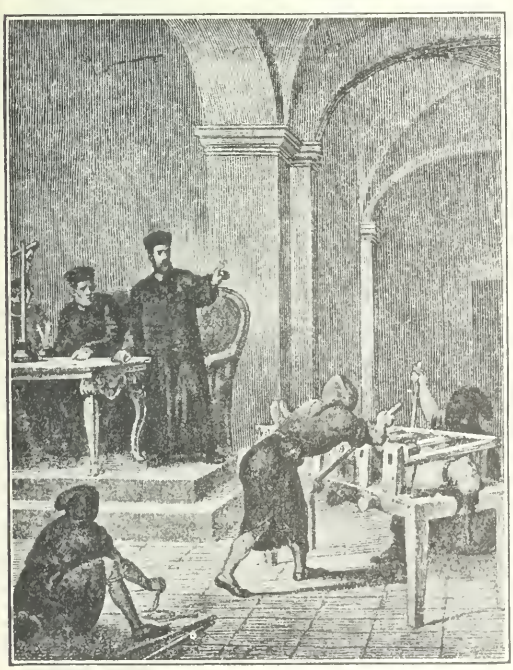
Execution of Mariana de Carabajal at Mexico, 1601.
(From Palacio, "El Libro Rojo.")

Don Luis de Carabajal y Cueva: Born at Magodorio, Portugal, in 1539; appointed governor of a district in Mexico in 1579; said to have died about 1595. In consideration of the appointment of governor, he undertook to colonize a certain territory at his own expense, being allowed the privilege of repaying himself out of the revenues. His original jurisdiction, under the name of "Nuevo Reino de Leon" (New Kingdom of Leon), was to comprise a somewhat ill-defined territory, beginning at the port of Tampico, extending along the River Panuco, and thence turning northward; but it was not to exceed 200 leagues either way. It would seem to have included Tamaulipas, as well as the states of Nuevo Leon and Coahuila, and parts of San Luis Potosi, Zacatecas, Durango, Chihualua, and Texas. Carabajal received his royal patent as governor of Nuevo Reino de Leon on May 31, 1579. He arrived in Mexico in 1580, and began to prepare for his occupancy of the territory. He planted his colony on a site formerly called "Santa Lucia," and named the place "City of Leon."

To pacify and colonize the new territory, Carabajal was allowed 100 soldiers, and 60 married laborers, accompanied by their wives and children. It is safe to assume that a number of these early colonists were Spanish Jews, who, under the guise of Maranos, had hoped to escape persecution and find

prosperity in the New World. In this expectation they were doomed to disappointment, for within a decade after their settlement a score of them were openly denounced and more or less severely punished for Judaizing. In 1590 there seems to have been an extensive colony of them in Mexico.

Don Luis de Carabajal brought with him to Mexico his brother-in-law, Don Francisco Rodriguez de Matos, and his sister, Doña Francisca Nuñez de Carabajal, with their children, Doña Isabel, the oldest, 25 years of age, widow of Gabriel de Herrera; Doña Catalina, Doña Mariana, Doña Leonor, Don Baltasar, Don Luis, Jr., Miguel, and Anica (the last two being very young). Another son, Caspar, a pious young man (monk?) in the convent of Santo Domingo, Mexico, had arrived a short time before. Doña Catalina and Doña Leonor married respectively Antonio Diaz de Caceres (see CACERES) and Jorge de Almeida—two Spanish merchants residing in the city of Mexico and interested in the Tasco mines. The entire family then removed to the capital, where, in the year 1590, while in the midst of prosperity, and seemingly leading Christian lives, they were seized by the Inquisition. Doña Isabel was tortured till she implicated the whole of the Carabajal



Torture of Francisca de Carabajal at Mexico, 1590.
(From Palacio, "El Libro Rojo.")

family, who, with the exception of Don Baltasar, were imprisoned. The latter succeeded in escaping to Tasco, and was condemned to death in his absence.

Luis de Carabajal, Jr.: Son of Doña Francisca Nuñez de Carabajal, the first Jewish author in America, and nephew of Luis de Carabajal, governor of New Leon; was Castilian by birth, and a resident of the city of Mexico; died in the city of Mexico at an auto da fé Sept. 8, 1596. He had been "reconciled" at that city Feb. 24, 1590, being sentenced to perpetual imprisonment in the lunatic hospital of San Hipolito. On Feb. 9, 1595, he was again arraigned as a "relapso," subsequently testifying against his mother and sisters (if the records are to be believed). At one of the hearings (Feb. 25) he was shown a manuscript book beginning with the words: "In the name of the Lord of Hosts" (a translation of the Hebrew invocation, "be shem Adonay Zebaot"), which he acknowledged as his own book, and which contained his autobiography. On Feb. 8, 1596, he was put on the rack from 9:30 A.M. till 2 P.M., and then denounced no less than 121 persons, though he afterward repudiated his confession. He threw himself out of a window to escape further torture. He and his brother Baltasar composed hymns and dirges for the Jewish fasts: one of them, a kind of "widdui" (confession of sin) in sonnet form, is given in "El Libro Rojo."

BIBLIOGRAPHY: Paramo, *De Origine et Progressu . . . Inquisitionis . . .* p. 242, Madrid, 1599 (the only contemporary printed record); Vicenta Riva Palacio, *El Libro Rojo*, Mexico, 1870 (from which the accompanying illustrations are taken); Cyrus Adler, *The Trial of Jorge de Almeida*, in *Publications Am. Jew. Hist. Soc.* No. 4, Index, s.v. *Carabajal*; G. A. Kohut, *ib.* pp. 123, 161; Palacio, *Mexico al Través de los Siglos . . .*, i.; C. K. Landis, *Carabajal the Jew, a Legend of Monterey*, Vineland, N. J., 1894; H. H. Bancroft, *History of Mexico*, ii. 777–779.

A. G. A. K.

CARACALLA: Roman emperor (211–217); son of Septimius Severus. It is said that as a boy of seven he had a Jewish playfellow, and having heard that the latter had been cruelly whipped on account of his religion, he could not for a long time endure the sight either of his own father or of the boy's father, both of whom were responsible for the punishment (Spartianus, "Antoninus Caracalla," i.). The anecdote may be credited, since his mother, Julia Domna, was a Syrian. While still a prince, though already invested with the title "Augustus," his father permitted him to have a triumphal procession on the occasion when the Senate decreed Septimius Severus a Jewish triumph in honor of his successful wars in Syria (Spartianus, "Severus," xvi.); for the words "Cui senatus Judaicum triumphum decreverat" do not refer to Caracalla, as has been erroneously assumed (Grätz, "Gesch. der Juden," 4th ed., iv. 208), but to Septimius Severus, who as a mere amusement allowed even his youthful son to take part in the triumph.

As Augustus, Caracalla, whose real name was Bassianus, assumed the name Antoninus (beginning 198), an official designation under which he is mentioned several times together with his father. A synagogal inscription found in the otherwise little-known place Ḳaisun contains a prayer of the Jews for the welfare of the whole imperial family, naming Septimius Severus, the empress Julia Domna, and their two sons, Antoninus and Geta ("Journal Asiatique," Dec., 1864; "Monatsschrift," 1865, p. 154). Hence Jerome's words in his commentary on Dan. xi. 34: "Hebræorum quidam hæc de Severo et Antonino principibus intelligunt qui Judæos plurimum dilexerunt" (Many of the Jews take this to refer to the emperors Severus and Antoninus, who greatly loved the Jews), are to be

interpreted literally, and do not, as Grätz assumes (*ib.* iv. 452), refer only to one name, Alexander Severus. This contemporaneous rule of father and son becomes evident also in the laws of the Digesta ("De Decurialibus," Leges 50, II. iii. § 3). Those who followed the Jewish superstition were permitted by the emperors Severus (in some editions erroneously "Verus") and Antoninus to obtain offices ("honores"). This decree must be dated between 198 and 208, since Geta, who became Augustus in 208, is not mentioned therein. In any case there are several witnesses to Caracalla's friendliness toward the Jews, while nothing is known of any inimical measures during his short reign. Hence those scholars may be right who identify with Caracalla the Antoninus who is often mentioned in both the Talmuds as a friend and patron of the patriarch Judah I.

It is known that Caracalla undertook an expedition against the Parthians, during which he passed through Antioch and Syria (217); he may at that time have met R. Judah. On this expedition he was murdered by the subsequent emperor, Macrinus, who is also mentioned in Jewish writings. After his death the nickname "Caracalla" was given to him from a long Gallic garment which he had preferred. Some scholars think that this garment is mentioned also by the Rabbis (Krauss, "Lehnwörter," ii. 592).

G. S. Kr.

CARACAS. See Venezuela.

CARASSO, DAVID SAMUEL: Jewish traveler; born at Salonica, Turkey. On the occasion of a business trip to Yemen, Arabia, in 1874, he studied the situation of the Jews of that region, and published an account of his travels in a volume written in Judæo-Spanish, entitled "Zikron Teman ó el Viage en el Yémen" (Constantinople, 1875). He traversed the whole of the interior of Arabia—including Sada, Aseer, Sanaa, etc., and was especially interested in the last-named community. In order to ameliorate the condition of the Jews of Yemen, he wrote to the Anglo-Jewish Association and to the chief rabbi of Constantinople, Moses Halévy, whereupon the latter sent Isaac Saul, a rabbi of Constantinople, to Sanaa as chief rabbi.

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*; D. S. Carasso, *Zikron Teman*, as above.

S. M. Fr.

CARAVAN: A convoy of travelers or merchandise. As the commerce of the Israelites was chiefly inland trade, products from regions that were not contiguous were exchanged by means of caravans ("orḥah"). The most important highways connecting Asia with Africa, and the far East with Europe, traversed or touched Palestine; and along these highways the great caravans passed through the country. They were not, however, roads in the modern sense of the word, but beaten paths, as they still are to-day, little better than trails and impassable for vehicles. Hence the camel was the chief medium for transportation, as it still is the invaluable beast of burden of those regions, marching day after day from twelve to fourteen hours with a burden of three or four hundred pounds, and thus far surpassing the best horse in its capacity for work. The Israelites took little part in this trading by caravan, for the commerce of the country itself lay chiefly in the hands of the Phenicians and Canaanites; while the extensive trade between the East and the Mediterranean and Egypt was carried on by the tribes of the desert, who made this their business, as they in part still do. Thus it was a Midianite caravan—according to another source, an Ishmaelite—that, coming from the land east of the Jordan, carried Joseph to Egypt (Gen. xxxvii. 25, 28). The Dedanim—the inhabitants of the land of Teman and of Sheba—are also mentioned as leaders of caravans (Isa. xxi. 13, lx. 6; Job vi. 19). It seems that the kings of Israel levied, at least at times, a toll upon these caravans passing through their country (I Kings x. 15). See Commerce.

J. JR. I. Be.

CARBEN, VICTOR OF: Jewish convert; lived at Cologne (1442–1515). Like most converts, Victor endeavored to show his zeal for his new religion by writing against his former coreligionists. When the Jews were banished from the diocese of Cologne early in the sixteenth century, he wrote to the archbishop, congratulating him on having "plucked away the weeds from his bishopric and ridden it of Jews."

Victor was the author of the following works: (1) "Opus Aureum ac Novum in quo Omnes Judæorum Errores Manifestantur," divided into four parts, the first of which treats of the life and customs of the Jews (Cologne, 1509). Raimann holds that the real author of the latter work was Ortuin Gratius. It was translated into German. (2) "Propugnaculum Fidei Christianæ, Instar Dialogi inter Christianum et Judæum, in quo quod Jesus Verus Messias, Verus Deus et Homo, Totiusque Humani Generis Salvator Sit Demonstratur" (Cologne, 1504-8).

In his writings Victor repeatedly asserts that it is not wise for Christians to enter into religious controversy with Jews, the latter being taught from childhood how to uphold their faith. He was chiefly concerned in exonerating himself from the accusation of having apostatized for the sake of worldly advantages; and in view of this, he paid the Jews a gratuitous compliment when he asserted that they, of all the people of the earth, are the most difficult to convert, their attachment to their Law being so strong that neither riches nor fear of persecution can cause them to abandon their faith.

In his old age Victor became an ecclesiastic; and after his death the following epitaph was engraved on the door of the church of Sainte-Ursule at Cologne: "Victor, formerly a Jew, wrote in the year 1509 four works against the errors of the Jews."

Bibliography: Wolf, *Bibl. Hebr.* iii. 239, iv. 568 *et seq.*; Basnage, *Histoire des Juifs*, ix. 916 *et seq.*; Steinschneider, *Cat. Bodl.* col. 815; Grätz, *Gesch. der Juden*, ix. 77.

G. I. Br.

CARCAS: One of the seven chamberlains serving Ahasuerus and ordered by him to bring Queen Vashti into the royal presence (Esth. i. 10). The Septuagint gives a different name—Θαραβᾶ. The Targum allegorizes five of the names, but leaves "Zethar" and "Carcas" unexplained.

E. G. H. G. B. L.

CARCASS.—Biblical Data: The carcass of a clean animal that had not been properly slaughtered, or that of an unclean animal of the land, the water, or the air, polluted until the evening the person who touched it (Lev. xi. 24). One who carried or ate it must wash his clothes (*ib.* 25, 39, 40). A special prohibition was enacted against eating clean animals that had died (Lev. xxii. 8; Ezek. iv. 14, xliv. 31), and although this was intended primarily for priests, only the stranger in Israel could eat them (Deut. xiv. 21). Certain "creeping things" ("sheraẓim"), when dead, polluted not only persons, but also wooden utensils, clothes, leather, and sackcloth. These were to be dipped into water, after which they became clean in the evening (Lev. xi. 32). But food and beverages could not thus be made clean (Lev. xi. 34), nor could a stove, nor any earthenware upon which the carrion had dropped (Lev. xi. 35; compare vi. 21). Seeds were unclean only when damp (Lev. xi. 38). See also Burial, Corpse, Impurity.

Pollution from Carcass.

Corpses, as well as inanimate things in the stage of dissolution and decay, must be removed from before the living God and from the people who dedicate themselves to Him (compare Lev. iii. 13, which commands the salting of meat offerings). The fear of dead bodies is due not merely to a physical revulsion against decay, but also to a sense of the mysterious curse attaching to mortality, especially of human bodies (Gen. ii. 17; iii. 19); it is, therefore, of ethical import (Dillmann's commentary on Lev. xi.). The fact that not only human carcasses, but also those of animals, were supposed to defile, militates against the supposition that these laws were intended to antagonize the pagan ancestor-worship.

E. G. H. S. Kr.

——In the Talmud: Dead animals often lay about in the cities (Tosef., Ṭoh. vi. 1), for the carrion of animals did not pollute the habitations in which it lay. So long as the animals were not altogether dead they did not pollute; but if the head had been cut off, as, for instance, that of a lizard, though its trunk might still be moving, it was considered as a carcass (*ib.* i. 4; Oh. i. 6). Not only did the entire body of the animal pollute, but even a single member, which in quadrupeds might be smaller than an olive, or, in reptiles, smaller than a lentil (*ib.* i. 7). If the carcass were that of a clean bird, concerning which thirteen rules had to be observed (Ṭoh. i. 1), it was more defiling in certain respects than that of an unclean bird (*ib.* i. 3). According to Lev. xi. 29, the carcasses of only eight amphibious animals polluted, which were specifically called "creeping things" (sheraẓim); opposed to these as the type of a clean animal was the frog (*ib.* v. 1, 4).

In post-Talmudic times the ordinances regarding the carcasses of "creeping things" were no longer observed, since none of the ordinances of purification were in force. The Karaites, however, censured the Rabbinites for this neglect of Biblical laws (Appiryon, in Neubauer, "Aus der Petersburger Bibliothek," p. 21, Leipsic, 1866; "Lebush Malkut," *ib.* p. 44). An Israelite who was not a Cohen was, according to rabbinical teaching, not bound to guard against pollution by carrion (Sifra, Shemini, iv.). In other directions, however, the ordinances regarding animal carcasses received an extremely wide application; according to rabbinical law (Ḥul. ii. 4), for instance, an animal that had not been slaughtered in the prescribed way became carrion ("nebelah"; see Dietary Laws).

Bibliography: A. Wiener, *Die Jüdischen Speisegesetze*, pp. 220–297, Breslau, 1895.

J. SR. S. Kr.

CARCASSONNE: Town in the department of Aude, France; the Carcaso or Carcassio of the Romans. It is variously transcribed in Hebrew as קרקאשונה, קרקישונא, etc.

Although the settlement of Jews at Carcassonne goes as far back as the early centuries of the common era, official documents relating to them are not met with till the twelfth century. A cartulary of the Templars of Douzens in 1162 mentions a territory called "Honor Judaicus" in the environs of Carcassonne; and two charters of the same century describe Jews as lords of the manor. In 1142 a Jew named Bonisach, son of Ganiol (Hebrew name, Isaac ben Eliezer), gives his approval, as lord of the manor, to a donation of a vineyard made by its proprietors to the Templars. A similar case occurs forty-one years later when four Jews, joint lords of the manor, sign a deed of conveyance of vineyards bought by the Templars. One of the signers was Moses Caranita, who held the office of bailiff. The bestowal of this distinction upon a Jew was not unusual in the dominions of the counts and viscounts of Carcassonne, who protected their Jewish subjects and granted them many privileges. Raymond de Trencavel interceded with the bishops of his dominions to abolish the abuses to which the Jews were subjected during Holy Week. Roger II. gave the Jews special evidences of his favor, and took the most prominent among them under his personal protection. Thus, he secured the freedom of the eminent Talmudist Abraham ben David of Posquières (RABaD), who had been thrown into prison by the lord of Posquières, and gave him shelter at Carcassonne. The example of Roger was followed by his successor, who assigned to his Jewish bailiffs the rank of barons in his court.

Under Roger II.

The crusade against the Albigenses brought a reaction in the state of the prosperous community of Carcassonne. Ascribing the Albigensian heresy to the influence of the rabbis, the counts and viscounts were compelled at the council of Saint-Gilles to swear that no public office should be entrusted to Jews. Moreover, Carcassonne in 1209 passed into the hands of the counts of Montfort, who were not so favorably inclined toward the Jews as were the Trencavels. Old edicts, destined to isolate the Jews from their Christian surroundings, were exhumed. The Lateran council of 1215 prescribed a special badge to be worn by Jews; and this order, although little observed in other places, was rigorously enforced in Carcassonne, which was the seat of the Inquisition.

In 1226, when Amaury de Montfort transferred Carcassonne to Louis VIII., the condition of the Jews grew worse. Under the administration of royal officers they became the prey of the avarice of the

government. St. Louis (Louis IX.), who did not favor the Jews in general, was especially embittered against those of Carcassonne for their participation in the uprising of 1240 in favor of Trencavel, when the latter was besieging the city. Thus, in 1246 St. Louis ordered the seneschal of Carcassonne to keep all the Jews in prison until they had paid a certain sum; at the same time freeing Christian debtors from their debts to Jews. In 1253 he banished all Jews from Carcassonne, but soon recalled them, probably at the request of the remaining inhabitants. St. Louis, however, issued an edict (1254) prohibiting them from performing Talmudical rites, from lending money on interest, from practising sorcery, and from engaging in monetary transactions.

Under Louis IX.

The reign of Philip the Bold brought no change in their status. The policy inaugurated by his father and the clergy to isolate the Jews from their Christian surroundings continued. The synodal constitutions of Bernard of Capendu, bishop of Carcassonne in 1272, forbade the Jews to leave their houses during Holy Week, obliged them to rest on Sundays and Christian festivals, prohibited them from eating with Christians, and forbade Christians to employ Jewish physicians.

The beginning of the reign of Philip the Fair promised relief to the Jews of Carcassonne. In 1288 he issued an ordinance forbidding the clergy to arrest Jews on any accusation without inquiry first being made by the seneschals. He also permitted the Jews to lend money at a moderate interest, and obliged their Christian debtors to pay their debts. It was soon evident that in this Philip was acting in his own interest: he wanted to enrich the Jews in order that he might derive more profit in plundering them. A system of impositions was inaugurated by him which drove away many Jews from Carcassonne: these sought a refuge in the dominions of various counts, in order to avoid being sent as captives to Paris on account of not having paid their taxes (1290–92). During this time Philip himself apportioned the contributions to be paid by the principal Jews of Carcassonne, instead of leaving the matter to the syndics or procurators of the community, who were responsible for the payment of the taxes. This régime brought misery to the once prosperous community through the total banishment of the Jews from France and the confiscation of their property (1306).

Under Philip the Fair.

During the reign of Louis X. (1315) an important community was reestablished at Carcassonne. Joseph ha Kohen ("Emek ha Baka," ed. Letteris, p. 73) includes it among the communities which had suffered from the persecutions of the Pastoureaux about 1320. Under Charles IV. the community or district of Carcassonne had to contribute the sum of 25,000 livres to the total tax of 180,000 livres imposed upon the Jews of France. In 1394 the Jews were again banished from France, and since then no Jewish community has existed at Carcassonne.

Louis X.

Among the prominent men connected with Carcassonne the following may be mentioned: in the eleventh century, Joseph ben Solomon; in the twelfth century, Abraham ben David of Posquières (RABaD) and Meïr ben Isaac of Trinquetaille; in the thirteenth, Elijah ben Isaac of Carcassonne, Samuel ben Solomon Nassi of Carcassonne, Abraham ben Isaac Hayyim of Carcassonne, Solomon ben Jacob, Mordecai ben Isaac Ezobi, and David ben Nathanel. Among the noted physicians of Carcassonne were Isaac, Jacob of Lunel, Dollan Bellan, and Leon Joseph, all of the fourteenth century.

Men of Prominence.

Bibliography: Bourges, *Histoire de Carcassonne*, p. 565; Gustave Saige, *Les Juifs du Languedoc*, pp. 78 *et seq.*; Depping, *Les Juifs dans le Moyen Âge*; Bédarride, *Les Juifs en France, en Espagne, et en Italie*, p. 237; Gross, *Gallia Judaica*, pp. 613 *et seq.*

G. I. Br.

CARCASSONNE, ADOLPHE JOSEPH: French poet; born at Marseilles, 1826; died Sept. 22, 1891. His principal works are: (1) "Premières Lueurs," a selection of poems (1852); (2) "Le Jugement de Déca," opera in four acts (1860); (3) "La Fille du Franc-Juge," drama in four acts in verse (1861); (4) "Le Siège de Marseilles," drama in five acts (1862); (5) "La Fête de Molière," a one-act play (1863); (6) "Gouttes d'Eau," a selection of poems (1869); (7) "La Leçon de Géographie," an Alsatian legend in verse, in memory of 1871 (1878); (8) "Théâtre d'Enfants," short comedies in verse (1878); (9) "Molière et la Médecine" (1878); (10) "Théâtre d'Adolescents" (1880); (11) "Pièces à Dire" (1881); (12) "Scènes à Deux," a selection of plays for young amateurs; (13) "Nouvelles Pièces à Dire" (1884); (14) "République Enfantine," short plays in verse (1885); (15) "Mariage de Fleurs" (1886); (16) "Théâtre de Jeunes Filles," a selection of plays for young girls (1887).

Bibliography: Larousse, *Grand Dict. Universel*, 2d Supplement, p. 733.

S. I. Br.

CARCASSONNE, DAVID: French physician; born Dec. 20, 1789, at Remoulins, a small town in the Gard department, France; died Nov. 15, 1861, at Nimes. He was the son of a purveyor to the army of Napoleon I., and having joined the Grande Armée as military surgeon when twenty-three years of age, he followed the emperor to Russia in 1812, and was made a prisoner there. On his return to Nimes, where his parents had settled, Carcassonne gave up his practise and became a carpet-manufacturer. He was a member of the Municipal Council of Nimes, under King Louis Philippe (1837–48). Carcassonne was the author of a work entitled "Essai Historique sur la Médecine des Hébreux Anciens et Modernes," Montpellier-Nimes, 1815.

Bibliography: *Registre des Délibérations du Conseil Municipal de Nimes*, 1837–48; S. Kahn, *Notice sur les Israélites de Nimes*, pp. 35, 47.

S. S. K.

CARCASSONNE, LÉON: French physician, municipal councilor, and member of the Academy of Nimes. Son of David Carcassonne; died at Marseilles May 7, 1894. He was the author of the following works: (1) "Questions sur Diverses Branches des Sciences Médicales," Paris, 1842; (2) "Compte-Rendu des Travaux des Conseils d'Hygiène et de Salubrité Publique de Nimes," a treatise on the

work done by the health officers of Nimes, Nimes, 1866; (3) "Notice sur Philippe Boileau de Castelnau," *ib.* 1882.

Bibliography: S. Kahn, *Notice sur les Israélites de Nîmes*, pp. 35, 47.

S. S. K.

CARCHEMISH: City of northern Syria, on the Euphrates. Its importance seems to have been based on its situation at the end of the most direct route from the mouth of the Orontes to the Euphrates and to Harran. This position explains why it was the scene of the battle about 605 B.C. ("by the river Euphrates in Carchemish") between the Egyptian army of Necho II. and the Babylonians under Nebuchadnezzar (Jer. xlvi. 2), in which, according to II Chron. xxxv. 20 (= I Esd. i. 25), the Egyptians were the attacking party. In Isa. x. 9 Carchemish is included among various powerful kingdoms overthrown by Assyria.

Its History.

The city is mentioned as early as (about) 1480 B.C., when it was stormed by Pharaoh Thutmosis III., and later, in the time of Rameses II., as an independent kingdom allied to the Hittites. The Egyptians write "Karakamisha," or frequently "Karaḳamisha." The Assyrians speak of "Gargamish" (earlier "Kargamish") as the principal city of northern Syria, "the Hatte-land." It is mentioned as situated "on the right bank of the Euphrates, north of the modern river Sajur." Its territory was ravaged by Tiglath-pileser I. about 1100 B.C. King Sangara paid tribute to Asurnazirpal (877) and to Shalmaneser (854). The last king Pisiri(s) paid tribute to Tiglath-pileser II. (740), but revolted against Sargon in 717, which led to the loss of the independence of Carchemish (Isa. x. 9). The inhabitants were deported and the city was populated with Assyrian colonists, becoming the seat of an Assyrian governor.

The commercial importance of Carchemish is shown in the weight "maneh of Carchemish" in use at Nineveh. In Greek times it seems to have had the name "Europus"; the modern form of this name probably being "Jerabis" or "Jirbas" ("Jerablus," "Jerabolus," given by some English travelers, may be due to a confusion with the neighboring Hierapolis, south of Carchemish). The considerable ruins were first identified with Carchemish by G. Smith on his last journey (1876); formerly Circesium was often mistaken for that city. In I Esd. i. 23 the name is rendered "Carchamis"; in II Chron. xxxv. 20, A. V., "Charchemish."

Bibliography: Delitzsch, *Wo Lag das Paradies?* pp. 265 *et seq.*; Winckler, *Gesch. Babyloniens und Assyriens*, pp. 189 *et seq.*; W. M. Müller, *Asien und Europa*, p. 263; Hoffmann, *Auszüge aus Akten Persischer Märtyrer*, pp. 161 *et seq.*

E. C. W. M. M.

CARD-PLAYING. See Games.

CARDINAL, or CARDINEAL, JUDAH BEN ISAAC: Translator; lived at the end of the twelfth century and the beginning of the thirteenth, probably in southern France. At the request of Joseph ben Baruch, who, according to Zunz, traveled from France to Jerusalem by way of Egypt in 1211, Cardinal translated from Arabic into Hebrew Judah ha-Levi's "Cuzari." This translation, which, with the exception of several small fragments, is no longer in existence, was used by Nathanael ben Nehemiah Kaspi in his commentary on the "Cuzari" entitled "'Edut le-Yisrael," and also by Judah ben Joseph Moscato in his commentary "Ḳol Yehudah."

Bibliography: Wolf, *Bibl. Hebr.* i. 772; Rossi, *Dizionario*, p. 162; Dukes, in *Orient. Lit.* 1840, p. 588; 1849, p. 453; Cassel, *Cuzari*, p. 20; Steinschneider, *Hebr. Uebers.* p. 404; Zunz, *Notes on Benjamin of Tudela*, ed. Asher, ii. 256.

G. I. Br.

CARDINAL VIRTUES: Virtues regarded as fundamental, and under which, as heads, all others may be arranged. The term "cardinal virtues" is first used by Ambrose to denote that group of four virtues which became familiar through the writings of Greek philosophers, and which were first formulated by Plato. In accordance with his threefold division of the soul into its rational, combative, and appetitive elements, Plato recognized four fundamental virtues: "*φρόνησις*" or "*σοφια*," wisdom; "*ἀνδρεία*," courage or fortitude, and this, as Zeller remarks, considered as a valor against the foes within the soul; "*σωφροσύνη*," temperance; and "*δικαιοσύνη*," justice or uprightness, conceived as resulting from the harmony of all the soul's powers when wisely governed. These four virtues became the classical expression of Greek ethical thought, irrespective of any particular system. They are specially prominent in the Stoics; and it is through the influence of the latter that they are found in Jewish writers of the Hellenistic period (see Hellenism).

The Wisdom of Solomon.

Strictly speaking, there never was, as a native and independent growth in Judaism, any attempt made to deduce systematically the commandments of the Torah from one or more general principles. It is only when the Jewish mind meets the Greek that Jewish thought attempts to present in Greek form, and also partly to recast into Greek ideas, the religious and moral conceptions of Israel. Thus a writer in the second century before the present era, the author of the Wisdom of Solomon, recognizes sophia, or wisdom, as the root of all virtues, and identifies it in his mind with the Spirit of God. In describing its workings he goes so far in his personifications as almost to hypostatize it, and speaks of the fruits of wisdom later as four (Wisdom viii. 7): "temperance and prudence, justice and fortitude."

The unknown author of IV Maccabees shows the influence of Stoicism in his enumeration of the four virtues in the following order: in the beginning of his work (i. 18) *φρόνησις*, as the most important, through which the mind rules over the affections; then justice, fortitude, and temperance. He illustrates the triumph of reason over the passions, from the martyrdoms described in II Macc. vi. Quite different again is the order of the four virtues in IV Macc. v. 22: temperance, fortitude, justice, and piety (see Freudenthal, "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869, pp. 51–55). Schürer says this "influence of Stoicism upon the author is in no other point so penetrating. . . . The reason to which he ascribes dominion over desire," and which is to produce the virtues, is "not human reason as such, but

reason guiding itself according to the rule of the Divine law."

Lastly, Philo, using his allegorical method, finds in the four streams of Eden an indication of the four cardinal virtues ("De Allegoriis Legum," i. § 19; compare "Quod Omnis Probus Liber," § 10); while in the order of them he follows the Stoics, he departs from them in recognizing the insufficiency of man to liberate himself from his sensual nature. For this is needed the help of God, who plants and promotes the virtues in the soul of man. True morality is, as Plato teaches, "the imitation of Deity," or, better, as the Rabbis say (Sifre, Deut. 49): "As He is called gracious, be thou gracious; as He is merciful, be thou merciful; as He is holy, be thou holy."

While there seems to be no other work of a Jewish writer in which the four virtues are directly mentioned, it may not be improper in this connection to note the tendency growing up in Jewish literature to enumerate certain virtues as striking manifestations of character. Thus the statement is given in Ned. 38a and other portions of the Talmud: "R. Johanan said, 'The Holy One, blessed be He! lets his Presence dwell only with the strong, the rich, the wise, and the humble.'" In this connection may be mentioned the accepted definitions of Ben Zoma (Ab. iv. 1): "Wise is he who learns from every man; strong is he who masters his own spirit or 'yeẓer,' (his evil inclination); rich is he who is contented with or rejoices in his lot." It may be said that here is a group which is again and again found in the writings of Jewish philosophers of the Middle Ages. As the reverence for God was regarded as the beginning of wisdom (Ps. cxi. 10; Prov. i. 7), and as yeẓer, the evil inclination, was chiefly identified with the tendency to unchastity, a special cluster of Jewish virtues is here presented: study, combined with fear of God; chastity; cheerfulness or contentment; and humility or meekness. As these would express the inward disposition of the "disciple of the wise," there are also enumerations, especially in "Ethics of the Fathers," which seem to emphasize the fundamental virtues as they appear objectively in the deed or social institution. Such statements as that of Simon the Just (Ab. i. 2): "Upon three things the world rests—the study of the Law, divine service, and deeds of love," or that of another sage (Ab. i. 18): "Upon three things is the world established; viz., truth, justice, and peace," can well be taken to mirror the virtues which appeared to the Jewish mind as fundamental. [Compare Paul's triad of Christian virtues: faith, hope, and charity (I Cor. xiii. 13).—K.]

Jewish Fundamental Virtues.

Reference may also be made to the classical passage of the Talmud (Mak. 23b, 24a): "R. Simlai said, 'Six hundred and thirteen commandments were given to Moses. King David came and reduced them to eleven (Ps. xv.). The prophet Isaiah further reduced them to six (Isa. xxxiii.). Micah (vi. 8) reduced them to three: "He hath shewed thee, O man, what is good . . . to do justly, and to love mercy, and to walk humbly with thy God." Isaiah again reduced them to two (Isa. lvi.). The prophet Amos placed them all upon one principle (Amos v. 4): "Seek me and live"; or, as the prophet Habakkuk said, "The just shall live by his faith."'"

Bibliography: Zeller, *Philosophie d. Griechen*, iii. 1, 884; iii. 2, 271, 276; Schürer, *The Jewish People in the Time of Jesus Christ*, div. 2, iii. 245, 379; J. Freudenthal, *Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft*, pp. 51, 55; H. Sidgwick, *History of Ethics*, p. 43, note.

K. S. Sc.

CARDOSO, ELIJAH ABOAB: Philanthropist and founder of the Hamburg synagogue; lived in that city in the first half of the seventeenth century. He was descended from the Spanish family of that name, and was one of the first Jewish settlers in Hamburg. In 1630 Cardoso founded the first Portuguese synagogue in the city. In so doing he risked the displeasure of the senate, which did not care to grant the Jews permission to build a synagogue, lest the attention of the fanatical population of Hamburg should be attracted to them.

Bibliography: Schudt, *Jüdische Merkwürdigkeiten*, i. 373; Grätz, *Gesch. der Juden*, x. 18; Feilchenfeld, *Aus der Aelteren Gesch. der Port.-Isr. Gemeinde in Hamburg*, p. 8.

J. I. Br.

CARDOSO, ISAAC (FERNANDO): Physician, philosopher, and polemic writer; born of Marano parents at Celorico in the province Beira, Portugal, before 1615; died at Verona after 1680. He was a brother of Abraham Michael (Miguel) Cardoso. After studying medicine, philosophy, and natural sciences at Salamanca, he settled as physician at Valladolid in 1632, but was soon called as chief physician ("physico mor") to Madrid. While there he published (1632) a lecture on Vesuvius and on the causes of the earthquake, and (1635) a treatise on the color green, which he dedicated to Isabel Henriques, who was celebrated in the academies of Madrid for her intellect, and who lived later in Amsterdam. In the latter year he also composed a funeral discourse for Lope de Vega, which was dedicated to the Duke de Sessa, and a treatise on the uses of cold water, printed in 1637, and dedicated to King Philippe IV. Fernando (his Marano name) left Spain, probably to escape from the Inquisition, and went with his brother Miguel, who had also studied medicine, to Venice, where both openly embraced Judaism, Fernando changing his name to "Isaac." After a short stay in Venice he settled in Verona, where he remained until his death, highly honored by Jews and Christians.

Aside from the works already mentioned, Cardoso published a comprehensive treatise on cosmogony, physics, medicine, philosophy, theology, and natural sciences, printed at Venice in 1673 under the title "Philosophia Libera in Septem Libros Distributa," and dedicated to the doge and senate of that city. In this work, which critically discusses the various philosophical systems, he appears as a decided opponent of the Cabala and of the pseudo-Messiah Shabbethai Zebi, although his brother Miguel was an adherent. Isaac also ridiculed the cabalistic, Pythagorean doctrine of the transmigration of souls.

This "learned, God-fearing physician," as he is designated by the pious Moses Hagis ("Mishnat Hakamim," p. 120a) defended his coreligionists in his great work, "Las Excelencias y Calunias de los Hebreos," printed in 1679 at Amsterdam, and dedi-

cated March 17, 1678, to Jacob de Pinto. In ten chapters he emphasizes the "excelencias" (distinguishing features) of the Jews, their selection by God, their separation from all other peoples by special laws, their compassion for the sufferings of others, their philanthropy, chastity, faith, etc.; and in ten other chapters he refutes the "calumias" (calumnies) brought against them; viz., that they worship false gods, smell badly, are hard and unfeeling toward other peoples, have corrupted Scripture, blaspheme holy images and the host, kill Christian children and use the blood for ritual purposes. This work, which was celebrated by the rabbi J. Brieli of Mantua in a Hebrew sonnet ("Ozar Neḥmad," iii. 167), was sent by Cardoso soon after its appearance, July 23, 1679, to the rabbi Samuel Aboab in Venice, asking for an opinion. Aboab answered July 31, thanking him for the splendid gift. In another letter to Aboab, Dec. 24, 1679, he gave his views on the derivation of some Spanish words from persons mentioned in the Bible. According to De Barrios, Cardoso also published "Varias Poesias" (1680).

BIBLIOGRAPHY: De Barrios, *Rel. de los Poetas y Escritores Españoles*, p. 55; Kayserling, *Sephardim*, pp. 189 *et seq.*, 334; idem, *Bibl. Esp.-Port.-Jud.* pp. 33 *et seq.*; De Rossi, *Wörterbuch*, p. 66; Grätz, *Gesch. der Juden*, x. 298 *et seq.* *Rev. Et. Juives*, xii. 301 *et seq.*

G. M. K.

CARDOSO, MIGUEL (later **ABRAHAM**): Shabbethaian prophet and physician; born in Spain about 1630; died at Cairo 1706. He was a descendant of the Maranos in the Portuguese city of Celorico. He studied medicine together with his brother Fernando Isaac, and while the latter was given to his studies, Michael spent his time in singing serenades under ladies' balconies. After having completed his education, he left Spain for Venice. There, probably at the instigation of his brother, he embraced Judaism and received the name "Abraham." Later he established himself as a physician at Leghorn, but did not meet with much success until his recommendation by the duke of Tuscany to Othman, the bey of Tripoli.

Becoming thereafter fairly prosperous, Cardoso married two wives, and began to devote himself to cabalistic speculations, in which he appears to have been previously initiated at Leghorn by Moses Pinheiro. With the appearance of the Shabbethaian movement, he assumed the character of a prophet, pretending to have had dreams and visions; and sent circulars in all directions to support the Messianic claim of Shabbethai. Cardoso's pretended or actual belief in the Messiah was not renounced even when Ẓebi embraced Islam; he justified the latter on the plea that it was necessary for him to be counted among the sinners, in order that he might atone for Israel's sins, according to Isa. liii. (in every point applicable to Shabbethai Ẓebi).

Later Cardoso, no longer satisfied with being only a prophet, gave himself out as "Messiah ben Ephraim," asserting that the Messiah is he who teaches the true conception of God. This conception Cardoso expounded in nearly all his writings: that the true God is not the "En-Sof," but the "Keter 'Elyon"; the first being a passive power which has no connection with the world.

Being endowed with great eloquence, Cardoso had many followers, but many enemies as well. An influential personage, Isaac Lumbroso, by spending much money, obtained his banishment from Tripoli. Cardoso then wandered from place to place, trying to lead people astray by his prophecies and visions, but meeting no success, as the rabbis had issued warnings against his vagaries. In 1703 he settled at Cairo and became the physician of the pasha of Egypt. Three years later he was assassinated by his nephew during a discussion on money matters.

His Wandering Life.

Cardoso was the author of many cabalistic and polemical works, of which only two are still extant: "Boḳer Abraham" (Dawn of Abraham), a cabalistic work in two volumes (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1441), an extract of which was published by Isaac Lopez in "Kur Mazref ha-Emunot," and "Ha-Ketab" (The Writing), published in Weiss's "Bet ha-Midrash," 1865. Cardoso's other works were: (1) "Zeh Eli"; (2) "Ḥokmato Shel Abraham Abinu"; (3) "Sefer ha-Ma'or"; (4) "Or Zaḥ we-Mezuḳḳaḳ"; (5) "Wikkuaḥ Kellali"; (6) "Sullam Ya'aḳob"; (7) "Hereb Pipiyyot"; (8) "Elohe Abi"; (9) "Shema' Ḳaddishah"; (10) "Ṭob Adonai la-Kol"; (11) "Derush Amen"; (12) "Erez Yisrael"; (13) "Sod Ḥai 'Alamin"; (14) "Derush ha-Ketab"; (15) "Solet Neḳiyyah"; and (16) "Raza de-Razin."

His Works.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, x. 228, 229, 301; Kahana, *Eben ha-To'im*, pp. 53 *et seq.*; Gaster, *Hist. of Bevis Marks*, pp. 109 *et seq.*

G. I. Br.

CARDOZA, DON AARON: Consul for Tunis and Algiers at Gibraltar about 1805. He was a descendant of a Portuguese-Jewish family. Cardoza promoted the interests of the British government; and as delegate of General Fox, the governor of Gibraltar, concluded a treaty on Nov. 5, 1805, with Sidi Mahomet, bey of Oran, for provisioning the garrison of Gibraltar and the British squadron in the Mediterranean. He proceeded to Oran on board the frigate "Termagant," which was placed at his disposal by Lord Nelson. Cardoza was successful in saving the lives of three English sailors who were imprisoned at Oran and under sentence of death. A treaty was negotiated by him between the Portuguese government and the bey of Tunis. He was one of the principal landowners of Gibraltar. In 1824 Cardoza was created a knight of the Legion of Honor by Louis XVIII. of France, and was rewarded with other orders of merit for his distinguished services. For many years he was president both of the Hebrew community and of the chamber of commerce.

BIBLIOGRAPHY: Pamphlet by H. Baylis, 1830, with letters from the Duke of Kent and other naval and military authorities; *Anglo-Jewish Association Report*, 1877–78.

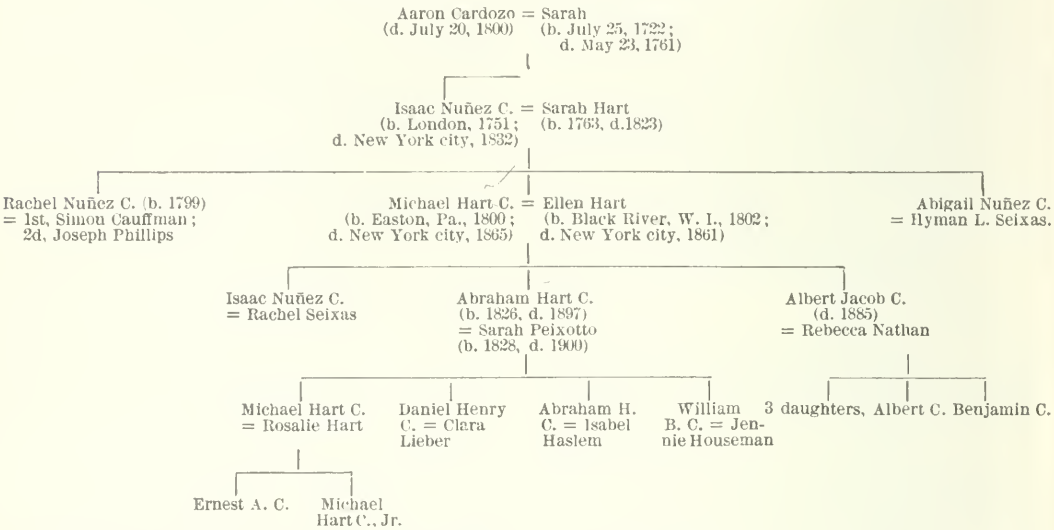
J. G. L.

CARDOZO: American Sephardic family, doubtless connected with the Cardozos of Amsterdam and London, though the connection has not been made out. They trace back to Aaron Cardozo, a London merchant who went to New York about 1752.

Among his descendants have been several eminent citizens of Charleston, S. C., and a judge of New York state of some eminence. The sketch pedigree below (omitting branches that have died or married out of the faith) gives the chief branches of the family:

J. E. N. S.

PEDIGREE OF THE CARDOZO FAMILY.



CARDOZO, DAVID DE JAHACOB LOPEZ: Dutch Talmudist and prominent communal worker; born in Amsterdam, Holland, May 21, 1808; died there April 11, 1890. He was sent at an early age to the celebrated bet ha-midrash 'Ez Ḥayyim, studied under Rabbi Berenstein at The Hague, and received his diploma of "Morenu" in 1839. The same year he was appointed ab bet din of the Portuguese synagogue of Amsterdam, and in 1852 ab bet din and preacher of that synagogue, Chumaceiro being made ḥakam, and Vaz Diaz and Montezinos dayyanim at the same time. He became dean of the intermediate classes of 'Ez Ḥayyim, which office he held for nearly half a century. Cardozo was founder of the Hebrah 'Abodat ha-Ḳodesh, instituted for the study of Jewish law and its commentaries. After having been decorated by the king of Holland with the Royal Order of the Lion for services rendered to his country, he retired from his various offices in 1888.

J. J. H. M. C.

CARIANS. See CHERETHITES.

CARILLO, ISAAC: Lived in Amsterdam in the latter part of the seventeenth century; member of the Academia de los Floridos, founded by D. Manuel de Belmonte; administrator of the academy Temime Derech in 1683; and treasurer of the Maskil el Dal in 1684. Daniel Levi de Barrios, who praises his intelligence and piety, addressed to him a "Dialogo Harmonico." **Jacob Carillo**, a relative, was a publisher at Amsterdam in 1644.

BIBLIOGRAPHY: De Barrios, *Academia de los Floridos, Opusculo*; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 34.

G. M. K.

CARINTHIA (German, **Kärnten** or **Kärnthen**): A crownland of Austria. It has but a small number of Jews, whose ancestors, with the Jews of the neighboring crownlands, Carniola (Krain) and Styria (Steiermark), shared the vicissitudes of their brethren in the Austrian empire. The first settlement of Jews in these countries took place at the end of the eleventh and during the twelfth and thirteenth centuries, as is proved by documents in which occur such names as "Judenburg," "Judendorf," and "Judenanger." At first compelled to dwell in hamlets and villages, they were allowed, in the course of the fourteenth century, for financial and commercial reasons, to inhabit cities.

The development of the legal status of the Jews of Carinthia and Styria up to the year 1496 resembled that of the Jews of Austria generally. The privileges granted by Duke Friedrich July 1, 1244, and by King Ottocar I. March 29, 1254, forming and regulating the laws governing the Jews of Austria proper, were extended to Carinthia, when, in 1335, it came into the possession of the house of Hapsburg. In civil affairs the Jews had their own jurisdiction. Their judge ("Judenmeister") decided all cases among Jews, and was the intermediary between them and the government, especially in regard to taxes and other state matters.

An edict ("Handfeste") concerning the "right, liberty, grace, and good habits" of the Jews of Carinthia and Styria, issued by the dukes Albrecht III. and Leopold III. at Vienna, June 24, 1377, was renewed and confirmed Oct. 23, 1396, by Duke Wilhelm "after good consideration and advice of our counselors." Neither the originals nor copies of these documents being extant, their detailed contents are not known. Presumably, the Jews, having been in 1370 the victims of persecutions and spoliations, solicited the renewal of these edicts, which restored to them their former rights and freedom.

In those parts of Carinthia not belonging to the house of Hapsburg the legal status of the Jews was

based upon special privileges. Thus, Duke Heinrich of Carinthia granted his protection to the Jew Höschlein and his heirs, and secured to them all the rights enjoyed by the other Jews in Austria and Styria (Jan. 20, 1328). He also promised them his aid in collecting their outstanding debts and claims in Carinthia and elsewhere. In return they were required to pay him annually 30 marks in silver.

Privileges.

The laws regulating the condition of the Austrian Jews were also in force in those districts that were included in the territory of Carinthia and that belonged to the archbishop of Salzburg, the bishop of Bamberg, the counts of Görz and Ortenburg, and others. The Church in Inner Austria was never hostile to the Jews. Although the statutes of the Salzburg provincial councils of 1267 and 1418 directed against the Jews applied also to Carinthia and Styria, they were never enforced there; and the clergy had frequent commercial dealings with the Jews.

As creditors of the burghers and the peasants, of the nobility and the clergy, the Jews through their wealth gained great influence in times when money was scarce. Money-lending being the only business in which they were allowed to engage, and having no guaranty of repayment of their loans, they were compelled to exact a high rate of interest, and thus they incurred the hatred of the people. In those days of ignorance and superstition the Jews were also accused of maliciously desecrating the host and of ritual murder. Violent persecutions in 1310, 1338, and 1397 were the consequence.

Jewish taxes in Inner Austria are recorded in the "Rationalia" (Rent-Books) of the Austrian dukes in the years 1326–38. Under Friedrich III. the Jews of these countries annually paid 6,000 florins. In 1470 a personal tax of 4,000 florins and in 1478 one of 3,000 florins were imposed upon them. A special tax paid in 1446 was a contribution toward the dowry of Princess Katharina, sister of Friedrich III.

Taxes.

The agitations in the cities against the privileges of the Jews resulted in several edicts limiting their commercial and judicial rights. An ordinance of Duke Wilhelm (March 17, 1396) prescribed that all bills of credit given by Christians to Jews must be sealed by both the city or market judge and the Jewish judge.

About the middle of the fifteenth century a hostile movement also began to manifest itself among the provincial legislatures ("Landstände"); and the Jewish question, heretofore considered but a local affair, now became the concern of the country at large. Complaints against the Jews were the constant subject of proceedings in the provincial diets, and they ended in the expulsion of the Jews. From St. Veit, Carinthia, Emperor Friedrich III. issued a decree (Jan. 5, 1444), article 17 of which is to the effect that any Jew possessing a bill of credit given by one Christian to another and transferred to him (the Jew), must sue for recovery in the court to which the Christian creditor resorts, and not in a court of his own choice. Article 16 ordains that without the consent of his feudal master a peasant may neither sell his estate nor give a bill of credit to a Jew.

Opposition of the Estates.

On July 8, 1491, Friedrich III. ordained that, "for better control and security," all debt-claims of the Jews should be entered in a special book known as the "Judenbuch," and that bills of credit not so entered should have no validity. To restrain usury, the same ordinance greatly reduced the rate of interest, and prohibited the charging of compound interest.

In consequence of these lengthy transactions with Friedrich III. the provincial diets came to the conclusion that only expulsion could definitely solve the Jewish question, but that this emperor would never sanction such a measure. His son and successor, Maximilian I., however, yielded to their demand. After preliminary transactions at the diets held at Marburg in April and Nov., 1494, and at Gratz in Aug., 1495, the emperor accepted the offer of 38,000 florins from Styria and one of 4,000 florins from Carinthia, to indemnify him for the loss of Jewish contributions to his treasury, and ordered the expulsion of the Jews "on account of their misdeeds." In March, 1496, he issued from Schwäbisch-Werda a decree according to which the Jews, "for having repeatedly insulted and desecrated the holy sacrament, tortured and killed Christian children and used their blood for hidden, damnable purposes, and with falsified letters, seals, and otherwise having cheated people, and impoverished and ruined many noble and other families," were required within six months to leave Carinthia and to withdraw from Styria by the following Epiphany (Jan. 6). What the Christians "honestly owe" to the Jews, they are to pay, up to Aug. 24, 1496; failing to do so, their property is to be given into the hands of the messenger of the court, Virgil Haffner, who shall sell the same, pay the debt to the Jews, and return the remainder to the debtor. The real estate of the Jews became the property of the king.

A considerable number of Jews lived at Villach, the center of commerce in Carinthia, situated within the territory of the bishop of Bamberg. They had there a synagogue and a cemetery near the village Judendorf. Persecutions took place in 1338 at Wolfsberg; and in the fatal year 1349 they extended to the Carinthian possessions of the archbishop of Salzburg, as is indicated in the treaty of peace made at Friesach Nov. 14, 1349, in which Archbishop Ortolf declares that "he will not meddle with the affairs of the Jews." Probably also Salzburg Jews were injured or slain in these tumults in the Bamberg territory.

Various Communities.

But during the period following, the bishops of Bamberg vigorously protected their Jewish subjects. On Feb. 12, 1368, Bishop Ludwig made an agreement with the dukes Albrecht III. and Leopold III., according to which the ducal governor of Carinthia was to aid the subjects of the bishop, be they Christians or Jews, in obtaining satisfaction from their debtors. The same stipulation was made in the agreement of Feb. 3, 1436, between Duke Friedrich and Bishop Anton of Bamberg.

These favorable conditions continued during the fifteenth century, until the Jews, accused of having

killed Simon of Trent, were also expelled from the districts of Bamberg under Bishop Philipp von Henneberg in 1478. It seems that this decree of banishment was not strictly carried out; since it was frequently republished, in 1535, 1565, 1566, 1585, 1593, 1687, 1699, 1700, 1711, 1712, 1713, and 1748.

Jews settled in the district of Salzburg in the thirteenth century. From a brevet of Archbishop Ortolf von Weisseneck dated June 25, 1346, it is known that upon payment of a considerable annual tax they enjoyed the privilege of owning houses, and the right of free movement and commerce. In Friesach they had a synagogue. In 1498 these Jews were expelled, being forced to sign a declaration that they would never return. After having paid their debts, they were allowed to take their goods with them; but they had to surrender the pledges in their hands.

Jews passing through the countries from which they had been driven were strictly watched; only a temporary sojourn in certain market-towns being allowed, and then the payment of a personal tax was required.

For almost three centuries the decree of banishment remained in force. When Emperor Joseph II. proclaimed the Act of Toleration May 16, 1781, the Styrian deputies remonstrated against it, whereupon the emperor gave this decision:

Readmission.

"Since, according to the provincial privileges, Jews neither exist nor are tolerated in this country at the present time, there is no question of the admission or toleration of the Jewry in this country." Nevertheless a patent of Sept. 9, 1783, set forth that "natives and foreigners, Christians as well as those of another religion, may visit the annual markets at Gratz, Klagenfurth, Laibach, and Linz." On the other hand, by circulars of Oct. 20, 1784, and of June 4, 1787, Jews were prohibited from "entering the country, trading from house to house, buying old silver and other things." These prohibitions were republished with the gubernatorial ordinances of 1823 and 1828.

The imperial patent of March 4, 1849, about the political rights granted by the constitution, gave to the Carinthian Jews social and legal equality; but they were not allowed to own real estate until the constitution of Dec., 1867, removed this last vestige of intolerance.

According to the census of 1890 the total number of Jews in Carinthian towns was 179, divided as follows:

Klagenfurth and environs	122	Pfarrdorf	5
Spital	6	Bleiberg	5
Villach	20	Wolfsberg	2
Tarvis	4	Völkermarkt	5
Prævali	5	St. Veit	5

They, together with the Jews of Styria and Carinola, belong officially to the Israelitish congregation of Gratz.

Bibliography: Mischer and Ulbrich, *Oesterreichisches Staatswörterbuch*; I. E. Scherer, *Rechtsverhältnisse der Juden in den Deutsch-Oesterreichischen Ländern*, 1901, pp. 455–517.

E. C. S. Man.

CARITES: People mentioned in II Kings xi. 4, 19. The Kari (R. V., "Carites"; margin, "executioners"; A. V., "captains") are mentioned between the captains over hundreds and the "runners" (*i.e.*, satellites) as body-guards of the king. In II Sam. xx. 23, where the well-known troop of the Cherethites (A. V., "Keri") and Pelethites is mentioned, the text reads "Kari" (R. V. margin, "Carites") for "Cherethites." The most plausible explanation is that, in all three passages, there is only an abridged orthography for the usual "Kerethi(m)"—Cherethite(s) (compare Vulgate, the Hexapla, etc.; Targ. [except II Kings xi. 4, "heroes"]). Others (*e.g.*, Driver, on II Sam. xx.) consider that the reading "Carite(s)" (II Sam. xi. 4) is intended, and they assume that, instead of the Philistine mercenaries here, a similar troop of Carians, the famous pirates and mercenaries of earlier Greek antiquity, is mentioned, as by Herodotus ii. 152, 171; Thucydides, iv. 8; Hesychius, under "Karitai" and "Archilochus." This might also point to affinity with the Philistines who came from the same quarter of the Ægean Sea. The Septuagint understands "Chori" not as collective singular, but as the name of an officer.

E. C. W. M. M.

CARLBURG, JUDAH LOEB. See Karlsburg.

CARLOS, DAVID COHEN: Spanish writer; lived at Hamburg in the first half of the seventeenth century. He translated into Spanish the Song of Songs under the title "Cantares de Selomo, Traduzido de Lengua Caldayca en Espagnol," Hamburg, 1631. The bibliographer Wolf says that Carlos' work appeared as a manuscript in the catalogue published at The Hague in 1728.

Bibliography: Wolf, *Bibl. Hebr.* iv. No. 502b; Kayserling, *Sephardim*, p. 212; Fürst, *Bibl. Jud.* i. 143.

G. I. Br.

CARLSRUHE, GERMANY. See Karlsruhe.

CARLSTADT, CROATIA. See Karlstadt, under Croatia.

CARMANIANS (R. V., **CARMONIANS**): A people mentioned in II Esd. xv. 30. The Carmanians are represented as joining battle with the "nations of the dragons of Arabia." The dragons gain the upper hand, but are themselves defeated later (xv. 33). This has been taken to refer to the time of the Sassanids. Sapor I. (240–273) invaded Syria and took Antioch, but was repulsed by Odenathus and Zenobia. Zenobia was afterward defeated by Aurelian and taken captive.

The name is still preserved in "Kirman," a district in the southeastern part of Persia, on the shores of the Persian Gulf.

E. G. H. G. B. L.

CARMEL. See Periodicals.

CARMEL, MOUNT: A well-known mountain ridge in Palestine; הכרמל ("the garden" or "garden land," with the definite article) is usually given in the Bible. It is known in later Hebrew as כרמל, and in modern Arabic as "Kurmul," but more usually "Jabal Mar Elyas." Extending from the plain of Esdraelon to the Mediterranean, it terminates in a steep promontory in that sea, about nine miles southwest of Acre. The formation is of limestone with

an admixture of flint. The highest point is 1,742 feet above the sea, and the slope is covered with a luxuriant vegetation. Oaks, pines, olives, and laurels abound.

Carmel is renowned in Jewish history, and occurs frequently in the imagery of the Prophets (Isa. xxxiii. 9, xxxv. 2; Jer. xlvi. 18, l. 19; Amos i. 2, ix. 3; Micah vii. 14; Nahum i. 4; Song of Solomon vii. 5). It fell to the lot of the tribe of Asher (Josh. xix. 26), "the king of Jokneam of Carmel" being one of the Canaanitish chiefs who was defeated by Joshua (Josh. xii. 22). It is also famous as the place where the prophet Elijah brought Israel back to its allegiance to YHWH, and where he slew the priests of Baal (I Kings xviii. 40). Here within the numerous grottoes he lived concealed during the reign of Ahab; and here, too, at his word were consumed the two "captains" with their "fifties" (II Kings i. 9–12). Here also Elisha received the visit of the Shunammite woman, whose son he restored to life (II Kings iv. 25).

It is reasonable to suppose that from very early times Carmel was considered a sacred spot. This is evidenced by the facts that an altar to YHWH existed there before the introduction of the worship of Baal into the kingdom (I Kings xviii. 30); that Elijah chose it for the place of the assembly of the people; and that Elisha visited it from Jericho before going to Samaria (II Kings ii. 25) and even made it his abiding-place (II Kings iv. 23). In later times Pythagoras, according to his biographer Iamblicus, was attracted to it by its sacred reputation; and Vespasian went thither to consult the oracle of God, "without image or temple" (Tacitus, "Hist." ii. 7).

The exact site of the contest between YHWH and Baal, where fire, descending from heaven, proved the God of Israel to be the true God (I Kings xviii. 17–40), has not been identified. Traditions, preserved in the monastery founded on Mt. Carmel in 1156 by Berthold, count of Limoges, and among the Druses of the neighboring villages, indicate, as the scene, the eastern end of the ridge, at a spot called El-Maharrakah ("the burning").

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; McClintock and Strong, *Cyc.*; Hastings, *Dict. Bibl.*; Porter, *Handbook for Syria*; Robinson, *Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa*, iii. 160, 189; Smith, *Dictionary of the Bible*; Thomson, *The Land and the Book*, i. 493; Tristram, *The Land of Israel*, p. 496.

E. G. H. A. R.

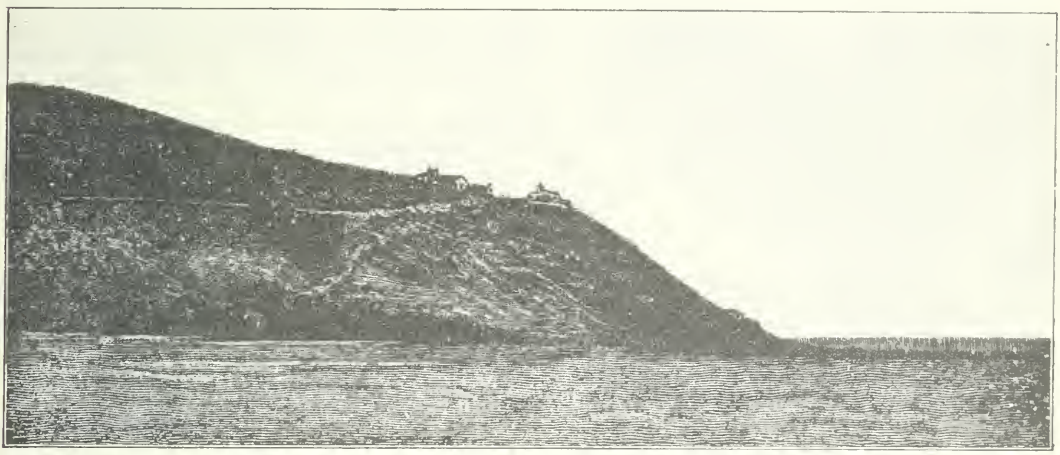
CARMI: **1.** A son of Reuben who came to Egypt with Jacob (Gen. xlvi. 9; Ex. vi. 14; I Chron. v. 3). Also the name of a family of which Carmi was the head (Num. xxvi. 6). **2.** A Judahite (I Chron. ii. 6), son of Zabdi, according to Josh. vii. 1, and father of Achan, who is called "Achar" in I Chron. ii. 7. The latter name being, perhaps, related etymologically to עוכר ('oker), "the troubler." **3.** In I Chron. iv. 1 Carmi is a misreading for Chelubai (see Benzinger, "Die Bücher der Chronik Erklärt," Tübingen, 1901).

E. G. H. G. B. L.

CARMI: Title of a small Hebrew review, published for some months in 1882 at Adrianople, under the editorship of Baruch Mitrani.

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman.*

G. M. FR.



MOUNT CARMEL FROM THE SEA.
(From a photograph.)

CARMI. See KARMI.

CARMI (CRÉMIEUX), MORDECAI B. ABRAHAM. See CRÉMIEUX, MORDECAI B. ABRAHAM.

CARMOLY, ELIAKIM: French scholar; born at Sulz (then in the French department of the Upper Rhine) August 5, 1802; died at Frankfort-on-the-Main Feb. 15, 1875. His real name was Goschel David Behr (or Baer); the name "Carmoly," borne by his family in the fourteenth and fifteenth centuries, was adopted by him when quite young. He studied Hebrew and Talmud at Colmar; and, owing to the fact that both French and German were spoken in his native town, he became proficient in those languages. Carmoly went to Paris, and there assiduously studied the old Hebrew manuscripts in the Bibliothèque Nationale, where he was employed. Several articles published by him on various subjects in scientific papers made him known; and on the establishment of a Jewish consistory in Belgium,

he was appointed rabbi at Brussels (May 18, 1832). In this position Carmoly rendered many services to the newly founded congregation, chiefly in providing schools for the poor. Seven years later, having provoked great opposition by his new scheme of reforms, Carmoly resigned the rabbinate and retired to Frankfort, where he devoted himself wholly to Jewish literature and to the collection of Hebrew books and manuscripts, in which he was passionately interested.

Leaves Ministry for Literature.

Carmoly's works have been severely attacked by the critics; and it must be admitted that his statements can not always be relied upon. Still, he rendered many services to Jewish literature and history; and the mistrust of his works is often unfounded. Carmoly was the author of the following works: (1) "Toledot Gedole Yisrael," a biographical dictionary of eminent Jews, ancient and modern, Metz, 1828 (only one volume, extending to "Aaron ben Ḥayyim," was published); (2) "Wessely et Ses Écrits," Nancy, 1829; (3) "Sibbub Rab Petaḥyah," the travels of Pethahiah of Regensburg, translated into French and accompanied by the Hebrew text, Paris, 1831; (4) "Eldad ha-Dani: "Relation d'Eldad le Danite, Voyageur du IXe Siècle, Traduit en Français, Suivie du Texte et de Notes," Brussels, 1834; (5) "Mémoire sur un Médaillon en l'Honneur de Louis-le-Débonnaire," *ib.* 1839; (6) "Maimonides und Seine Zeitgenossen," translated from the Hebrew into German, Frankfort-on-the-Main, 1840; (7) "Les Mille et Un Contes, Récits Chaldéens," Brussels, 1842; (8) "'Aḳṭan de-Mar Ya'aḳob," a kind of Midrash in six chapters on the Chazars, published for the first time from two manuscripts, *ib.* 1842; (9) "Eldad et Medad, ou le Joueur Converti," translated from Leo di Modena's work, with a biographical notice on the author, *ib.* 1844; (10) "Le Jardin Enchanté," Contes, *ib.* 1845; (11) "Sefer ha-Kuzarim: Des Khozars au Xe Siècle, Suivi d'une Lettre du Ministre d'Abd el-Raḥman III. au Roi de Khozarie et la Réponse du Prince," *ib.* 1845; (12) "Histoire des Médecins Juifs, Anciens et Modernes," *ib.* 1844; (13) "Halikot Erez Yisrael: Itinéraires de la Terre Sainte des XIIIe-XVIIe Siècles," translated from the Hebrew, *ib.* 1847; (14) "Dibre ha-Yamim le-Bene Yaḥya," genealogy and biography of the Yaḥya family, Frankfort-on-the-Main, 1850; (15) "Ha-'Orebim u-Bene Yonah" (The Crows and the Doves), genealogy of the Rapoport family, Rödelheim, 1861; (16) "Imre Shefer" (Words of Beauty), on Hebrew versification, by Abshalom Mizraḥi (fourteenth century), with an introduction and an appendix containing literary essays and poems by the editor, Frankfort-on-the-Main, 1868; (17) "La France Israélite: Mémoire pour Servir à l'Histoire de Notre Littérature," Paris, 1858; (18) "Mebasseret Zion" (O Zion, That Bringest Good Tidings), a collection of letters from Jerusalem on the Lost Ten Tribes, Brussels, 1841.

His Works.

Besides these works, Carmoly contributed to many periodicals, and edited the "Revue Orientale" (Brussels, 1841-46, 3 vols.), in which most of the articles were furnished by himself. The most important of these contributions, which constitute works by themselves, were (1) "Vocabulaire de la Géographie Rabbinique de France"; (2) "Essai sur l'Histoire des Juifs en Belgique"; (3) "Mille Ans des Annales Israélites d'Italie"; (4) "De l'Etat des Israélites en Pologne"; (5) "Des Juifs du Maroc, d'Alger, de Tunis, et de Tripoli, Depuis Leur Etablissement dans Ces Contrées Jusqu'à Nos Jours."

Bibliography: *The Itinerary of Benjamin of Tudela*, ed. Asher, ii. 299; Fuenn, *Keneset Yisrael*, p. 134; a monograph in *Jahrbuch der Vorgesenchclubs*, Oct. 1, 1902.

S. I. Br.

CARMOLY, ISSACHAR BÄR BEN JUDAH: Alsatian rabbi; born at Ribeauville, Alsace, Sept. 15, 1735; died at Sulz May, 1781. At the age of ten he was advanced in his training for the rabbinate sufficiently to follow the elaborate lectures of Jonathan Eybeschütz. Later, Carmoly studied successively at Frankfort, under the direction of Jacob Joshua, author of "Pene Yehoshu'a," and at Metz, under Samuel Helman, who conferred upon him the title of rabbi. On returning home, in compliance with the wish of his father, Carmoly began the study of medicine under the direction of Jacob Assur, a physician of Nancy, but had to give it up, being engrossed with his Talmudical studies. The only benefit he derived from his tutor was a fair knowledge of mathematics, of which he made use later.

Carmoly married the daughter of a rich banker named Joseph Raineau. The latter persuaded the bishop of Sulz to create a rabbinate in his see; and Carmoly was appointed rabbi of Sulz.

Carmoly was the author of a commentary on the Tosefta to the treatise Beẓah, published, together with the text, under the title "Yam Yissakar" (Sea of Issachar; Metz, 1769). The grandson of the author, Eliakim Carmoly, claimed to have had in his possession the following manuscripts of his grandfather: (1) "Yam Yissakar," a commentary on the Tosefta on the treatise Makkot; (2) "Keter Torah" (The Crown of the Law), a poem containing the names of all the books of the Holy Scripture, the Mishnah, and the Talmud ("This poem," says Eliakim Carmoly, "is still recited in the district of Sulz on the eve of the Feast of the Law" [Simḥat Torah]); (3) "Ha-Talmudi ha-Melummad" (The Learned Talmudist), a collection of Halakah, Haggadah, and commentaries; (4) "Maṭṭeh Yissakar" (The Staff of Issachar), halakic decisions; (5) "Sefer Yad ha-'Ittim" (Book of the Hand of the Times), a treatise on the Jewish calendar; (6) "Bene Yisrael" (The Children of Israel), novellæ on many Talmudical treatises; (7) "Ohel Yissakar" (The Tent of Issachar), a treatise on mathematics; (8) "Karmi Sheli" (Mine Own Vineyard), novellæ on the Pentateuch, literary essays, poems, etc.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 149; Steinschneider, *Cat. Bodl.* col. 1061; Eliakim Carmoly, in *Revue Orientale*, ii. 345-349; *idem*, iii. 240-244.

L. G. I. Br.

CARMONA: City in the archbishopric of Seville, Spain, where Jews resided in very early times. In an old "Fuero de Carmona" it was ordained that no Jew should command a Christian in Carmona or in any of the territory under its jurisdiction.

The Jews of Carmona, who were very wealthy and lived in a separate quarter, were in June, 1391, either murdered or forced to accept baptism, and their synagogue was destroyed in the following December. With the same celerity which had characterized the persecution of Jews in 1391, the persecution of the Maranos spread to Carmona from Cordova in 1474, the local Maranos being plundered and killed in a most horrible manner. "Would that you, illustrious king, had seen the sack and devastation of the city of Carmona!" cries the poet Anton de Montoro in a poem dedicated to the king; "not one thought to cry halt to these excesses."

Bibliography: Amador de los Rios, *Historia*, i. 376, ii. 360; Jacobs, *Sources*, No. 1318 (read 1390 for 1395); Fidel Fita, *La España Hebrea*, pp. 211 *et seq.*; *Cancionero de Anton de Montoro*, p. 90, Madrid, 1900.

J. M. K.

CARMONA: A family of Jewish financiers prominent in Turkey at the beginning of the nineteenth century. It is of Spanish origin, and probably came from the city of the same name in Andalusia. The earliest known member was **Behor Carmona,** or, more exactly, "Tchelebi" (Lord) Behor Carmona, who had the Turkish title "Shaptchi Bashi" (chief purveyor of alum). Carmona was at the same time banker to the court and general tax-gatherer, sharing these offices with two other Jews, Ezekiel Gabbaï and Isaiah Ajiman. In time of war Carmona and Gabbaï followed the armies, establishing themselves near headquarters. After the destruction of the corps of the janizaries, in 1826, by order of the sultan Maḥmud two negroes of the palace strangled Carmona one night in his own house. His property was confiscated.

Thirty years later (1856), during the reign of Sultan 'Abd al-Majid, a member of the Carmona family who had become an English subject went to London and attracted the attention of the Board of Deputies of the British Jews. The board obtained from the Ottoman government a firman granting an annual pension of 25,600 francs from that year to the descendants of the Tchelebi Behor.

At the beginning of the reign of Sultan 'Abd al-Ḥamid (1876), Behor Carmona's son, **David** (Turkish, **Davidtchon**) **Effendi,** was a member of the Ottoman Parliament convened under the new constitution. Although this parliament held only a few sessions, David's title of senator secured for his family after his death a pension from the government.

Another member of the family was **Joseph Carmona,** born at Constantinople in 1860. He was an amateur writer and translator. Under the title "El Assedio de Rhodes" he translated in 1873 from the French into Judæo-Spanish a novel entitled "Le Siège de Rhodes," treating of the customs of the Jews of Rhodes under the dominion of the knights, by Pierre Baudin, a bookseller of Constantinople.

There are several families of the name of Carmona at Salonica and Constantinople.

Bibliography: Franco, *Hist. des Israelites de l'Empire Ottoman.*

S. M. Fr.

CARNABAT, CARNOBAT, or **KARNABAT:** Town of eastern Rumelia or southern Bulgaria. According to tradition, Jews first established themselves at Carnabat about 1580; but the oldest tombstones decipherable bear date of 1686. Eliezer of Calo was chief rabbi of Carnabat about 1800; Jacob Finzi, about 1820; and Joseph Ḥayyim ben Hasson of Salonica, from 1840 to 1876. The last-named was an exceptionally learned rabbi, whose memory is still cherished. He left several Hebrew works in manuscript, which are in the possession of his son Isaac ben Hassan at Boorghas. During the Turco-Russian war, 1876–78, the Circassians ravaged the city, inflicting all manner of outrages upon the Jews.

The community has now no chief rabbi, as was customary under the Ottoman rule, but is governed by an elective synagogal council subject to the approval of the government. It has a synagogue, built in 1882, a communal school of 70 boys (in 1901); Le Progrès, a reading club; "Biḳḳur-Ḥolim," a society for sick relief; and "Ḳabarim," a burial society.

The Jews number 400 in a total population of 6,500. Most of them are engaged in the calico and grocery trades. The only large merchant is Hezekiah Presente, dealer in cereals, wool, and hides.

D. M. Fr.

CARNIOLA. See Laibach.

CARNIVAL: Among the Romans, a period of gaiety during the weeks before Lent, in which the Jews were made to play a contemptuous part. While the carnival had existed from the earliest medieval period, its scope was considerably extended by Pope Paul II. at Rome, who established foot-races in addition to the usual games. The papal officials desired to amuse the populace by holding races for various classes on different days. On Tuesdays Jews raced for a prize of valuable robes ("pallia"). The races were not supposed to degrade the participants, but were merely a part of the program. The Jews ran in red cloaks, which all, save physicians, had to wear. No contestant was to be older than twenty years, and the entire community had to contribute toward the expenses.

The Jews' first race took place in the Via Lata Feb. 9, 1466. The next year the course exceeded a mile and was on another street. By statute the Jews were taxed 1,100 florins in support of the races.

At first the Jews enjoyed these contests. Later, however, they were subjected to all sorts of cruelties by the populace; and in 1547 a Jew died during the progress of a race. This was the last year in which Jews raced in the carnival. The carnival was an institution of most of the cities of Italy; and Jews, wherever settled, participated in the races. In Rome, contests were held later in the Via Navona and on the Monte Testaccio.

The races were not the only amusements in the carnival in which Jews participated. Besides paying tribute from the earliest times, the Fattori, rabbis, etc., of the congregation were compelled to march on foot before the car of the senators along the entire Corso. Finally, on Jan. 28, 1668, Pope Clement IX. ordered that the Jews be no longer made the sport of the populace, but that a yearly tax of 300 scudi be collected instead. The elders

had to pay this tax on the first day of the carnival in each year to the papal authorities, with due declarations of loyalty and submission. The statement that these expressions were followed by kicking the rabbi must be accepted as fiction; the latest sources do not disclose this practise as customary. In 1742 the Jewish deputies were ordered to appear in citizens' clothes, and not in their robes of office.

This annual procession soon drew upon itself the scorn of the populace, and on several occasions the Jewish deputies were badly treated. It was continued, however, up to the accession of Pius IX. (1846).

Bibliography: Berliner, *Gesch. der Juden in Rom*, ii., part 1, pp. 60–62; ii., part 2, pp. 47–51, 142; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 137 *et seq.*

A. A. M. F.

CARO, ABRAHAM B. RAPHAEL: Turkish rabbi; flourished at Adrianople in the first half of the eighteenth century. He was a descendant of R. Joseph Caro, and was the stepson and pupil of R. Eliezer b. Jacob Naḥum, author of "Ḥazon Naḥum" (Constantinople, 1743–45), whom he probably succeeded as rabbi of Adrianople. Several treatises written by R. Abraham Caro and quotations from others of his works, none of which was published separately, are to be found in his stepfather's work. Abraham Caro died young.

Bibliography: Azulai, *Shem ha-Gedolim* (ed. Benjacob), p. 15; Fuenn, *Keneset Yisrael*, p. 60, Warsaw, 1886.

L. G. P. Wi.

CARO, ARYEH LÖB BEN ḤAYYIM: Preacher at Posen in the second half of the eighteenth century. He was the author of a work, "El ha-Millu'im" (Ram of Consecration), a homiletic commentary on the Pentateuch and the Song of Songs, published, with additions entitled "Abne Zedek," by his grandson Abraham ben Isaac Zelig Caro, Krotoschin, 1845.

Bibliography: Perles, in *Monatsschrift*, xiv. 261; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 167.

L. G. I. Br.

CARO, DAVID: Prussian pedagogue; born about 1782 at Fordon, grand duchy of Posen; died Dec. 25, 1839, at Posen. He belonged to the school of the Meassefim, and devoted his great literary talents to the enlightenment of his brethren, to the reform of Judaism, and to the cultivation of the Hebrew language. Under the pseudonym "Amittai ben Abida Aḥizedek" he defended the Hamburg Reform Temple in "Berit Emit" (Covenant of Truth, Dessau ["Constantinople" on title-page], 1820), the first part of which, "Berit Elohim" (Covenant of God), was published by the author himself, and the second part, "Berit ha-Kehunnah" (Covenant of the Priesthood), or "Tekunnat ha-Rabbanim" (Character of the Rabbis), by Judah Löb Mieses of Lemberg. A new edition of the second part, with additions by Mieses, was published at Lemberg in 1879.

Many of Caro's articles, essays, and poems appeared in "Ha-Meassef" and in the "Bikkure ha-'Ittim." He was a prolific writer, and left a number of manuscripts on literary, lexicographical, bibliographical, and pedagogical subjects. Among his inedited works are a Hebrew translation of Zunz's "Gottesdienstliche Vorträge der Juden," with notes and additions; a Hebrew translation of the same author's biography of Rashi, with notes; and biographies of celebrated rabbis.

Bibliography: *Ha-Meassef*, viii. 33; ix. (4), 14, 63; x. (1), 25, 44; (2) 26, 56, 88; *Bikkure ha-'Ittim*, xi. 58, 61, 66, 168, 180, 182, 183, 184; *Allg. Zeit. des Jud.* iv. 615 *et seq.*, v. 48, 49; N. Lippmann, *Leben und Wirken des David Caro*, Glogau, 1840; Zunz, in Asher's *Benjamin of Tudela*, ii. 300; Grätz, *Gesch. der Juden*, xi. 425, 426; Steinschneider, *Cat. Bodl.*, col. 816; idem, *Hebr. Bibl.* xxi. 45.

L. G. S. Man.

CARO, EZEKIEL: German rabbi and historian; born Nov. 26, 1844, at Pinne, near Posen; son of the exegete and homiletic writer Joseph Ḥayyim Caro, rabbi at Wloclawek. He attended the gymnasium at Bromberg, the Jewish theological seminary and the university at Breslau; subsequently he was graduated as doctor of philosophy at the University of Heidelberg. He was at first preacher of the German-Jewish community of Lodz (Poland), going thence to Mewe (western Prussia); then was successively rabbi at Dirschau, 1870–79; Erfurt, 1879–82; Pilsen (Bohemia), 1881–91; and since 1891 chief rabbi of the community of Lemberg. Caro's works include: "Ausgewählte Gelegenheitsreden" (Danzig, 1874); "Ein Viertel Jahrhundert Städtischer Verwaltung" (Dirschau, 1880); "Geschichte der Juden in Lemberg bis zur Theilung Polens" (Cracow, 1894); also many sermons and scientific essays in Rahmer's "Litteraturblatt." S.

CARO, GEORG MARTIN: Lecturer on history at the University of Zurich, Switzerland; born Nov. 28, 1867, at Glogau, Prussia. Caro received his education at the gymnasium of his native place and at different German universities, being finally graduated as Ph.D. from the University of Strasburg, Germany, in 1891. After a prolonged stay in Italy, where he sojourned chiefly in Genoa, he became privat-docent at the University of Zurich in 1896. As a result of his Italian experiences his writings deal principally with the history of northern Italy during the Middle Ages, with special reference to the republic of Genoa. Caro is a contributor to the "Byzantinische Zeitschrift," to the "Mitteilungen des Instituts für Oesterreichische Geschichtsforschung," "Historische Vierteljahrschrift," etc. His chief works are: "Die Verfassung Genua's zur Zeit des Podestat's" (his Strasburg dissertation), 1891; "Genua und die Mächte am Mittelmeer," Halle, 1895–99; and "Studien zu den Älteren St. Gallen Urkunden," 2 parts, 1901–02.

S. F. T. H.

CARO, ISAAC B. JOSEPH: Spanish Talmudist and Bible commentator; flourished in the second half of the fifteenth century and the first half of the sixteenth. The son of a scholar, and scion of a noble family, he devoted himself to study in his native city of Toledo, being one of the foremost rabbinical authorities of the country when he had to leave it on the expulsion of the Jews from Spain in 1492. Then he went to Portugal, where he remained for six years, and when the Jews were driven from that country too, fled to Constantinople. During

the persecution in Portugal he lost all but one of his sons, "who were beautiful like princes." Finally he found refuge in Turkey, where he probably died at an advanced age after 1518. In this year he published his commentary to the Pentateuch, "Toledot Yiẓḥaḳ" (Constantinople; printed six times in Italy and Poland). In this work Caro endeavors to do justice to the "peshaṭ," the literal interpretation, as well as to the allegorical interpretation, evincing little originality but good taste. He left a collection of responsa that has never been published. His nephew, Joseph b. Ephraim Caro, quotes from it several times (compare Conforte, *s.v.*, and "Abḳat Rokel," No. 144), and the latter's son, Judah, intended to publish it, but never carried out his intention. The Bodleian Library contains Caro's novellæ to Ketubot (No. 535, 2, 3, in Neubauer, "Cat. Bodl. Hebr. MSS."), as well as a work entitled "Ḥasde Dawid," containing philosophic and haggadic homilies (Neubauer, *l.c.* No. 987).

Bibliography: Conforte, *Kore ha-Dorot*, ed. Cassel, p. 31; Grätz, *Gesch. der Juden*, 3d ed., viii. 386; Steinschneider, *Cat. Bodl.* col. 1129.

L. G.

CARO, JACOB: German historian; born at Gnesen, province of Posen, Prussia, Feb. 2, 1836; son of Joseph Ḥayyim Caro. After several years of diligent study at the universities of Berlin and Leipsic, he attracted considerable attention by his work, "Das Interregnum Polens im Jahr 1586, oder die Häuser Zborowski und Zamojski," Gotha, 1861; and was immediately entrusted with the continuation of Röppel's history of Poland in the series of "Geschichten der Europäischen Staaten," edited by Heeren and Ukert, and published at Gotha. Jacob Caro contributed vols. ii.–v. (1863–88) of this monumental work.

Before publishing the results of his research he undertook several extensive journeys through Galicia and the south of Russia, and upon his return to Germany in 1863 was appointed privat-docent at the University of Jena. Shortly afterward, at the invitation of the grand duchess Helena of Russia, he accompanied her on her travels, and was for some time attached to her suite at St. Petersburg. Later he was promoted to the position of assistant professor at the University of Jena; and in 1869 was called by the University of Breslau to fill a special chair of history. Since 1882 he has occupied the position of professor at that institution.

His reputation is based chiefly on his researches in the history of Poland. Among his works, besides those already mentioned, are: "Liber Cancellariæ Stanislai Ciolek: Ein Formelbuch der Polnischen Königskanzlei aus der Zeit der Hussitischen Bewegung," 2 vols., Vienna, 1871–74; "Aus der Kanzlei Kaiser Siegmunds," Vienna, 1879; "Beata und Halszka: Eine Polnisch-Russische Geschichte aus dem 16. Jahrh.," Breslau, 1880; "Lessing und Swift: Studien über Nathan den Weisen," Jena, 1869; "Das Bündnis zu Canterbury: Eine Episode aus der Geschichte des Konstanzer Konzils," Gotha, 1880; "Ueber eine Reformationsschrift des 15. Jahrh.," Danzig, 1882; "Johannes Longinus: Ein Beitrag zur Litteraturgeschichte," Jena, 1863; "Catherina II. von Russland," Breslau, 1876.

Bibliography: *La Grande Encyclopédie*; Brockhaus, *Konversations-Lexikon*, 14th ed.; Meyers, *Konversations-Lexikon*, 5th ed.; Gubernatis, *Dictionnaire International des Ecrivains du Jour*; Vapereau, *Dictionnaire Universel des Contemporains*.

S. A. S. C.

CARO, JOSEPH B. EPHRAIM: The last great codifier of rabbinical Judaism; born in Spain or Portugal in 1488; died at Safed, Palestine, March 24, 1575. After the expulsion of the Jews from Spain, in 1492, Caro went with his parents to Nicopolis in European Turkey, where he received his first instruction from his father, who was himself an eminent Talmudist. He married, first, Isaac Saba's daughter, and, after her death, the daughter of Ḥayyim Albalag, both of these men being well-known Talmudists. After the death of his second wife he married the daughter of Zechariah Sechsel (Sachsel?), a learned and wealthy Talmudist. Between 1520 and 1522 Caro settled at Adrianople, where he probably met the enthusiast Solomon Molcho, who stimulated his mystical tendencies. When the latter died at the stake in 1532, Caro also was filled with a longing to be "consumed on the altar as a holy burnt offering," to sanctify the name of God by a martyr's death. Like Molcho, Caro had fantastic dreams and visions, which he believed to be revelations from a higher being. His genius, מגיד, he thought, was nothing less than the Mishnah personified, which instructed him because he had devoted himself to its service. These mystical tendencies probably induced Caro to emigrate to Palestine, where he arrived about 1535, having en route spent several years at Salonica (1533) and Constantinople.

At Safed he met Jacob Berab, who exerted a great influence upon him, Caro becoming an enthusiastic supporter of Berab's plans for the restitution of ordination. After Berab's death Caro tried to carry out these plans, ordaining his pupil Moses Alshech; but he finally gave up his endeavors, convinced that he could not overcome the opposition to ordination (compare his "Kesef Mishneh," on Sanh. iv., where his silence regarding this point is significant). However, his aspiration to be regarded as the highest authority in Judaism was practically realized; for his reputation during the last thirty years of his life was greater than that of almost any other rabbi since Maimonides. The Italian Azariah dei Rossi, though his views differed widely from Caro's, collected money among the rich Italian Jews for the purpose of having a work of Caro's printed ("Me'or 'Enayim," xxiii., ed. Benjacob, i. 241); and the Pole Moses Isserles compelled the recognition of one of Caro's decisions at Cracow, although he thought Caro was wrong (Isserles, Responsa, No. 48). When some members of the community of Carpentras, in France, believed themselves to have been unjustly treated by the majority in a matter relating to taxes, they appealed to Caro, whose letter was sufficient to restore to them their rights ("Rev. Etudes Juives," xviii. 133–136). In the East, Caro's authority was, if possible, even greater. His name heads the decree of excommunication directed against Daud, Joseph Nasi's agent (Responsa of Elijah b. Ḥayyim, "Mayim 'Amuḳḳim," No. 56);

Authority Recognized.

and it was Caro who condemned Dei Rossi's "Me'or 'Enayim" to be burned (Azulai, "Maḥaziḳ Berakah," p. 133). Caro's death, therefore, caused general mourning; and several funeral orations delivered on that occasion have been preserved (Moses Albelda, "Darash Mosheh"; Samuel Katzenellenbogen, "Derashot"), as well as some elegies (anonymous, see "Rev. Etudes Juives," ix. 304, 305; x. 317; Moscato, in "Oẓar Neḥmad," iii. 167; and biography of Moscato by Apfelbaum, p. 56).

Caro published during his lifetime: "Bet Yosef" (House of Joseph), in four parts—(i., ii.) Venice, 1550–1551; (iii., iv.) Sabbionetta, 1553–59; Shulḥan 'Aruk, in four parts, Venice, 1565 (according to Steinschneider's Catalogue, col. 1480, the composition of the Shulḥan 'Aruk was completed at Biri, Palestine, 1555); "Kesef Mishneh" (Double Money), Venice, 1574–75. After his death there appeared: "Bedeḳ ha-Bayit" (Repairing of the House), supplements and corrections to "Bet Yosef," Salonica, 1605; "Kelale ha-Talmud" (Methodology of the Talmud), *ib.*, 1598; "Abḳat Rokel" (Powder of the Merchant), Responsa, *ib.* 1791; Responsa, *ib.* 1597; "Maggid Mesharim" (Who Preaches Rightly), Lublin, 1646; supplements to the same, Venice, 1654; "Derashot," Salonica, 1799, in the collection "'Oz Ẓaddiḳim" (The Power of the Righteous). Caro also left a commentary upon the Mishnah, as well as supercommentaries to Rashi's and Naḥmanides' commentaries on the Pentateuch, which have, apparently, not been preserved. The Bodleian Library contains some smaller literary fragments by Caro not yet published.

Caro's literary works and the importance of his share in the development of rabbinism are beyond dispute: his works are among the masterpieces of rabbinical literature; and his influence is potent even to this day. But Caro's character has been variously criticized, the difference of opinion being connected with the literary question whether the book "Maggid Mesharim" is really a work by Caro, or is merely ascribed to him. This book is a kind of diary in which Caro during a period of fifty years noted his discussions with his heavenly mentor, the personified Mishnah. He had these visions even at Nicopolis (p. 21b; p. 42b, ed. Polno, is dated 1570; in opposition to Grätz, "Gesch. der Juden," ix. 545, who asserts the text to be corrupt but חותנך meaning there, of course, "father-in-law" and not "son-in-law"). The discussions treat of various subjects. The maggid enjoins Caro to be modest in the extreme, to say his prayers with the utmost devotion, to be gentle and patient always. Especial stress is laid on asceticism; and Caro is often severely rebuked for taking more than one glass of wine, or for eating meat. Whenever Caro did not follow the severe instructions of his maggid, he suddenly heard its warning voice. His mentor also advised him in family affairs (p. 21b), told him what reputation he enjoyed in heaven, and praised or criticized his decisions in religious questions. Caro received new ideas from his maggid in regard to the Cabala only, for the study of which he had hardly any time; such information was in the nature of sundry cabalistic interpretations of the Pentateuch, that in content, though not in form, remind one of the theories of Caro's pupil, Moses Cordovero. The present form of the "Maggid Mesharim" shows plainly that it was never intended for publication, being merely a collection of stray notes; nor does Caro's son Judah mention the book among his father's works (Introduction to the Responsa). It is known, on the other hand, that during Caro's lifetime the cabalists believed his maggid to be actually existent (compare Vital-Calabrese, "Sefer ha-Gilgulim," pp. 119, 142, Wilna, 1885). The "Maggid Mesharim," furthermore, shows a knowledge of Caro's public and private life that no one could have possessed after his death; and the fact that the maggid promises things to its favorite that were never fulfilled—*e.g.*, a martyr's death—proves that it is not the work of a forger, composed for Caro's glorification. Rapoport's assumption (in Kobak's "Jeschurun," vi. 90; "Iggerot Shir," pp. 207, 208) that the "Maggid Mesharim" was written by Solomon Alḳabiẓ and ascribed to Caro is unfounded, as well as Cassel's positive assertion that the book was fabricated after Caro's death ("Josef Karo und das Maggid Mescharim," appended to the sixth annual report of the Lehranstalt für die Wissenschaft des Judenthums in Berlin, 1888). The authenticity of the "Maggid Mesharim" does not, however, justify the assertion that Caro was a cabalist, in the sense of regarding the Cabala as equally authoritative with Talmudism, or so important a factor in religious life.

"Maggid Mesharim."

Although Maimonides and Caro, the two greatest codifiers of rabbinical Judaism, differed so widely from each other, they had this in common, that in their codes they assumed exclusively the standpoint of Talmudism—an attitude eminently characteristic of the spirit of rabbinism. Just as Maimonides' "Yad"—aside from its book "Ha-Madda'"—gives no indication that its author ranked Aristotle immediately after the Prophets, so Caro, in his works, does not betray his leaning toward mysticism. Of course, he considered the Zohar to be a work of the tanna Simon b. Yoḥai (compare Solomon Alḳabiẓ's answer to Caro about a difficult passage of the Zohar in his "Berit ha-Lewi," ed. Lemberg, 1863, p. 39, to which Brüll draws attention in "Jahrb." ix. 152), and a holy book, that, however, has little or no importance for religious practise, which must be ruled exclusively by the Talmud. Caro's mysticism was not speculative in nature; and he devoted very little time to the Cabala, although his maggid often exhorted him not to neglect the study of it ("Maggid Mesharim," p. 57b). The catastrophe that came upon the Pyrenean Jews made such an impression upon the minds of the best among them that many saw therein the signs of Messianic travail, חבלי משיח (compare Jacob Berab); and Caro, according to a contemporary (Azkari, "Sefer Ḥaredim," Introduction), took this dark view throughout his life. While men like Molko and David Reubeni were led to commit extravagant and foolish deeds under the influence of this idea, Berab's and Caro's nobility of nature came to the fore. If Caro indulged in mystical visions, and, half dreaming, thought he heard heavenly

Caro's Characteristics.

voices in his soul, they served always as reminders to him that his life, his actions, and his accomplishments must surpass those of other people (*ib.* "Toledot," p. 9; "Azharot," p. 3b, and passim). Caro's mysticism stimulated rather than hindered his activity, urging him on to great works. While Caro's teacher, Berab, had attempted to create a spiritual center for the Jews scattered throughout the world, by reestablishing ordination, Caro tried to carry out the same idea in a different way.

Although Caro is known to later times chiefly as the author of the Shulḥan 'Aruk, yet his earlier "Bet Yosef" marked him as one of the greatest Talmudists of all times. He began the book in 1522 at Adrianople, finished it in 1542 at Safed, and published it in 1550–59. In form it is a commentary upon Jacob b. Asher's "Arba'ah Ṭurim"; but it is really much more comprehensive, going back to the Talmudim and halakic Midrashim, discussing the pros and cons of the authorities cited by the "Ṭur," and examining the opinions of the authorities not mentioned by the latter. Thirty-two authorities, beginning with the Talmud and ending with the works of ISSERLEIN, are briefly summed up and critically discussed in "Bet Yosef." No other rabbinical work can compare in wealth of material with it. Though Maimonides, in his "Yad," almost completely covered Talmudic literature (including its archeological portions), which was not done by Jacob b. Asher and his successor, Caro, the latter included in "Bet Yosef" the immense material of post-Talmudic literature; while Maimonides hardly drew even upon the works of the Geonim, confining himself chiefly to the Talmud. Caro evidences not only an astonishing range of reading, covering almost the whole Talmudic-rabbinical literature on its halakic side, but also very remarkable powers of critical investigation. He shows no disposition to accept blindly the opinions of the ancient authorities, notwithstanding his great respect for them. In the introduction to his monumental compilation, Caro clearly states the necessity of and his reasons for undertaking such a work. The expulsion of the Jews from the Pyrenean peninsula and the invention of printing endangered the stability of religious observances on their legal and ritual sides. In Spain and Portugal questions were generally decided by the "customs of the country"; the different districts had their standard authorities to which they appealed in doubtful cases. The most prominent of these were Maimonides, Naḥmanides, and Asher b. Jehiel. When the Spanish-Portuguese exiles came to the various communities in the East and West, where usages entirely different from those to which they had been accustomed prevailed, the question naturally arose whether the newcomers, the majority of whom were men of greater learning than the members of the invaded communities, should be ruled by the latter, or vice versa. The increase of printed books, moreover, spread broadcast the products of halakic literature; so that many half-educated persons, finding themselves in possession of legal treatises, felt justified in following any ancient authority at will. Caro undertook his "Bet Yosef" to remedy this evil, quoting and critically examining in his book the opinions of all the authorities then known.

"Bet Yosef."

Caro at first intended to follow his own judgment in cases of differences of opinion between the various authorities, especially where he could support his own view by the Talmud. But he gave up this idea because, as he says, "Who has the courage to rear his head aloft among mountains, the heights of God?" and also because he correctly thought, though he does not mention his conclusion, that he could gain no following if he set up his authority against that of the ancient scholars. Hence Caro took Alfasi, Maimonides, and Asher b. Jehiel as his standards; accepting as authoritative the opinion of two of the three, except in cases where most of the ancient authorities were against them. The standard that Caro set up in the introduction to his work was, as a younger contemporary remarks (Ḥayyim b. Bezalel, Introduction to "Wikkuaḥ Mayim Ḥayyim"), in a certain sense, merely a blind; for Caro proceeded with more independence and more self-confidence. He very often decides disputed cases without regard to the age and importance of the authority in question, expressing simply his own views. He follows Maimonides' example, as seen in "Yad," rather than that of Jacob b. Asher, who seldom decides between ancient authorities.

The Standard Authorities.

But, as regards the form of his work, Caro unfortunately follows Jacob b. Asher entirely, the "Bet Yosef" in consequence sharing all the methodological faults of its predecessor, the "Ṭur." Several reasons induced Caro to connect his work with the "Ṭur," instead of with Maimonides' code. In the first place, the "Ṭur," although not considered so great an authority as Maimonides' code, was much more widely known; the latter being recognized only among the Spanish Jews, while the former enjoyed a high reputation among the Ashkenazim and Sephardim, as well as the Italians. Secondly, it was not Caro's intention to write a code similar in form to Maimonides' work; he intended to give not merely the results of his investigations, but also the investigations themselves. He wished not only to aid the officiating rabbi in the performance of his duties, but also to trace for the student the development of particular laws from the Talmud through later rabbinical literature. The study of Talmudic literature was not for Caro, as for Maimonides, merely a means toward an end—namely, for religious observances—but an end in itself; he, therefore, did not favor codes that contained only decisions, without giving any reasons for them.

Caro wrote the Shulḥan 'Aruk in his old age, for the benefit of those who did not possess the education necessary to understand the "Bet Yosef." The arrangement of this work is the same as that adopted by Jacob b. Asher in his "Arba'ah Ṭurim," but more concise; nor are any authorities given. This book, which for centuries was, and in part still is, "the code" of rabbinical Judaism for all ritual and legal questions that obtained after the destruction of the Temple, has a remarkable history, hardly paralleled by that of any other prod-

The Shulḥan 'Aruk.

uct of rabbinical literature. The author himself had no very high opinion of the work, remarking that he had written it chiefly for תלמידים קטנים ("young students," Shulḥan 'Aruk, Introduction). He never refers to it in his responsa, but always to the "Bet Yosef." The Shulḥan 'Aruk achieved its reputation and popularity not only against the wishes of the author, but, curiously enough, through the very scholars who attacked it. The history of the Shulḥan 'Aruk is, in a way, identical with the history of rabbinical literature in Poland for a period of two centuries. Recognition or denial of Caro's authority lay entirely with the Polish Talmudists. Germany had been forced to give way to Poland as early as the beginning of the sixteenth century; and in the last third of that century the East had become so entirely absorbed in the new cabalistic school of Luria that the study of the Talmud was greatly neglected. Caro was opposed in the East only by his contemporaries, Yom-Ṭob Zahalon, who designated the Shulḥan 'Aruk as a book for קטנים ועמי הארץ ("children and ignoramuses"; see his Responsa, No. 67, beginning), and Jacob Castro, whose work "'Erek ha-Shulḥan" consists of critical glosses to the Shulḥan 'Aruk. Isserles and Solomon Luria were Caro's first important adversaries. Although the opposition of these two men was different in kind and due to different motives, it may be regarded in a measure as the protest of the Ashkenazim against the supremacy of the Sephardim. The Ashkenazim—first the German, and then the Polish—were much more scrupulous in matters of ritual than their Spanish-Portuguese brethren; hence they considered that Caro's "Bet Yosef" contained dangerous innovations, as the authorities he followed were chiefly Sephardim, whose opinions did not prevail among the Ashkenazim.

Immediately upon the appearance of Caro's "Bet Yosef," Isserles wrote his "Darke Mosheh," a moderately expressed but very severe criticism of Caro's great work. In place of Caro's three standard authorities, Isserles brings forward the אחרונים ("the later authorities"), together with the Franco-German Tosafists as criteria of opinion ("Darke Mosheh" to Yoreh De'ah, 35). The importance of the Minhag ("prevailing local custom") is also a point of dispute between Caro and Isserles: while the former held fast to original authorities and material reasons, the latter considered the minhag as an object of great importance, and not to be omitted in a codex. This point, especially, induced Isserles to write his glosses to the Shulḥan 'Aruk, that the customs (minhagim) of the Ashkenazim might be recognized, and not be set aside through Caro's reputation. If Abraham b. David's criticism of Maimonides' code be compared with Isserles' criticism of Caro's Shulḥan 'Aruk, the question suggests itself why the Shulḥan 'Aruk became an authoritative code, in spite of opposition and against the will of its author, while Maimonides' "Yad" found no acceptance among the Franco-German Jews, owing to Abraham b. David's criticism and influence. The answer lies in the fact that the keen and, in part, just criticism by RABaD destroyed confidence in Maimonides' "Yad," while Isserles was not content only to criticize, but supplemented Caro's work extensively, with the result that the Ashkenazim then accepted the Shulḥan 'Aruk, assuming that in its corrected form it was an unquestionable authority.

Isserles' Opposition to Caro.

Solomon Luria's opposition to Caro's code was due to entirely different motives. Luria shared Isserles' great respect for the French scholars, whom he placed above the Sephardic; but he held that "since the completion of the Talmud no opinion that can not be deduced from the Talmudim or the halakic Midrashim can claim to be authoritative"—a view so novel and daring that Luria found few supporters even among his own countrymen, and his "Yam Shel Shelomoh" was not enough to deprive Caro's works of their authority. The Shulḥan 'Aruk with Isserles' supplements was so popular, and enjoyed such great authority even so early as the last third of the sixteenth century, that Ḥayyim b. Bezalel's attacks on it were also without effect. Ḥayyim, a Pole by birth and education, attempted in his "Wikkuaḥ Mayim Ḥayyim," to defend Germany's honor against both Caro and Isserles—against the former's aversion to the German authorities, and the latter's endeavor to set up the Polish minhag as the "minhag Ashkenaz" par excellence. But toward the end of the sixteenth century the Shulḥan 'Aruk found a dangerous competitor in Mordecai Jafe's "Lebushim." Jafe, who was a pupil of Luria and Isserles, adopted in his code a method midway between the prolix discursiveness of the "Bet Yosef" and the terse oracular form of the Shulḥan 'Aruk, both of which the "Lebushim" far surpasses in style, arrangement, and method. This book seemed, on its appearance, likely to displace the Shulḥan 'Aruk; but the severe criticism to which it was subjected by Jafe's younger contemporary, Alexander Falk ha-Kohen, in his "Sefer Me'irat 'Enayim," a commentary on the fourth part of the Shulḥan 'Aruk, shattered the reputation of the "Lebushim," and again confirmed that of the Shulḥan 'Aruk.

Mordecai Jafe.

Falk heads the list of the commentators of the Shulḥan 'Aruk who helped to increase its authority, and made it impossible for rabbinical literature to stagnate. These commentators examined the differences of opinion between Caro, Isserles, and Luria, as well as the validity of the reasons given by these and other authorities for their opinions. It is, in part, due to the endeavors of Meïr b. Gedaliah MaHaRaM of Lublin, Samuel Edels, and Yom-Ṭob Lipmann Heller that the Shulḥan 'Aruk did not displace the study of the Talmud and the ancient sources: they had a very poor opinion of the Shulḥan 'Aruk, considering the Talmud as by far the chief study (compare, for example, Responsa of MaHaRaM, Nos. 11, 102).

Commentators of the Shulḥan 'Aruk.

The last important attack on the Shulḥan 'Aruk was made by Joel Sirkes in his "Bayit Ḥadash" (New House), in which he endeavored to restore Jacob b. Asher's code to the reputation it had enjoyed, especially among the Ashkenazim; attempting, in numerous passages of his book, to abolish

שלחן ערוך

מטור אורח חיים הנקרא בית יוסף

חברו הגאון מופת הדור החכם השלם מהרר יוסף קארו נרו בן מהרר אפרים קארו
זצל אשר אור הורתו זורחת כאור היום בעיר צפת תו׳בב ומעייני תורתו נפוצות
ביהודה ובישראל נודע שמו ׃ וחבר הספר הזה קיצור מחיבורו הגדול
אשר עשה על הארבעה טורים אשר קראם בית יוסף אשר
בם כח מעשיו הגיד וכל יקר ראתה עינו כדי שכל
מבקש ה׳ ימצא מבוקשו בנקל כל דין ודין על
מתכונתו באין אומר ואין דברים והכין
לכל מטה ושלחן וכסא ומנורה
אשר לאורו ילכו בטח ׃ כי כן משנת רבי יוסף קב ונקי

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Title-Page of the First Edition of Caro's Shulḥan 'Aruk, Printed at Venice, 18th of Kislew, 5325=1564.
(In the collection of Hon. Mayer Sulzberger.)

the customs introduced in many places under the combined influence of Caro and Isserles (Baḥ to Yoreh De'ah, 279; Responsa, No. 80 [new series 42]). But Joel succeeded as little as his master, Luria, in his opposition to Caro and Isserles.

The battle raging around the Shulḥan 'Aruk lasted for nearly a hundred years, its authority not being firmly established until the middle of the seventeenth century, which date also marks the beginning of the commentaries to it, the period of the so called Aḥaronim. Moses Lima b. Isaac, David b. Samuel ha-Levi, Shabbethai b. Meïr ha-Kohen, Abraham Abele Gombiner, and Samuel b. Uri Phoebus of Waydyslav, all of the seventeenth century, are the classical commentators of the Shulḥan 'Aruk. They differ in their relation to Caro and Isserles, though all the Aḥaronim fully and unreservedly recognized the authority of both. Moses Lima held that no one was entitled to decide any cases according to the Shulḥan 'Aruk "who was not at the same time competent to expunge entire paragraphs from it" (Emden, "She'elat Ya'abez," ii., No. 20, end), while David b. Samuel, although a pupil and son-in-law of Joel Sirkes, held that no decision of the Shulḥan 'Aruk was under any circumstances a criterion to be literally followed (Yoreh De'ah, 48, 5). Shabbethai b. Meïr's relation to the Shulḥan 'Aruk is a peculiar one. One of the keenest minds among the Rabbis, he was the warmest defender of Caro and Isserles against the attacks of the Aḥaronim; while he himself unsparingly attacked not only the Shulḥan 'Aruk, but also all the post-Talmudic authorities. Although all these men thus preserved a certain independence toward the work, they yet confirmed its authority by making it the basis of their own works and by undertaking to explain it. The above-mentioned Polish Talmudists especially, David b. Samuel and Shabbethai b. Meïr, placed the authority of the Shulḥan 'Aruk beyond dispute, answering in their commentaries attacks upon it, and supplementing the missing portions from the works of others. Menahem Krochmal (second half of the seventeenth century) says: "Since Caro's 'Bet Yosef' and Shulḥan 'Aruk, and Isserles' notes on the latter, have appeared and been distributed throughout Israel, we must follow them alone" (Responsa, "Zemaḥ Ẓedeḳ," No. 9, end). Gershon Ashkenazi, Krochmal's son-in-law, expressed himself similarly ("'Abodat ha-Gershoni," No. 48, beginning), and also his contemporary Ephraim b. Aaron ha-Kohen ("Sha'ar Efrayim," No. 113, p. 81a, bottom), who relates that the congregational archives of Buda, where he was rabbi, contained a resolution not to accept any rabbi that did not agree to render his decisions according to the Shulḥan 'Aruk (*ib.*; see also Isaiah Horwitz, "Shene Luḥot ha-Berit," ed. Amsterdam, p. 74b).

In the eighteenth century the authority of the Shulḥan 'Aruk was so firmly established that even men like Ḥayyim Jair Bacharach (Supplements to his "Ḥawot Yaïr," p. 262) and Jonathan Eybeschütz ("Kizzur Teḳofo Kohen"), who possessed great independence and self-confidence, considered it indisputable. Elijah b. Solomon of Wilna, however, did not share this opinion, having no regard for preceding authorities, but decided cases on their merits. Among the Sephardim, Hezekiah de Silva, born 1650, is perhaps the only one among the Oriental Jews who dared to attack the Shulḥan 'Aruk. The Egyptian rabbis, in return, forbade the reading of his "Peri Ḥadash."

Anti-Semitic Attacks on the Shulhan 'Aruk.

Instrumental as was the Shulḥan 'Aruk in shaping rabbinical Judaism, it was necessarily singled out for attack by those who sought to assail the latter. Passages from the book, detached from their context, and often intentionally mutilated and misinterpreted, were used by the adversaries of the Jews as a means of representing the ethics and religion of the Jews as dangerous and despicable. As regards the work itself—the attacks are directed really against the entire post-Biblical literature of the Jews—two works may be mentioned here which clearly and distinctly refute the unfounded criticisms brought against the book; namely, "Der Schulchan Aruch," by D. Hoffmann (Berlin, 1885), and "Die Gesetzsammlung des Judenspiegels . . . von Aron Briman . . . Beleuchtet und Berichtigt," by K. Lippe (Jassy, 1885). Compare, also, Gentiles, Ethics, Rabbinical Judaism.

The attacks made by modern Jewish historians upon the Shulḥan 'Aruk, especially the accusation that it forces rabbinical Judaism into a strait-jacket, can hardly be supported. The code is not the creator of that rigorous, scrupulous attitude inimical to all liberty, but a product of it. The Shulḥan 'Aruk, furthermore, has caused anything but stagnation of intellectual activity among the Jews, as is most clearly shown by the rabbinical literature of the period (1550–1700), the products of which, all more or less influenced by Caro, are among the most eminent works of their kind. Compare Laws, Codification of; Reform Judaism.

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L. G.

CARO, JOSEPH ḤAYYIM B. ISAAC SELIG: German-Russian rabbi; born 1800; died in Wloclawek, government of Warsaw, April 21, 1895. He was educated as an Orthodox Talmudist, and married the daughter of R. Zebi Hirsch Amsterdam of Konin, government of Kalisz in Russian Poland, whose pupil he became. He afterward established himself as a merchant in Gnesen, near Posen, whence, at about the age of forty, he was called to the rabbinate of Pinne, in the province of Posen. Later he became rabbi of Fordon, in the same province, and twenty years after his first call he became rabbi of the progressive and Germanized community

of Wloclawek, where he remained until his death. He was one of the first truly Orthodox rabbis in Russia to acquire a correct knowledge of German and to deliver sermons in that language.

Caro was famous not only for his extensive rabbinical knowledge, but also as a preacher; and even at the present day his works are popular among old-style "maggidim" and "darshanim." His first work, "Minḥat Shabbat," is a German translation (in Hebrew characters) of Pirḳe Abot, with a short commentary in German and a longer one in Hebrew (Krotoschin, 1847). In the third edition of that work (Wilna, 1894) the German commentary is omitted and that of Maimonides substituted for it. His "Ṭeba we-Haken," containing rules of "sheḥiṭah" and "bediḳah" in the form of a dialogue, was published by his sons Isaac and Jacob (Leipsic, 1859; 2d ed., Wilna, 1894). His chief work, "Ḳol Omer Ḳera," is a collection of sermons in four volumes (Warsaw, 1860–80; 2d ed., Wilna, 1895), arranged after the order of the Pentateuch in the weekly sections, which furnished the texts. The last of his published works, "Yoreh u-Malḳosh" (Wilna, 1894), is also a collection of sermons, mostly funeral orations, some of which were originally delivered in German. Here and there in his works are to be found poetical compositions and other traces of the influence of modern ideas not common among the rabbis of Russian Poland. His inclination toward the "Haskalah" and its Neo-Hebrew literature is shown by the article which he contributed, at a very advanced age, to the year-book "Ha-Asif" (iv. 132–137, Warsaw, 1887), entitled "Birkat ha-Ẓeduḳim." Caro was also a pioneer Zionist and defended the colonization of Palestine against the opponents of that plan. Two of his letters on the subject are printed in "Shibat Ẓion." He attended to his rabbinical duties until past the age of ninety, and retired from active work only a few years before his death.

One of Caro's sons is a professor at the University of Breslau, and two others are the rabbis, respectively, of Lemberg and Thorn.

BIBLIOGRAPHY: *Aḥiasaf*, 5655.

L. G. P. WI.

CARPENTRAS: Chief town of the arrondissement of that name in the department of Vaucluse, France. Jews settled at Carpentras at a very early period. The collection of rabbinical decisions called "Ḳol Bo" quotes a document (No. 117) attributed to Jacob Tam, grandson of Rashi (twelfth century), in which the rabbis of Carpentras are mentioned together with "the elders and scholars of Troyes and its environs, the great men of Auxerre, the scholars of the regions of the Rhine, the doctors of Paris and their neighbors, the scholars of Lyons, of Lombardy, of the seacoast, of Anjou, of Poitou, and the great men of Lorraine." Expelled in the beginning of the thirteenth century, the Jews returned to Carpentras in 1263. On Feb. 28, 1276, Bishop Pierre III. Rostaing made an agreement with them, signed by sixty-four heads of families, representing two-thirds of the community, by which they acknowledged themselves to be, as their forefathers at Carpentras had been, vassals of the bishop, and they consented to pay to him and to his successors the following taxes: (1) an annual quit-rent of 18 Tours pounds; (2) a tallage of 25 pounds for six specified cases; (3) sheets for the bishop's guest-beds; (4) all the tongues of the cattle they might kill, or should have killed; (5) an annual tax on their rural and urban possessions, and the thirteenth part of the total seat-rent of the synagogue; (6) ten Tours sous for every foreign or strange Jew coming to live at Carpentras, and desiring to be received as a citizen on the same terms as other Jews; (7) fifteen Tours sous for every Jew wishing to live outside of the chain fixed at the entrance of the "visataria" (post of inspection). In addition, (8) Jews are thenceforward forbidden to assist or support any person, corporation, or association against the bishop, or to have any relations or connection with them; (9) Jews are obliged to render the above-mentioned homage to every new bishop, to swear fidelity to him, and to observe the same agreement with him; (10) the bishop binds himself and his successors to impose no other taxes upon the Jews, to guard their property, and to protect them against injustice and violence; (11) the Jews are permitted to leave the city and to establish themselves elsewhere, but in that case they will cease to be citizens of Carpentras ("Revue Etudes Juives," xii. 43, 44).

Thirteenth Century.

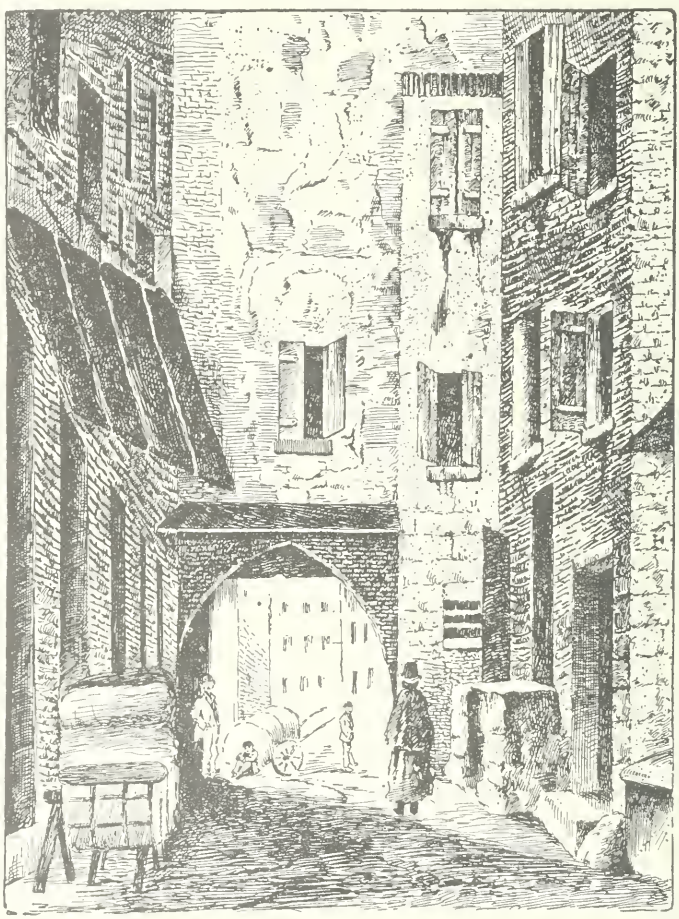
The convention of April 12, 1320, between Pope John XXII. and the bishop, consecrated by the bull of "dismemberment," changed the situation created for the Jews by the act of 1276. They ceased to be the bishop's property, his "subscribed" serfs, but they remained to a certain extent his tributary vassals (Bardinet, "Revue Historique," xii. 40). Protected against the Pastoureaux by Pope John XXII. in 1320, they were nevertheless expelled by him from Carpentras in 1322. Their synagogue was demolished, a church dedicated to the Virgin Mary being erected on its site ("Revue Etudes Juives," xii. 48; compare Bardinet, *l.c.* xii. 17).

Pope Clement VI., well disposed toward the Jews, on his accession in 1342, revoked the edict of expulsion of John XXII. Bishop Hugues permitted twelve heads of Jewish families, who in 1343 had returned to Carpentras, to build a new synagogue, and also to have a cemetery near the city, on payment of a yearly contribution of six pounds of spices, three of ginger, and three of pepper ("Revue Etudes Juives," xii. 51; compare Bardinet, *l. c.* xii. 41). This agreement of 1343 was renewed by Bishop John Flandrini in 1367; but Bishop Peter IV. de Rabath revoked it in 1385 and reestablished the annual tax of eighteen pounds that dated back to 1276. Pope Benedict XIII. claimed in 1403 all the taxes which the Jews had formerly paid to the episcopal household, especially the furnishing of the sheets for the bishop's guest-beds. By an agreement of May 2, 1405, the Jews could free themselves of this prestation by paying to the bishop annually the sum of twenty florins in gold ("Revue Etudes Juives," xii. 55; compare Bardinet, *l.c.* xii. 43). Other agreements were made, now and later on, between the Jews and the bishopric in regard to the tax on seat-rents of the synagogue, the selling of kosher wine, the presence of the rector's sergeant at

circumcisions, marriages, and interments, and the policing of the ghetto, etc. ("Revue Etudes Juives," xii. 56 *et seq.*).

Clement VII., who had confirmed the privileges of the Jews in 1524, revoked them in 1539. In a bull of June 13, 1525, he ordered the men to wear the yellow hat, and the women some other distinctive mark. Paul IV. in 1555, Pius V. in 1566, and Clement VIII. in 1592 renewed the decrees of their predecessors ("Revue Etudes Juives," vi. 90). Notwithstanding these bulls, the Jews obtained permission to wear no other signs than those they were accustomed to (*ib.* xxxii. 70). On the accession of Paul III. the Jews of Carpentras sent two procurators to Rome, Joseph de Lattès and Vides Avigdor of Cavaillon, in order to obtain from the pope a new examination into their rights. This request was entirely successful (*ib.* 74). By his bull of Feb. 26, 1569, Pius VII. expelled the Jews from the Italian and French territory. An order of the legate, dated Avignon (Aug. 3, 1570), commanded them to leave the country by Oct. 15 following. The rector, however, permitted a small number of them to remain at Carpentras; and these, a few years later, had again grown into an important community (*ib.* xii. 165). The bull of Clement VIII. (Feb. 28, 1593), by which the Jews were driven from the pontifical states, except Rome, Ancona, and Avignon, was not enforced at Carpentras. Those provinces which in the course of the seventeenth century had repeatedly demanded the expulsion of the Jews succeeded no better.

Sixteenth Century.



North Gate of the Jewry at Carpentras.
(From the "Revue des Etudes Juives.")

The Jews willingly paid the episcopal taxes, etc., imposed upon them by the agreement of 1276. Twice, however, they resisted, in 1513 and in 1781; but each time they were compelled to render homage to the bishop, and to pay all that they owed him (*ib.* xii. 63). The Revolution and the annexation of the county of Venaissin by France freed them from this yoke of the Middle Ages.

The synagogue, built in 1741 upon the same spot as the one of 1367, was repaired in 1784, and again in 1899. It has several distinctive features not found outside of the county, unless in Italy (see detailed description by I. Loeb, "Revue Etudes Juives," xii. 227, 235). The cemetery, probably the same as the one granted to the Jews in 1343 by Bishop Hugues, is situated in the northeastern part of the city, in the quarter called "La Fontrouse." Neubauer has described in the "Archives des Missions Scientifiques" (3d series, vol. i.) some tombstones from the old cemetery, now in the museum of Carpentras. For the construction and support of their synagogue and cemetery, the expenses of their ritual, and the heavy taxes arbitrarily imposed upon them from time to time, the community contracted a debt which, at the beginning of this century, amounted to 286,831.22 francs. This was fully paid between June 26, 1822, and Sept. 6, 1825.

Carpentras constituted formerly, together with Avignon, Lisle, and Cavaillon, the four communities, "Arba' Ḳehillot," that were the only ones tolerated in the French pontifical territory. They had a special liturgy: (1) the seder of "Yamim Nora'im" (Ritual for the New Year and Day of Atonement; Amsterdam, 1739); (2) the seder of the three "Regalim" (Festivals; Amsterdam, 1759); (3) the seder of the four fasts (Amsterdam, 1762); (4) the "Seder ha-Tamid" (Daily Ritual; Avignon, 1767); (5) the

Liturgy.

"Seder ha-Ḳonteris" (Ritual Opusculum; Avignon, 1767). The Hebrew Provence poems inserted in the "Seder ha-Tamid" and in the "Seder ha-Ḳonteris" have been translated and published by E. Sabatier (Nîmes, 1876) under the title of "Chansons Hebraico-Provençales des Juifs Comtadins," and also by Dom Pedro d'Alcantara, emperor of Brazil (Avignon, 1891), under that of "Poésies Hébraico-Provençales du Rituel Israélite Comtadin."

The community of Carpentras, which, in 1789, had 1,000 Jews, counts to-day only thirty to thirty-five families in a total population of 10,628. It belongs to the "Circonscription Consistoriale" of Marseilles; and possesses, in addition to the synagogue, a maẓẓot factory.

Scholars and Physicians.

The following noted scholars dwelt in Carpentras: Hanan ben Nathan Ezobi (thirteenth century) and his two sons, the poets Eleazar and Joseph, the first of whom settled later on at Béziers, the second in Perpignan; Abraham Malaki; Mordecai ben Yosifya, Abraham the Elder, Abraham ben Isaac, and Ḥayyim de Carcassonne (thirteenth century); Mordecai ben Isaac, a correspondent of Abba Mari of Lunel (in 1303–06); Moses ben Judah Rouget, Ishmael ben Todros of Noves, and Asher ben Moses of Valabrègue (members of the rabbinical college in 1582); Ḥayyim Crescas, Moses ben Joseph Kolon, Ẓemaḥ ben Moses Caslari, Isaac Leon, Jacob Vidal (1580–89); Rabbi Jesse, R. Saul, and R. Solomon Lion (1629); Solomon Ezobi (1620–23), a learned Talmudist and distinguished astronomer, who was in correspondence with the celebrated Peiresc of Aix, and the Hebraist John Plantavit de la Pause, bishop of Lodève ("Revue Etudes Juives," xi. 101, 292; compare Gross, "Gallia Judaica," p. 611); David ben Joseph Carmi (1621–22); Elijah Carmi, editor of "Seder ha-Tamid," and a liturgical poet bearing the same name (1682); Mordecai Astruc, author of a thanksgiving prayer, inserted in the "Seder ha-Tamid" and recited at Carpentras on the Ninth of Nisan; Saul ben Joseph de Monteux, son of the liturgical poet Joseph ben Abraham Monteux, who composed a "piyyuṭ" upon the deliverance of the Jews at the time of the riot at Carpentras in 1682; Mordecai ben Jacob, author of an elegy upon the martyrdom of the Hasmonean priest Eleazar (Zunz, "Z. G." p. 473); Judah Aryeh Loeb ben Ẓebi Hirsch of Krotoschin (eighteenth century), author of a concordance, a dictionary of Hebrew proper names, and two works on the Pentateuch; Moses Sinai (1742), Joseph de Lattés (1746–58), Jacob Ḥayyim Vidas, Isaiah Samuel Crémieux, Judah David Crémieux, Joseph Milhaud, Israel Crémieux, Jacob Lunel, Menahem Lion, and Abraham Roguemartine (1731–62).

Also the following physicians: Bondavit Boninas of Marseilles (1343), Maître Mayé or Magister Magius Macipi, Boniac, and Thoros (1357), Isaac Tauroci or Thoros (1367), Cresques Bondavid, Ḥayyim, and Solomon (1400–01), Samuel Bonajudo (1532), Isaac Thoros, Vides Avigdor of Cavaillon, and Isaac de Lattés (1540–64), Sauves or Saulves (1570), Joseph ben Isaac ha-Levi (1571), Moses ben Judah (1583), and Moses of Cavaillon.

Bibliography: Loeb, *Les Juifs de Carpentras*, in *Revue Etudes Juives*, xii. 34 *et seq.*; Perugini, *ib.* iii. 104; Zunz, *Ritus*, Index, *s.v.*; Gross, *Gallia Judaica*, pp. 605 *et seq.*

G. S. K.

CARPENTRASI, JUDAH B. ẒEBI. See Judah b. Ẓebi Hirsch of Carpentras.

CARPI, LEONE: Italian political economist; born 1820 at Bologna, Italy. He was the first deputy elected to the Italian Parliament by the city of Ferrara. Carpi, on the expiration of his term, divided his time between Bologna and Rome, where he was a contributor to "Popolo Romano." He has thrown much light on the social and moral conditions of new united Italy by the authentic information that he has collected in all departments of the government. Among his works may be mentioned: "Dell' Emigrazione Italiano all' Estero, nei Suoi Rapporti coll'Agricoltura, coll' Industria, e col Commercio," Florence, 1871; "Delle Colonie e dell' Emigrazione degl' Italiani all' Estero nei Loro Rapporti coll'Agricoltura, Industria, e Commercio," 4 Milan, 1874; "Statistica Illustrata dell'Emigrazione," Rome, 1878; "L'Italia Vivente, Studi Sociali," Milan, 1878; "Il Risorgimento Italiano: Biografie Storico-Politiche d'Illustri Italiani Contemporanei," Milan, 1884; "L'Italia all' Estero," Rome, 1887. The only work written by him relating directly to Jewish interests was his "Alcune Parole Sugli Israeliti in Occasione di un Decreto Pontifico d'Interdizione," Florence, 1847.

Bibliography: De Gubernatis, *Dizionario Biografico degli Scrittori Contemporanei*, Florence, 1879.

S. I. E.

CARPI, SOLOMON JOSEPH B. NATHAN: Italian writer; born Dec. 27, 1715; lived at Leghorn. He engaged in the controversy with regard to Ḥayyon's book on Shabbethai Ẓebi, writing an attack on it, extracts from which were published by N. Brüll under the title "Toledot Shabbethai Ẓebi," Wilna, 1879. He also wrote a Hebrew elegy on the death of Emmanuel Ricchi, and corresponded with Joseph Ergas.

Bibliography: Mortara, *Indice*; Brüll's Preface to *Toledot Shabbethai Ẓebi*.

E. C. J.

CARPI, ZACHARIAH: Italian revolutionist; born at Revere in the second half of the eighteenth century. After the French Revolution he appears to have engaged in plots against the Austrian government of Lombardy; and on March 25, 1799, he and his son, Mordecai Moses Carpi, were imprisoned at Mantua. When Napoleon reached that city in 1800, Carpi was sent to Venice, thence to Sabonico in Dalmatia, and through Carinthia and Croatia to Peterwardein in Hungary, where he was at last released by Napoleon's orders (April 3, 1801). He wrote a narrative of his imprisonment under the title "Toledot Yiẓḥaḳ," which was edited by G. Jaré, and published at Cracow in 1892. Besides this, he wrote an account of his early life, under the title "Megillat Yiẓḥaḳ," and a book for children entitled "Dibre Yiẓḥaḳ." The last two works are no longer extant.

Bibliography: G. Jaré, in Preface to *Toledot Yiẓḥaḳ*.

E. C. J.

CARPZOV, JOHANN BENEDICT II.: German Christian theologian and Hebraist; born 1639; died 1699. He was a member of a family which, like the Buxtorfs, produced a long line of distinguished scholars. He studied Hebrew under Johannes Buxtorf II. in Basel, was appointed professor of Oriental languages at Leipsic in 1668, and was pastor of St. Thomas' 1679–99, and professor of theology 1684–99. He edited in 1674 Schikhard's "Jus Regium Hebræorum," and, later, Tarnov's "Kleine Propheten," Lightfoot's "Horæ Heb. et Talmudicæ," Lanckisch's "Concordantiæ Bibl. German.-Hebr.-Græcæ," and in 1687 the "Pugio Fidei" of Raymundus Martini. To the last-named work he prefixed his own "Introductio in Theologiam Judaicam." Some dissertations by Carpzov were published (1699) by his brother Samuel Benedict; and in 1703 appeared his "Collegium Rabbinico-Biblicum in Libellum Ruth." Carpzov's writings, useful when first published, have now no great value.

Bibliography: Ersch and Gruber, *Encyc.* s.v.; Herzog-Hauck, *Real-Encyc.* s.v.

T.

CARPZOV, JOHANN GOTTLOB: German Christian Old Testament scholar; born Sept. 26, 1679, in Dresden; died April 27, 1767, at Lübeck; nephew of Johann Benedict II., and son of Samuel Benedict; most famous and most important Biblical scholar of the Carpzov family. He was titular professor of Oriental languages at Leipsic 1719–30, and preacher and theologian till his death; like his uncle, he was an opponent of the pietists. His critical works are: "Introductio in Libros Vet. Test." 1721, 4th ed. 1757; "Critica Sacra" (I. Original text, II. Versions, III. Reply to Whiston), 1728; "Apparatus Historico-Criticus Antiquitatum et Codicis Sacri et Gentis Hebrææ," 1748. The "Apparatus" is in the form of annotations to Goodwin's "Moses and Aaron," and appended to it are dissertations on "The Synagogue Treated with Honor" (a statement of what the Christian Church has retained of ancient Jewish customs), on "The Charity System of the Ancient Jews" (discussion of the question whether צדקה in O. T. ever means "alms"), and others.

Carpzov represents both an advance and a retrogression in Biblical science—an advance in fulness of material and clearness of arrangement (his "Introductio" is the first work that deserves the name), and a retrogression in critical analysis, for he held fast to the literal inspiration of the Hebrew text of the Old Testament and bitterly opposed the freer positions of Simon, Spinoza, and Clericus. His antiquarian writings are still interesting and useful.

Bibliography: Ersch and Gruber, *Encyklopädie.*

T.

CARRASCO or **CARASCON, JUAN**: Apologist; born at Madrid about 1670, of Marano parentage. At first an Augustin friar at Burgos and an excellent preacher, he later, on a journey to Rome, became a convert to Judaism at Leghorn. He was familiar with the writings of Moses b. Naḥman, Isaac Abravanel, and others, and while in Holland (probably at Amsterdam, where he was circumcised) he wrote in Spanish his "Apology of Judaism." This work was published at Nodriza (The Hague) in 1633, and was later incorporated in the "Coleccion de Reformadores Españoles," published by Wiffen, who believed Carrasco to have been a Protestant.

Bibliography: Kayserling, *Bibliotcca Esp.-Port.-Jud.* p. 35; Danielillo, *Danielillo ó Respuestas á los Cristianos*, pp. 68 *et seq.*, Brussels, 1868; Steinschneider, in *Hebr. Bibl.* x. 84; De Rossi, *Bibl. Jud. Antichrist*, p. 23.

G. M. K.

CARREGAL, ḤAYYIM MOSES BEN ABRAHAM: Rabbi and editor; flourished in Palestine at the beginning of the eighteenth century, but lived in Holland for a time, engaged in gathering funds for Jerusalem. His autobiography is to be found in the introduction to his edition of Moses ben Joseph Ventura's ימין משה, Amsterdam, 1718. He was probably a son of Abraham Carregal of Cairo (*c.* 1650), and was perhaps the father of Raphael Ḥayyim Isaac Carregal of Hebron, Palestine (1733–77), who visited Newport, R. I., in 1773.

Bibliography: Fürst, *Bibl. Jud.* ii. 171; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 167, 338; Roest, *Cat. Rosenthal. Bibl.* pp. 255, 577; G. A. Kohut, in *Publications of Am. Jew. Hist. Soc.* No. 3, p. 123; *idem*, in *Ezra Stiles and the Jews*, p. 91, New York, 1902.

J. G. A. K.

CARREGAL (Caregal, Carigal, Carrigal, Karigal, Karigel, Karigol, Kargol, Kragol), RAPHAEL ḤAYYIM ISAAC: Itinerant rabbi and preacher; born in Hebron, Palestine, Oct. 15, 1733; died at Barbados, West Indies, May 5, 1777. He was

Raphael Ḥayyim Isaac Carregal.
(From a portrait in the possession of Rev. J. L. Jenkins.)

ordained rabbi at the age of seventeen, and in 1754 set out on a series of voyages, usually remaining a brief time in the places he visited; *e.g.*, two years in Constantinople (1754–56); two years in Curaçoa, West Indies (1761–63); four years in Hebron (1764–1768); two and one-half years in London (1768–71);

one year in Jamaica, West Indies (1771–72); and one year in the British colonies of North America (1772–1773). In 1773 (July 21) he sailed for Surinam, and in 1775 he was at Barbados. In London, according to his own statement, he was teacher at the Bet ha-Midrash, earning a salary of £100 sterling ($500) per annum. At Curaçao he appears to have held the office of rabbi, though no record of his incumbency is to be found in local annals. He spent some time in New York and Philadelphia, and sojourned in Newport, R. I. (March–July, 1773), as the guest of the community. Though nowise connected with the congregation, he often officiated at divine service.

While in Newport Carregal became an intimate friend of Ezra Stiles, afterward president of Yale College, New Haven, Conn. They studied together, discussing the exegesis and interpretation of Messianic passages in the Bible, and corresponded, mostly in Hebrew. The letters still exist among the unpublished Stiles papers in the library of Yale University. Stiles, in his diary, recently published, speaks lovingly and admiringly of his Jewish friend; gives a long account of his dress, manner, and personality; and, in a series of entries occupying many pages of his day-book, draws up a complete memoir of his career in Newport.

Carregal appears to have written only two brochures (both sermons), published in Newport in 1773.

Bibliography: Abiel Holmes, *Life of Ezra Stiles*, pp. 168 *et seq.*, Boston, 1798; Hannah Adams, *History of the Jews*, London ed., 1818, pp. 461–463; *Publications of the Am. Jew. Hist. Soc.* No. 3, pp. 122–125; No. 6, p. 79; No. 8, pp. 119–126; *The Literary Diary of Ezra Stiles*, edited by F. B. Dexter, i. 354, 357–358, 362–363, 376–377, 394–396 *et passim*, New York, 1901; G. A. Kohut, *Ezra Stiles and the Jews*, Index, *s.v.*, pp. 145–146 (where all the passages are quoted), New York, 1902.

E. C. G. A. K.

CARRETUS, LUDOVICUS: Convert to Christianity; lived at Florence in the middle of the sixteenth century. He was a native of France and was originally called "Todros Cohen." As the physician of a Spanish duke, he was with the imperial troops who besieged Florence in 1530. Later, at the age of fifty, he embraced Christianity at Genoa. Carretus is the author of "Mar'ot Elohim; Liber Visorum Divinorum," in which he relates the history of his conversion and quotes passages from the Bible and cabalistic writings in favor of Christianity. The work, published at Paris in 1553, was translated into Latin by Angelo Canini (Florence, 1554) under the title "Epistola Ludovici Carreti ad Judæos, Quæ Inscribitur Liber Visorum Divinorum," etc. Another Latin translation of it was made by Hermann Germberg, and is inserted in Johannes Buxtorf's "Synagoga Judaica."

Bibliography: Wolf, *Bibl. Hebr.* i., No. 1341; Fr. Delitzsch, *Schilderungen*, p. 290; Steinschneider, *Cat. Bodl.* col. 817; Fürst, *Bibl. Jud.* i. 146.

G. I. Br.

CARRIAGE. See Chariot.

CARRIERA. See Ghetto.

CARRION DE LOS CONDES: Ancient city of Castile inhabited by Jews at an early date. Although superior to the Christians both in numbers and in property, they submitted in 1126 to the victorious king Alphonso VI., who showed himself favorably disposed toward them. In 1160 many of them settled in the neighboring city of Palencia. The Jewish community of Carrion was so large in 1290 that it paid 92,000 maravedis in taxes, not much less than the amount paid by the community of Burgos. In Carrion, as elsewhere, the Jews were persecuted. Delegates from the city appeared before King Alphonso of Castile (probably Alphonso the Wise), informing him that the Christians of the city, because of a groundless suspicion, had risen against the Jews and killed two of them; that thereupon the Jews had sought refuge in the palace of the prince, who was absent at the time, and, when the Christians followed in pursuit, had escaped through a secret door leading into the court, and locked their pursuers in. The king ordered a strict investigation of the matter, hanged ten of the ringleaders, and imprisoned all others who had taken part in the disturbance. At the time of the great persecution in 1391, most of the Jews of Carrion were baptized.

Carrion is the birthplace of the first Spanish-Jewish poet, Don Santob, commonly called Don Santob de Carrion.

Bibliography: J. Amador de los Rios, *Historia de los Judios de España*, i. 191, 342; idem, *Shebeṭ Yehudah*, pp. 88, 119.

G. M. K.

CARRION, SANTOB DE. See Santob de Carrion.

CARSONO, CORSONO, or **CARSI, JACOB** (or **Jacob ben Abraham Isaac**): Spanish astronomer of the fourteenth century. He was commissioned by King Pedro IV. of Aragon to translate from Catalonian into Hebrew the astronomical tables known as "The Tables of Don Pedro," which, at Don Pedro's command, had been begun by Maestre Piero Gilebert, and finished by Gilebert's pupil, Dalmacio de Planis. About 1376 Carsono wrote at Seville a treatise in Arabic on the astrolabe. This he himself translated into Hebrew at Barcelona in 1378. Ḥayyim ibn Musa ascribes cabalistic miracles to Carsono.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 596, 639; idem, *Notice sur les Tables Astronomiques Attribuées à Pierre III. d'Aragon*, Rome, 1881.

G. M. K.

CART: A translation of עגלה ('agalah). The cart was generally drawn by two oxen, or sometimes by cows, harnessed with cords (Isa. v. 18). It was used to convey the sacred utensils of the tabernacle (Num. vii. 3–8). The Philistines returned the Ark of the Covenant to the Israelites on a cart drawn by two kine (I Sam. vi. 7–11). Carts were also, but not usually, used to convey persons from place to place (Gen. xlvi. 5). Owing to the bad state in which many of the roads were kept, together with the fact that no springs were used in the construction of carts, they traveled very unsteadily and at times threatened to upset; hence Amos ii. 13. Compare Chariot.

E. G. H. G. B. L.

CARTAGENA (קרטיניני): Ancient city on the eastern coast of the Spanish province of Murcia, referred to in the Talmud. The Cartagena mentioned in Yer. Sheb. vi., beginning, identified in this passage with Spain, is certainly identical with the

Spanish Cartagena. Jews settled here at an early date. At the fourth Council of Cartagena (436) it was decreed: "Ut episcopus nullum prohibeat ingredi ecclesiam et audire verbum Dei, sive gentilem sive . . . Judæum usque ad missam catechumenorum." Many of the Jews expelled from Spain took ship at Cartagena, as well as at Cadiz; and many Maranos also settled in the former city, where they fell into the hands of the Inquisition.

J. M. K.

CARTHAGE: Ancient city and republic in northern Africa; of special interest to Jews on account of the Phenico-Semitic origin of its inhabitants, its government under the suffetes, recalling the "shofeṭim" (judges) among the Hebrews, and on account of the religion of the inhabitants. The city, called קרת חדשת ("New City") in native inscriptions (Lidzbarski, "Nordsemitische Epigraphik," i. 365), is mentioned in Jewish writings since Talmudic times only as קרתניני ("Ḳarthigini"), a name equivalent to the Byzantine form Καρθαγένη and in agreement with the Syriac (Payne Smith, "Thes. Syr." cols. 3744, 3765), the Greek form Καρχηδών being found with the latter. Notwithstanding the peculiar form, perhaps chosen with reference to the founder Dido (קרתא + γυνή, "Woman-City"), the Hebrew word certainly designates Carthage in Africa, not Cartagena in Spain. Later Jewish chronicles, which make the founding of Carthage contemporaneous with David, use the variants "Ḳarṭagena" (Yuḥasin, ed. London, 236b), "Ḳarṭigini" (with ט instead of ת, as sometimes even in the Talmud; David Gans to the year 3882), "Ḳartini," and "Ḳartigni" ("Seder ha-Dorot," *s.v.* "David"), sometimes adding the curious remark that the Talmud refers to two cities of Carthage, which is, however, an erroneous conclusion.

Josephus Flavius writes Καρχηδών like the Greeks. He says it is recorded in the public documents of Tyre that King Solomon built the Temple at Jerusalem 143 years and eight months before the Tyrians founded Carthage ("Contra Ap." i. § 17). Josephus intends to prove by this statement the antiquity of the Jewish people, drawing the same conclusions from Menander's account of the reign of Hiram, according to which Hiram came to the throne 155 years and eight months before the founding of Carthage, and the Temple was built in the twelfth year of his reign (*ib.* i. § 18). Through this computation Josephus refutes the grammarian Apion, who placed the exodus from Egypt at the time that the Phenicians founded Carthage (*ib.* ii. § 2). The Maccabean Judah formed a treaty with the Romans for the reason, among others, that he had heard that the Romans had vanquished the Carthaginians ("Ant." xii. 10, § 6; compare "B. J." ii. 16, § 4; vi. 6, § 2). Josephus does not say that any Jews lived at Carthage.

Josephus.

Although Carthage is not mentioned in the Bible, modern scholars are inclined to identify the Biblical Tarshish with Carthage, since it is thus translated in the Septuagint, the Targum, and the Vulgate, Ezek. xxvii. 12. A unique statement in the Talmud, based probably on the legend of the emigration of the Girgashites, identifies Kenizzi (Gen. xv. 19) with Carthage (Yer. Sheb. 36b; Yer. Ḳid. 61d; Gen. R. xliv. 23). But a wide-spread rabbinical legend identifies the land of the Amazons with Carthage (Lev. R. xxvii. 1), or with Africa (Tamid 32b), in both instances agreeing with classical tradition. Carthage was considered one of the four largest cities of the Roman empire (Sifre, Num. 131; p. 47b, ed. Friedmann). An amora of the third century has the following curious sentence: "From Tyrus to Carthage Israel and his 'Father in heaven' are known; from Tyrus to the west and from Carthage to the east Israel and his God are not known" (Men. 110a); which is probably meant to indicate the extent of the Semitic race.

In the Bible and the Talmud.

The fact that the Talmud mentions the Carthaginian teachers of the Law, R. Abba, R. Isaac, and R. Ḥana, proves that Jews were living in that city, although Frankel, without reason, takes it to mean an Armenian city ("Mebo," pp. 6b, 66a), and Kohut a Spanish city ("Aruch Completum," vii. 220). It is evident from the introduction to the work "Adversum Judæos," ascribed to Tertullian, that Jews were living in Carthage; and they are found still further west (Schürer, "Gesch." 3d ed., iii. 26, note 64). Münter ("Primordia Eccl. Afric." p. 165, Copenhagen, 1829) mentions a certain R. Jisschak (the one in the Talmud?). The Jews of Africa (see Africa) are often referred to in the correspondence between Jerome and Augustine; and in recent times there has been found in Gamart, near the city of Carthage, a great Jewish necropolis with many inscriptions in Latin (see Catacombs). From the conquest of Carthage by the Vandals (439) to the subjection of the latter by the Byzantines (533), the holy vessels from the Temple of Jerusalem, that had been taken from Rome, were kept in Carthage (Evagrius, "Scholasticus," Fragment iv. p., 17; Procopius, "Bellum Vand." ii. § 9). The Jews then passed under the rule of Justinian, who instructed Solomon, the governor of Africa, to transform the synagogues as well as the churches of the Arians and the Donatists into orthodox churches (Novellæ, No. 37). Solomon, however, was soon compelled to flee from the rebellious Africans.

Jews in Carthage.

In 692 the city was wrested from the Christians by Ḥasan, a general of the calif 'Abd al-Malik, and in 698 the Greeks were permanently driven from Carthage and Africa by Musa (Weil, "Gesch. der Chalifen," i. 478). Previous to this the Arabs had founded the city Ḳairwan, which became as important to the Jews as Carthage had been. Following Arabic writers, Parḥi defined the situation of Carthage as 36° latitude by 35° longitude ("Kaftor wa-Feraḥ," ed. Edelmann, 26b).

Under the Arabs.

Bibliography: Movers, *Phönicier*, ii. part i. 142, 144, 350; Böttger, *Lexikon zu den Schriften des Flavius Josephus*, p. 79; Neubauer, *G. T.* p. 411; Krauss, *Lehnwörter*, ii. 572; Delattre, *Gamart ou la Nécropole Juive de Carthage*, Lyons, 1895; *Rev. Et. Juives*, xliv. 2–28.

G. S. Kr.

CARTHAGENA. See South America.

CARTHAGENA, DON ALFONSO DE: Convert to Christianity; son of Paul of Burgos; died

at Burgos in 1456. He was baptized when quite young by his father, and became archdeacon of Compostella. Being equally distinguished as statesman and as priest, he succeeded his father in the bishopric of Burgos. In 1431 he was the representative of Castile at the Council of Basel. Pope Pius II., in his memoirs, called him "an ornament to the prelacy." Pope Eugenius IV., learning that the bishop of Burgos was about to visit Rome, declared in full conclave that "in the presence of such a man he felt ashamed to be seated in St. Peter's chair."

Grätz ascribes to the influence exercised by Carthagena over Eugenius IV. the latter's sudden change of attitude toward the Jews. Carthagena alone, says Grätz, could have been the author of the complaints against the pride and arrogance of the Castilian Jews, which induced the pope to issue the bull of 1442, withdrawing the privileges granted to them by former popes. Among Carthagena's writings on history, morals, and other subjects, there is a commentary on the twenty-sixth Psalm.

Bibliography: Da Costa, *Israel and the Gentiles*, pp. 323 *et seq.*; Jöcher, *Allg. Gelehrten-Lexikon*, s.v.; Grätz, *Gesch. der Juden*, viii. 144 *et seq.*

G. I. Br.

CARTOGRAPHY. See Chartography.

CARVAJAL, ANTONIO FERNANDEZ: Portuguese merchant, and first endenizened English Jew; born about 1590, probably at Fundão, Portugal; died in London Nov. 10, 1659. He appears to have left Fundão on account of the persecution of the Inquisition, and, proceeding to the Canary Islands, acquired much property there, and made many commercial connections which led him (about 1635) to London, where he settled in Leadenhall street. In 1649 the council of state appointed him one among the five persons who received the army contract for corn. In 1653 Carvajal was reported as owning a number of ships trading to the East and West Indies, to Brazil, and to the Levant. He dealt in all kinds of merchandise, including gunpowder, wine, hides, pictures, cochineal, and especially corn and silver, and is reported to have brought to England, on the average, £100,000 worth of silver per annum.

In the early days of his residence in England, Carvajal used to attend mass at the Spanish ambassador's chapel, and in 1645 was informed against for not attending church; but the House of Lords, on the petition of several leading London merchants, quashed the proceedings. In 1650, when war broke out with Portugal, Carvajal's ships were especially exempted from seizure, though he was nominally a Portuguese subject. In 1655 he and his two sons were granted denizenship as English subjects (the patent being dated Aug. 17 of that year); and when the war with Spain broke out in the following year, his property in the Canaries was liable to seizure, as he was a British subject. Cromwell made arrangements by which Carvajal's goods were transported from the Canaries in an English ship which passed under Dutch colors.

When Manasseh ben Israel came to England in 1655 to petition Parliament for the return of the Jews to England, Carvajal, though his own position was secured, associated himself with the petition; and he was one of the three persons in whose names the first Jewish burial-ground was acquired after the Robles case had forced the Jews in England to acknowledge their creed. Carvajal, besides advancing money to Parliament on cochineal, had been of service to Cromwell in obtaining information as to the Royalists' doings in Holland (1656). One of his servants, Somers, alias Butler, and also a relative, Alonzo di Fonseca Meza, acted as intelligencers for Cromwell in Holland, and reported about Royalist levies, finances, and spies, and the relations between Charles II. and Spain. It was to Carvajal that Cromwell gave the assurance of the right of Jews to remain in England. Under date of Feb. 4, 1657, Burton, in his diary, states: "The Jews, those able and general intelligencers whose intercourse with the Continent Cromwell had before turned to profitable account, he now conciliated by a seasonable benefaction to their principal agent [Carvajal] resident in England." In 1648 a cargo of logwood belonging to Carvajal was seized by the customs officers. He assembled his servants and friends, broke open the government warehouses, and carried off his merchandise. The litigation to which this gave rise was only interrupted by Carvajal's death.

Bibliography: L. Wolf, *The First English Jew*, in *Transactions of the Historical Society of England*, ii. 14-16; epitaph given by D. Kaufmann, in *Jew. Quart. Rev.* i. 92-93.

J.

CARVALHO (CARVALLO), MORDECAI BARUCH: A wealthy Tunisian merchant; died Jan., 1785, at an advanced age. He devoted part of his time to rabbinical studies, and in 1752 succeeded his teacher, Isaac Lumbroso, whose best pupil he was, as rabbi of the Leghorn congregation of Tunis. Throughout the country he enjoyed a high reputation as a rabbinical authority. His publications are: "To'afot Re'em" (The Strength of a Unicorn), commentary on the work of Elijah Mizraḥi (Leghorn, 1761); and "Mira Dakya" (Pure Myrrh), commentary and miscellanies on various tracts of the Babylonian Talmud, and on Maimonides' Yad ha-Ḥazakah (Leghorn, 1792). He also published the uncompleted work of his son, **Isaac Carvalho,** who died January, 1759, at the age of twenty-eight. This work, entitled "Sefer ha-Zikronot we-Ḥayye Yiẓḥaḳ" (Book of Records, and the Life of Isaac), and published together with the elder Carvalho's "To'afot Re'em," contains a commentary on the works of Mizraḥi, miscellanies on various tracts of the Talmud, and four funeral orations.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive-Tunisienne*, etc., pp. 77 *et seq.*, 83 *et seq.*

D. M. K.

CARVALLO, JULES: French engineer; born at Talence, Gironde, France, in 1820. After having graduated with the highest honors at the Ecole Polytechnique and Ecole des Ponts et Chaussées, he was attached as engineer to the Southern Railroad; and under his direction the lines from Tech to Rivesaltes and from Tet to Perpignan were built, including the remarkable viaduct of Bouzanne.

Afterward Carvallo became director of the work of canalizing the Ebro (Spain); and he established in the delta of that river a system of irrigation which permitted the cultivation of enormous tracts of land hitherto unproductive. From Spain Carvallo went to Italy, where he directed the works of the Roman railroads. On his return to Spain he was entrusted with the building of the line from Pampeluna to Saragossa, and later became the chief engineer of a Spanish water company.

Carvallo was the author of many dissertations printed in the "Comptes-Rendus de l'Académie des Sciences" and in many other scientific publications. Among his numerous contributions the most noteworthy were those on the piling up and solidification of embankments; on the formula of the maximum of stability and minimum of expense in public works; on the laws of oscillation of chain bridges, etc.

Amid his numerous works, Carvallo found time to devote himself to Jewish interests. He was one of the founders of the Alliance Israélite Universelle, and for many years served on the executive committee of that institution.

Bibliography: Larousse, *Grand Dictionnaire Universel*, xvi., Supplement, p. 470.

S. I. Br.

CASABLANCA (Spanish), or **BET AL ABYAD** (Arabic): Port of Morocco, Africa, on the Atlantic ocean. The Jewish community, numbering 6,000, in a total population of 20,000 inhabitants, is of recent date. The majority of its members are engaged in commerce in grain, spices, etc.; there are also a few tinsmiths. The community is governed by a council of administration, which aids the poor and subsidizes the schools with the revenues from the meat-tax, and with the voluntary contributions of its members. Besides the two schools supported by the Alliance Israélite Universelle, with 295 boys and 161 girls respectively, Casablanca has eight Talmud-Torahs with 500 pupils.

Casablanca possesses eleven synagogues, one of which, a synagogue for the poor, was erected about 1750, and another, the Synagogue Eliaou, about 1800. The chief rabbis of Casablanca since 1837 have been: Ḥayyim Elmaleh (d. 1857); Joseph Mehalem (d. 1867); David Quaknine (d. 1873); Messaoud Nahmias (d. 1876); Judah Ohama (d. 1882); and, finally, Isaac Marasch (still living, 1902).

There are three Jewish charitable and philanthropic societies, the Ḥebrat Lomede ha-Zohar, the Ḥebrat Eliyahu ha-Nabi, and the Ḥebrat Tehillim. In the neighborhood of Casablanca are three groups of Jews; viz., Ouled-Hriss (numbering 50); Stal (1,000); and Mzab (1,000).

Bibliography: *Bulletin de l'Alliance Israélite Universelle*, 1901.

D. M. Fr.

CASAL MAGGIORE: Town in Italy, about twenty-two miles east-southeast of Cremona. In Sept., 1485, Joshua Solomon and Moses, sons of Israel Nathan of Soncino, began to print a large Maḥzor according to the Roman ritual. In the following year they erected a printing-establishment in the neighboring town of Casal Maggiore, where they completed the second part of the book, which contains 320 folio leaves. The Maḥzor, of which a number of copies were printed on parchment, was the only work printed at Casal Maggiore.

Bibliography: De Rossi, *Annales Hebræo-Typographici*, p. 47; Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 35; Steinschneider, *Cat. Bodl.* No. 2576; Freimann, *Ueber Hebräische Incunabeln*, Leipsic, 1902.

J. A. F.

CASE, CASA, or ḲAZA, JOSEPH B. ABRAHAM: One of the foremost Polish rabbis and Talmudists of the end of the sixteenth century and the beginning of the seventeenth; died at Posen about 1610. His name, "Case" (קאזי) or "Ḳaza" (קאזא) is most probably only a variant of the well-known surname "Cases." This would argue for Italian descent; but it does not agree with the fact that Case called himself "Shapiro," as Bloch has conclusively proved.

After serving as chief rabbi of Lemberg, Case became city rabbi of Posen, while Mordecai b. Abraham Jafe was the district rabbi of Greater Poland. Although Case apparently left no writings, he was one of the first Talmudic authorities of his time, as may be seen from Benjamin Aaron Solnik's responsum No. 22, and Meïr b. Gedaliah of Lublin's responsum No. 88. Case's son Solomon (d. Jan. 2, 1612, at Lemberg) was also an eminent Talmudist.

Bibliography: Bloch, in *Ha-Eshkol*, i. 151–154; Buber, *Anshe Shem*, Nos. 215, 508; Kohen Zedeḳ, *Liwyat Ḥen* (Supplement to vol. v. of *Ozar ha-Sifrut*), p. 36.

L. G.

CASES or CAZES: Jewish Italian family that included among its members rabbis, physicians, and scholars. The more numerous branch of the family lived in Mantua; some lived in Ferrara; some emigrated to Turkey and Palestine (see Zunz, in Benjacob's edition of Del Rossi's "Meor 'Enayim," iv. 30). **Benjamin Cazes,** a contemporary of Azulai, was rabbi of Safed and author of a commentary on Moses of Coucy's "Codex SeMaG," with the title "Megillat Sefer" (Constantinople, 1750). Of the Mantuan branch the following are the most distinguished:

Aaron b. Joseph Baruch Cazes: Scholar and physician; took his degree on Aug. 3, 1751; died 1767. A. R.

Israel Gedaliah (Claudio) Cazes: Rabbi at Mantua; born there June 19, 1794; died there Jan. 1, 1841. Like his father and grandfather, he attained proficiency both in rabbinical literature and in medicine. In 1834 he succeeded his father in the rabbinate, which was transmitted from father to son in the Cazes family. In addition to the duties of the rabbinate, Cazes practised medicine with great success.

Bibliography: Jost, *Israelitische Annalen*, 1841, p. 144; Mortara, *Indice Alfabetico*, p. 11.

I. Br.

Israel Gedaliah ben Joseph Baruch Cazes: Italian physician and chief rabbi at Mantua; died Jan. 21, 1793. He enjoyed a threefold reputation as physician, as an acute Talmudist of wide reading, and

as preacher. He wrote "Tefillot Libene Yisrael Ḳ. Ḳ. Mantova" (Prayers of the Israelites of the Holy Congregation of Mantua), being prayers for the victory of King Joseph II.'s army, written in Hebrew and translated into Italian (Mantua, 1788). He is said to have been a disciple of the abbé Canini, whose methods of medical treatment he successfully applied after having taken his degree in 1754.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 160; Mortara, *Indice Alfabetico*, p. 10; Steinschneider, in *Monatsschrift*, 1900, p. 84.

I. BER.

Jacob b. Israel Cases Gedaliah I.: Physician, eighteenth to nineteenth century (Mortara, "Indice Alfabetico," p. 10). A. R.

Joseph Baruch ben Moses Cazes: Italian Talmudist, rabbi, and physician; died between 1716 and 1726 at Mantua, his native place. He was famous both as physician and as Talmudist. His responsa, which Nepi declares brilliant, are quoted in the works of his contemporaries, among others in Isaac Lampronti's "Paḥad Yiẓḥaḳ" (letter א, fol. 79g, 102a; ב, fol. 60b; ג, fol. 63g *et seq.*; ק, fol. 127a). His Talmudic method of teaching is entirely logical. He was averse to useless discussions (letter ב, fol. 60b). Although he believed in the strict observance of all the Talmudic precepts, he advocated departures from the Law in certain cases, in order that religion might not become a burden to the people (letter א, fol. 79g; letter ג, fol. 63g and 66b); or when the welfare of individuals was endangered (letter א, fol. 103g).

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 129–254. The date of his death may be gathered from *Paḥad Yiẓḥaḳ*, letter א, fol. 79g, and ב, fol. 42a.

I. BER.

Joseph Samuel b. Israel Gedaliah I. Cases: Scholar and physician; died 1775 (Mortara, "Indice Alfabetico," p. 10).

Luliane (Lelio) Shalom b. Samuel Cases: Seventeenth century; physician and scholar; took his degree Jan. 12, 1622. He is the author of "Derek Yesharah" (The Straight Path); a treatise on communal conduct in order to avoid dissensions. Zunz called this work "the swan-song of the Mantuan press." It was published in 1626 by Judah Samuel Perugia & Son.

BIBLIOGRAPHY: Mortara, *Indice Alfabetico*, p. 11; Zunz, *Z. G.* p. 260.

A. R.

Moses ben Samuel Cazes: Italian Talmudist and physician; took his degree on Jan. 11, 1586; lived in the second half of the sixteenth century and the first quarter of the seventeenth at Mantua, where he was rabbi and director of a yeshibah. He was a pupil of the celebrated cabalist Menahem Azariah di Fano. Cazes enjoyed a more than ordinary reputation among his contemporaries; a gifted writer uttering the following opinion of him: "In the synagogues and schoolhouses of our time there is no one to equal him in wisdom and understanding, in counsel and courage, in knowledge and piety" (Abraham de Portaleone, "Shilṭe ha-Gibborim," p. 24d). Cazes was the author of the following works: (1) "Notes on Alfasi"; (2) Commentary on the Fifth and Sixth Orders of the Mishnah; (3) "Contributions to the Hermeneutics of the Talmud." They were never published.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 143; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 254, 255; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Oẓar ha-Sefarim*, pp. 60, 180 (Nos. 387 and 406); Fürst, *Bibl. Jud.* i. 147 (mentions other works of Cazes, but without giving the place where they are to be found in MS.); Zunz, in Benjacob's edition of Dei Rossi's *Meor 'Enayim*, iii. 30.

I. BER.

Samuel b. Moses Cases: Scholar of the sixteenth century. He edited Samuel Zarẓa's "Meḳor Ḥayyim" (מקור חיים), Mantua, 1559; and is mentioned by Azariah dei Rossi ("Meor 'Enayim," i. 80; ii. 221) as a possessor of a manuscript of the Targum of Jonathan ben Uzziel (Zunz, in Benjacob's edition of De Rossi's "Meor 'Enayim," iii. 29–30).

The following two belonged to the Ferrara branch of the Cases family:

Hananiah b. Menahem Cases: Physician and rabbi of Florence; lived at the end of the seventeenth and beginning of the eighteenth centuries. Author of (1) "Ḳin'at Soferim" (Zeal of Writers), written in defense of the "Sefer ha-Miẓwot" of Maimonides against the attacks of Naḥmanides (Leghorn, 1740, reprinted in the Warsaw edition of the "Sefer ha-Miẓwot"); (2) an epistle (Iggeret) to R. Nehemiah b. Baruch concerning musical harmony in the chanting of the priestly benediction ("Birkat Kohanim") which is included in R. Nehemiah's "Meẓiẓ u-Meliẓ" (מציץ ומליץ), Venice, 1715; and (3) "Ḥoḳ le Yisrael" (Statute unto Israel), glosses and notes on Hezekiah di Silva's "Peri Ḥadash" on the "Yoreh De'ah" (Leghorn, 1740). Responsa of Cases may be found in the works of his contemporaries, among others in I. Lampronti's "Paḥad Yiẓḥaḳ," letter א, fol. 102b, and ת, fol. 109b). A. R.

Menahem ben Elhanan Cazes: Italian Talmudist; born about the beginning of the seventeenth century; died after 1664. He was rabbi at Modena (1642) and Ferrara (1655). Azulai saw two of his manuscript works: (1) "Shelom ha-Bayit" (The Peace of the House), a commentary on Solomon ibn Aderet's "Torat ha-Bayit" and Aaron ha-Levi's "Bedeḳ ha-Bayit"; (2) and "Hiddushim" (novellæ) on the treatise "Shabbat." Ghirondi had in his possession a manuscript of Cazes containing halakic decisions. A responsum by Cazes, which shows his wide range of Talmudic learning, has been published in Samuel Aboab's "Debar Shemuel" (Venice, 1702, No. 79).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 140; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 233; Mortara, *Indice Alfabetico*, p. 11; Benjacob, *Oẓar ha-Sefarim*, p. 180; Samuel Aboab, *Debar Shemuel*, No. 79.

L. G. I. BER.

CASHMORE, MICHAEL: Australian communal worker; born in 1814; died at South Melbourne Oct. 17, 1886. He was one of the oldest colonists in Victoria, having arrived in Melbourne in 1838, after a stay of two years at Sydney. Cashmore was president of the Melbourne Hebrew Congregation and one of the trustees of the Bourke street synagogue. He was the first Jewish member of the city council, and the first Jewish magistrate appointed in the colony. For seventeen years he held the position of inspector of meat markets.

BIBLIOGRAPHY: *Jewish World*, Dec., 1886.

J. G. L.

CASIMIR II., THE JUST: King of Poland; born 1138; ascended the throne on the deposition of his brother Mieczyslaw III., 1177; died 1194. He was one of the most amiable monarchs that ever ruled in Poland, a lover of peace, and a friend of the people. He protected the Jews from the oppression and extortions of the nobles, and by favorable legislation in the Diet of Leczyc, 1180, paved the way for the famous privileges granted to the Jews of Poland in 1264 by Duke Boleslaw of Kaliscz.

Bibliography: Kraushar, *Historya Zydów w Polsce*, i. 66, Warsaw, 1865; Sternberg, *Gesch. der Juden in Polen*, p. 20, Leipsic, 1878.

H. R.

CASIMIR III., THE GREAT (Polish, **Kazimierz**): King of Poland; born 1309; succeeded 1333; died in Cracow Nov. 5, 1370. He was a peaceful ruler, and, by his salutary reforms, strengthened his reign and developed trade and industry. On Oct. 9, 1334, he confirmed the privileges granted to the Jews in 1264 by Boleslaw the Pious. He was favorably disposed toward the Jews, who during his reign made themselves conspicuous in commerce, handicrafts, and agriculture. Under penalty of death he prohibited the kidnaping of Jewish children for the purpose of baptizing them, and inflicted heavy punishment for the desecration of Jewish cemeteries.

At the Diet of Wislica, March 11, 1347, he introduced salutary legal reforms in the jurisprudence of his country; he sanctioned a code of laws for Great and Little Poland, which gained for him the title of "the Polish Justinian"; and he also limited the rate of interest charged by Jewish money-lenders to Christians to 8⅓ per cent per annum. This measure must not be ascribed to his animosity against the Jews, but should rather be considered as a wise act tending to the welfare of the country as well as of the Jews.

Legislative Enactments.

The Inquisition, introduced in Poland under Vladislav Lokietek, remained impotent, in spite of all the intrigues of the lower clergy. On one occasion the Jews were accused of having murdered a Christian child, found on the road to the Lobsow wood, a few miles distant from Cracow (1347); but a public investigation, conducted under an order of the king by the state chancellor Jacob of Melchtin in conjunction with the humane priest Prandola (who shared the tolerant views of Casimir), proved their innocence. The consequence was that Casimir ordered the publication, in the form of an edict, of paragraph 31 of Boleslaw's statute, refuting the blood accusation and defining the punishment for such a charge when not sustained by proofs. In commemoration of this event Casimir founded a chapel at Cracow.

Casimir appears to have protected the Jews against outbreaks of the mob in 1348, for the groundless accusation of the poisoning of wells by the Jews had traveled from Germany into Poland and had roused the populace against the latter. Massacres occurred in Kaliscz, Cracow, Glogau, and other cities, especially those on the German frontier. According to Matteo Villani ("Istorie," p. 622, Milan, 1729), 10,000 Jews were killed in 1348 in Poland.

Esterka the Jewess.

In 1356 Casimir became infatuated with a beautiful Jewess, named Esther (Esterka), a tailor's daughter of Opoczno. She bore him two sons (Niemerz and Pelka) and one daughter (not two, as stated by Grätz). The sons were brought up in the Christian religion; the daughter, in the Jewish. Many Polish noble families, as the Lubienski, Niemir, Niemirycz, Niemirowski, claim to be their descendants. Polish historians ascribe the special favors and privileges bestowed on the Jews by Casimir to his love for Esther; but they are not correct in this ascription, since the privileges in question were confirmed by Casimir in 1334, twenty-two years before his relations with Esther. Czacki sees the origin of these favors in the king's sense of righteousness and justice. Czacki writes: "It is not known that the king granted to the Jews other privileges and rights owing, as Jan Dlugosz thinks, to his affection for Esterka. Envy and hatred surnamed this benefactor of the people 'Ahasuerus.' Poland, being a fertile but sparsely populated country, was in want of trade and industries. The Jews, who during the pestilence of 1360 fled from Germany, migrated to Poland with their wealth. It may also with certainty be admitted that foreign Jews provided Casimir with large sums of money, thus enabling him to found new cities and to develop many old ones."

Cracow was in Casimir's time one of the Hanse towns in alliance with forty other cities in Europe. So full of gratitude to Casimir were the Jews, that at the marriage of Casimir's granddaughter Elizabeth, Wierzynek, a Jewish merchant of Cracow, requested from the king the honor of being allowed to give the young bride a wedding present of 100,000 florins in gold, an immense sum at that time and one equal to her dowry from her grandfather.

Bibliography: Grätz, *Gesch. der Juden*, vii. 379; Kraushar, *Historya Zydow w Polsce*, i. 139 *et seq.*, Warsaw, 1865; J. Lelevel, *Histoire de Pologne*, i. 78 *et seq.*, Paris, 1844; Malte-Brun, *Tableau de la Pologne*, ed. Leonard Chodzko, i. 108, Paris, 1830; Sternberg, *Gesch. der Juden in Polen*, pp. 57 *et seq.*, Leipsic, 1878; V. Krasinski, *Poland*, p. 8, London, 1855; Isidore Loeb, in *Rev. Etudes Juives*, iii. 332.

H. R.

CASIMIR IV., JAGELLON: Grand duke of Lithuania and king of Poland; born 1427; died at Grodno 1492. He succeeded to the grand duchy in 1440, and followed his brother Ladislaus III. on the throne of Poland in 1447. For the greater part of his reign, when the influence of the clergy was lessened by the greater aggressiveness of the executive power, the Jews of Poland and Lithuania enjoyed happy days, as in the times of Casimir the Great. Casimir continued the liberal policy of his predecessor Withold toward the Jews of Lithuania; but he did not confirm the privileges Withold had granted to them. Bershadski thinks that this was not because of antipathy to the Jews, but because he had probably left it to the elders to rule them, or that he followed the example of his father, in allowing the Jews of Lithuania to enjoy the more extensive privileges of the Jews of Poland. Certain it is that soon after his accession to the throne of Lithuania, Casimir granted the Jews of Troki the Magdeburg law, which long before had been granted to the Christian inhabitants of that city as well as to the Jews of

Wilna and Kovno. According to this law, the Jews of Troki were subject to the jurisdiction of a Jewish bailiff, elected by his coreligionists and confirmed for life by the king, to whom alone he was responsible.

Soon after Casimir's accession to the throne of Poland, while he was visiting Posen, a fire broke out there, in which the original document, enumerating the privileges granted to the Jews by Casimir the Great (1334), was burned. Casimir IV. not only renewed and confirmed the old privileges, but granted new ones, such as the Jews of Poland had never before enjoyed.

Owing to the intrigues of Cardinal Olesnicky Zbiegnew, archbishop of Cracow, and of the monk John Capistrano, these privileges were abolished in 1454 on the pretense that they "conflicted with the laws of God and of the country." This repeal aggravated the condition of the Jews of Poland and led to the riots of Cracow (April 12, 1464), in which about thirty Jews were killed. In 1467 the Diet again confirmed the rights and privileges of the Jews granted to them by Casimir in 1447.

The favor shown by Casimir to the Jews is supposed by some to have been due to the monetary help they afforded him. When he died he left unpaid many debts to the Jews.

Bibliography: Bershadski, *Litovskie Yevrei*, pp. 241 *et seq.*; *Archiv Yugo-Zapadnoi Rossii*, part v. i. 1; Czacki, *passim*; *Russko-Yevreiski Archiv*, i., Nos. 3, 4, 8-10, 11-26; *Regesty*, Nos. 196, 200, 203, 208, 232, 908, 1086; J. Perles, in *Monatsschrift*, xiii. 290-292; Dlugosz, *Historia Polonica*, ii. 157; Maciejewski, *Zydzi w Polsce, na Rusi i Litwie*, Warsaw, 1878; Graetz, *History of the Jews*, Hebrew transl., vi. 221; Kraushar, *Historya Zydow w Polsce*, ii. 85-96.

H. R.

CASIPHIA: The residence of the Nethinim, who were under the leadership of Iddo (Ezra viii. 17). Ezra sent them a message from Ahava, which resulted in their joining his forces at that place. The exact site of Casiphia is uncertain.

J. JR. G. B. L.

CASLARI: Name of a family originally from Caylar (Latin, "Castalarium"), a village in the department of Hérault, France. A rather important Jewish community existed at Caylar in the Middle Ages. After the royal edict of Sept. 17, 1394, these Jews went to Provence and to the Comtat-Venaissin; in 1459 and 1487 some of them were at Tarascon, and in 1480 at Avignon (S. Kahn, "Les Juifs de Tarascon," pp. 30, 32; "Rev. Et. Juives," x. 172). The Caslari family enjoyed a considerable reputation as late as the second half of the sixteenth century. It produced the following scholars:

David Caslari (called also **Bongodas**, and entitled "**Maestro**") (Zunz, "Z. G." p. 465): Physician at Narbonne, and one of the Jews to whom the archbishop, in 1284, granted a number of privileges (Saige, "Les Juifs du Languedoc," p. 48). The poet Abraham Bedersi, who was an intimate friend of Caslari, addressed to him a liturgic poem at the feast of Purim, and proposed him, together with Abraham Saquil, Asher ha-Kohen, and Moses ben Judah Mansuri, as a judge of the literary contest to which he had invited the Jewish poets (Renan-Neubauer, "Les Rabbins Français," p. 715; compare Saige, *l.c.* p. 119). David translated from Latin into Hebrew Galen's treatise, "De Inæquali Intemperie" (Renan-Neubauer, *l.c.*, p. 646).

David ben Vadi Caslari: Lived at Perpignan about 1337. He was probably not related to Maestro David Caslari. His signature appears to the bill of divorce which the scholar David Bongoron was obliged to give (1337) to his wife, the daughter of the rich En Astruc Caravida of Girone (Gross, "Gallia Judaica," p. 469).

En Bongodah or **Bonjuda Yehacel Caslari:** Poet. He and his son **Yehacel** (Ezekiel), about 1400, exchanged poems with Solomon ben Reuben Bonfed, which are still extant in the manuscripts of Bonfed's diwan (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1984; Renan-Neubauer, "Ecrivains Juifs Français," p. 647; Steinschneider, "Hebr. Bibl." xiv. 98).

Mossé du Caylar or **Caslari:** Warden of the community at Avignon in 1480, together with Vital Dieu, Lo Sal of Carcassonne, Mossé of Softal, Isaac of Sant Pal (St. Paul), Isaac Boterel, and Mossé Ferrusol ("Rev. Et. Juives," x. 172).

Ẓemaḥ ben Jedidiah (called **Crescas of Caslari**): He copied in 1525 the Paris manuscript (No. 179) containing the commentary of Abraham ibn Ezra on the Pentateuch (Gross, *l.c.*, p. 621).

Ẓemaḥ ben Moises Caslari: Rabbi at Carpentras about 1583. His signature appears on a document confirmed at Carpentras Adar 7, 5343, in addition to the names of Moses, son of Judah Rouget, and Moses, son of Joseph Kolon (*ib.* x. 82).

G. S. K.

CASLARI, ABRAHAM BEN DAVID: Physician; lived at Besalu, Catalonia, in the first half of the fourteenth century. Caslari was considered one of the most skilful physicians of his time. He was the teacher of Moses Narboni of Perpignan, and one of the ten notables to whom, in 1323, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled, "Eben Bohan" (Touchstone).

Abraham was the author of the following medical works, still extant in manuscript: (1) "'Aleh Ra'anan" (Verdant Leaf), or, as it is quoted by Judah ben Natan, "'Alch ha-Refu'ah" (The Leaf of Healing), a treatise on fevers, divided into five books, completed Nov., 1326 (Parma MS. No. 946). The author says that he wrote the book at the request of his friends, who wished to possess a vade mecum on these matters. (2) "Ma'mar be-Ḳaddaḥot ha-Debriyot u-Mine ha-Ḳaddaḥat," a treatise on pestilential and other fevers, composed in 1349, when the Black Death decimated the populations of Provence, Catalonia, and Aragon (Bibl. Nat., Paris, MS. No. 1191, 7). (3) "Dine ha-Haḳḳazah" (Rules for Bleeding), Turin MS. No. 121. (4) "Mekalkel Maḥalah" (Who Sustains in Sickness), only an extract from which has been preserved (Neubauer, "Cat. Bodl. Hebr. MS." No. 2142, 39). He is also said to have translated into Latin the "Antidotarium" of Razi. The "Book of Foods," written by Isaac Israeli the Elder, is falsely ascribed to Caslari. Profiat Duran Efodi of Perpignan, called in Hebrew "Isaac b. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the "Moreh

Nebukim" of Maimonides (i. 72). He is also mentioned by Nissim Gerondi (Responsa, No. 33).

BIBLIOGRAPHY: Steinschneider, in Virchow's *Archiv*, xl. 122; idem, *Hebr. Uebers.* p. 779; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 644 *et seq.*; Gross, *Gallia Judaica*, p. 619; Carmoly, *Histoire des Médecins Juifs*, p. 102.

G. S. K.—I. Br.

CASLARI, CRESCAS. See Crescas Vidal de Caslari.

CASLARI, ISRAEL BEN JOSEPH HA-LEVI (known as **Crescas Caslari**): Physician and poet; lived at Avignon in 1327. He was the author of a liturgic poem for Purim, beginning with the words מי כמוך. In a manuscript of this poem ("Rev. Et. Juives," ix. 116) the signature contains the words לבני יצהר, from which Neubauer concludes that Crescas Caslari belonged to the family of the Yiẓhari. This opinion, shared by Zunz, is criticized by Gross, who holds that the appellation is merely honorary, as it is in the Bible (Zech. iv. 14).

According to Zunz ("Z. G." p. 466), Caslari was the author of a poem on the story of Esther and Mordecai, which he translated into the vernacular. A fragment of a Provençal poem by Maestro Crescas has been published in "Romania" (April, 1892). Caslari also translated Arnaud de Villeneuve's medical work entitled "Liber de Regimine Sanitatis," dedicating it to Jaime II. of Aragon.

BIBLIOGRAPHY: Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 647–650; Zunz, *Literaturgesch.* p. 504; Gross, *Gallia Judaica*, pp. 7, 257.

G. S. K.

CASLARI, JOSHUA: Liturgical poet; lived at Avignon about 1540. He wrote four elegies which are inserted in the manuscript Maḥzor of Avignon; his signature is found at the end of the last. Joshua Caslari is in all probability identical with the Jozué du Cayslar, named with Ferussol Pampelona, in a document dated June 15, 1558, as member-elect of the council of the Jewish community of Avignon.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 577; De Maulde, in *Rev. Et. Juives*, x. 163; Gross, *Gallia Judaica*, p. 621.

G. S. K.

CASLUHIM: According to Gen. x. 14 (= I Chron. i. 12), the Casluhim are sons of Mizraim; *i.e.*, a part or dependency of the Egyptians. Bochart ("Geographia Sacra," iv. 31) knew no better identification than the Colchians in the eastern corner of the Black Sea, because, according to a strange and utterly improbable statement of Herodotus (ii. 104), repeated by Diodorus Siculus (i. 28, 55), Strabo, and others, these were Egyptians who had emigrated. Knobel ("Völkertafel"), after Forster, suggested their identity with the Casiotis between Pelusium and Rinocolura, a tract of desert coast before the Sirbonis lake, which is almost uninhabitable. Ebers, "Ägypten und die Bücher Moses" (p. 120), tried to support this view by an alleged Coptic etymology, "kaslokh" (arid mountain), which is impossible in every respect (the correct Egyptian form would be "tasrokh"). It is not possible to say anything on the name "Casluhim," the more so because the LXX. reads differently. Whether the latter's *Χασμωνεία* (!) has anything to do with the "Nitriotes nomos," or Natron valley, west of Egypt ("hesmen"; Egyptian, "Natron"; compare Ebers, *l.c.*), is very questionable.

G. W. M. M.

CASPARI, CHARLES PAUL: German Semite and Biblical scholar; born at Dessau 1814; died 1892. His parents were Jews, and he was reared in the Jewish faith, but in 1838 became a Christian. In 1847 he was called to the University of Christiania, where he remained until his death. The most enduring work of Caspari is his Arabic grammar, "Grammatica Arabica" (1844–48), very soon translated into German, since revised and enlarged by Wright in England (English translation, 3d ed., 1896) and A. Müller in Germany (1887), and now the standard Arabic grammar. Of his numerous exegetical works the following may be mentioned: commentary on Obadiah (1842); "Beiträge zur Einleitung in das Buch Jesaia und zur Gesch. der Jesaianischen Zeit" (1848); "Ueber den Syrisch-Ephraimitischen Krieg unter Jotham und Ahas" (1849); commentary on Micah (1851–52); and commentary on Isaiah (1867). He also translated the Psalter into Norwegian (1851), and had charge of the new Norwegian translation of the Bible (1891).

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyc.*

T.

CASPI, JOSEPH BEN ABBA MARI BEN JOSEPH BEN JACOB: Provençal exegete, grammarian, and philosopher; born in 1297 at Largentière, whence his surname "Caspi" (= made of silver); died at Tarascon in 1340. His Provençal name was Don Bonafous de Largentera. He traveled much, visiting Arles, Tarascon, Aragon, Catalonia, Majorca (where he must have foregathered with Leon Mosconi "[Rev. Et. Juives," xxxix. 249]), and Egypt, where, as he says in his "Ẓawwa'ah," he hoped to be instructed by the members of Maimonides' family. This hope was not realized, as the descendants of Maimonides were more pious than learned. At one time Caspi intended to go to Fez, where many renowned schools existed; but he seems to have abandoned this project and to have settled at Tarascon. He underwent much suffering at the time of the Pastoureaux persecution, and was threatened with punishment if he did not renounce his faith.

His Works.

Caspi was one of the most prolific writers of his time, being the author of twenty-nine works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make. He began his literary career at the age of seventeen. At thirty he devoted himself to the study of logic and philosophy, which he eagerly cultivated until his death. The following is a list of his writings in their chronological order, some of them being no longer in existence: (1) "Perush," commentary on Ibn Ganaḥ's grammatical work; (2) supercommentaries on Ibn Ezra's commentary on the Pentateuch (one of these commentaries is purely grammatical, bearing the title "Porashat Kesef" [Sum of Money], and is still extant in manuscript [Bibliothèque Nationale, Paris, MS. No. 184, and elsewhere]); (3) "Terumat Kesef" (Oblation of Silver), summary of Averroes' commentaries on Aristotle's "Ethics" and Plato's "Republic," according to the Hebrew translation of Samuel of Marseilles (Parma MS. No. 442; Neubauer, "Cat. Bodl. Hebr. MSS." No. 1427); (4) "Ẓawwa'at Kaspi" (Testament

of Caspi), or "Yoreh De'ah," moral sentences dedicated to the author's son, and published by Eliezer Ashkenazi, Leipsic, 1844; (5) "Maṭṭot Kesef" (Staves of Silver), commentaries on the Bible, with the exception of the Pentateuch; (6) "Mazref le-Kesef" (Crucible for Silver), commentary on the Bible; (7) "Kefore Kesef" (Cups of Silver), giving the author's reasons for the rejection of various explanations of Ibn Ezra and Maimonides; (8) "Kesef Siggim" (Silver Dross), questions and answers on the seeming contradictions in the Bible; (9) "Ẓeror ha-Kesef" (Bundle of Silver), or "Kizzur Higgayon," a compendium of logic (Bibliothèque Nationale, Paris, MS. No. 986); (10) "Retuḳot Kesef" (Chains of Silver), or "Pirḳe Yosef" (Chapters of Joseph), treatise on grammar ("Cat. Angel." No. 21); (11) "Shulḥan Kesef" (Table of Silver), divided into four chapters called "regel" (foot), treating of prophets and miracles ("Cat. Peyron," p. 209); (12) "Ṭirat Kesef" (Palace of Silver), or "Sefer ha-Sod" (Book of Mystery), mystic commentary on the Pentateuch (Vatican MSS. Nos. 36, 46); (13) "Adne Kesef" (Thresholds of Silver), forming the second part of the preceding work and containing mystical explanations of the Biblical books other than the Pentateuch; (14) "Mizreḳe Kesef" (Basins of Silver), explanations of Biblical passages respecting the Creation; (15) "Mazmerot Kesef" (Sickles of Silver), commentary on Job (Munich MS. No. 265); (16) "Menorat Kesef" (Candelabra of Silver), commentary on the Mercabah (Heavenly Chariot); (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1631); (17) "Ḥagorat Kesef" (Girdle of Silver), commentary on Ezra and Chronicles (*ib.* No. 362); (18) "Kappot Kesef" (Spoons of Silver), commentary on Ruth and Lamentations (Munich MS. No. 265; Cambridge MS. No. 64); (19) "Gelile Kesef" (Scrolls of Silver), commentary on Esther (Bibliothèque Nationale, Paris, MS. No. 1092; Munich MS. No. 2653); (20) "Ḥaẓoẓerot Kesef" (Trumpets of Silver), commentaries on Proverbs, Ecclesiastes, and Song of Songs (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 362, 1349; Parma MS. No. 461); (21) "Ḳa'arot Kesef" (Bowls of Silver), in which Caspi endeavored to prove that the Law contains the idea of spiritual happiness and immortality, to explain the Biblical doctrine that God visits the iniquities of the fathers upon the children, and to explain the relation of wickedness to prosperity; (22 and 23) "'Ammude Kesef" (Pillars of Silver) and "Maskiyyot Kesef" (Images of Silver), commentaries on Maimonides' "Guide of the Perplexed," published by Werbluner, with notes and corrections by R. Kirchheim, Frankfort-on-the-Main, 1848; (24) "Gebi'a Kesef" (Mug of Silver), or "Yoreh De'ah" (Teacher of Science), supplement to the mystic commentaries on the Bible ("Cat. Peyron," p. 208; Munich MS. No. 267); (25) "Shasherot Kesef" (Chains of Silver), or "Sefer ha-Shorashim" (Book of Roots), on Biblical lexicography (Bibliothèque Nationale, Paris, MS. No. 1244); (26) "Kappot Kesef" (Spoons of Silver), in which Caspi explains some Biblical problems concerning the history of the Jews; (27) "Mezamrot Kesef" (Songs of Silver; in other lists, Shulḥan Kesef), a commentary on the Psalms; (28) "Tam ha-Kesef" (The Silver Is Finished), on the destruction of both temples, Jeremiah's prophecies, and the arrival of the Messiah; (29) "Ḳebuẓat Kesef" (Collection of Silver), containing a list of Caspi's works, published by Benjacob in the "Debarim 'Attiḳim," Leipsic, 1844.

Joseph Caspi's name is also to be found attached to many liturgic poems of merit. These, however, may belong to his namesake, Joseph Caspi ben Shalom of the sixteenth century, a liturgic poet of some importance.

Caspi's works were diversely estimated. Ibn Ẓarẓah, Moses of Narbonne, and Efodi speak in praise of them. The cabalist Johanan Aleman recommends Caspi's commentaries on account of their mystic character. On the other hand, Isaac Abravanel and Simon Duran emphatically declare him to be antireligious because, among other things, in his commentary on the Morch he admitted the eternity of the universe (i. 9, 70; ii. 26).

Bibliography: De Rossi, *Dizionario Storico*, p. 77; Delitzsch, *Kat. der Handschriften der Leipziger Rathsbibliothek*, p. 304; Zunz, *Additamenta zu Delitzsch's Katalog*, p. 323; Geiger, *Melo Hofnayim*, p. 69; Dukes, in *Orient, Lit.* 1847, p. 328; Steinschneider, in Ersch and Gruber, *Encyc.* series ii., xxxi. 58–73; idem, *Hebr. Uebers.* pp. 93, 225, 227, 352, 424, 462; Munk, *Mélanges*, p. 496; Kirchheim, Introduction to Werbluner's ed. of Caspi's commentary on the *Moreh*; Grätz, *Gesch. der Juden*, 3d ed., vii. 311 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 131–206; Gross, *Gallia Judaica*, pp. 67–69; Berlin, in *Jew. Quart. Rev.* viii. 711.

G. I. Br.

CASPI, NATHANAEL BEN NEHEMIAH (surnamed **BONSENIOR MACIF OF LARGENTIÉRE**): Provençal scholar; lived at the end of the fourteenth century and at the beginning of the fifteenth. He was a disciple of Frat Maimon, under whose direction he composed in 1424 his first work, a commentary on the "Cuzari." This commentary, still extant in manuscript (Bibliothèque Nationale, Paris, MS. No. 677, and elsewhere), is based upon the Hebrew translation of the "Cuzari" made by Judah Cardinal. Caspi was also the author of the following works: (1) a commentary on the "Ruaḥ Ḥen," which treats of the terminology of Maimonides (*ib.* No. 678, 3; Parma, No. 395); (2) a commentary on Maimonides' "Shemoneh Peraḳim" (Paris, No. 678; Parma, No. 395); (3) "Liḳḳutot," a collection of glosses on the Pentateuch (Munich MS. No. 252). These glosses are based upon those of Joseph Official. Many rabbis of eastern France are cited in these glosses, and many French words and sentences may be found in them.

Bibliography: *Zeit. für Hebr. Bibl.* xvi. 128 *et seq.*; Berliner, *Peletat Soferim*, pp. 31 *et seq.*; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 434; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 755 *et seq.*

G. I. Br.

CASSEL: City in the Prussian province of Hesse-Nassau. There was a persecution of the Jews at Wolfshagen, near Cassel, during the Black Death in 1348; and Hesse-Cassel is mentioned in the same year as a scene of persecution. In 1610 Landgrave Moritz accorded protection to the Jews of Cassel, on the payment of 1,000 reichsgulden. In 1635 only one Jew, Benedict Goldschmidt, was living at Cassel; in 1647 the brothers Abraham and Simon Goldschmidt. In 1649 the Cassel Jews were forced to listen to weekly sermons for their conversion, each Jew—even women and children—being obliged to

appear at the town hall. Once, when sixteen Jews and their rabbi were celebrating the Day of Atonement and neglected to attend the sermon, the landgravine caused them to be imprisoned and severely punished, and expelled the rabbi. In 1651 the weekly sermons to the Jews were reduced to six a year, at the instance of the Jewish community. Every Jew without a "privilege" had to pay one ducat for every night that he stayed in Cassel—an ordinance that was renewed in 1673. In 1749 exceptions were made only in favor of the traveler who had papers from the government certifying that he was there on official business, in which case he was allowed to remain four days without payment. In 1751 the poll-tax on native Jews was fixed at four groschen, and that on foreign Jews at eight groschen. In 1766 the Jews were nevertheless ordered to dwell in the city during the fairs, even the district rabbi and the presidents being included. They were not allowed to buy houses except in the Unterneustadt, nor were they permitted to rent them. The next year twelve streets were named in which they might reside. In 1773 a Jews' street was laid out; and as late as 1820 it was ordered that no Jews should live in any of the principal streets of the Altstadt, and that they be entirely excluded from the Oberneustadt. In 1775 Jews were allowed to have open shops in the city.

The new synagogue was dedicated in 1839. The seat of the district rabbinate was transferred from Witzenhausen to Cassel in 1772. Among the rabbis were: Hirsch Kirchhain (died 1779); Joseph Hess (1780); Joseph Michael Kugelmann (about 1790); Loeb Meier Berlin (died 1814); Dr. Ph. Romann (1836–42); L. Adler (1852–83); and I. Prager. Cassel possesses a Jewish teachers' seminary and school.

At present (1902) there are 2,200 Jews in Cassel.

BIBLIOGRAPHY: Salfeld, *Martyrologium*; Piederitz, *Gesch. der Stadt Cassel*, Cassel, 1882; Munk, *Die Constituten der Sämmtlichen Hessischen Judenschaft im Jahre 1690*, in Hildesheimer's *Jubelschrift*.

D. A. F.

EXTERIOR OF SYNAGOGUE AT CASSEL, GERMANY.
(From a drawing by Loewer.)

CASSEL, DAVID: German historian and theologian; born March 7, 1818, at Gross-Glogau, Silesia, Prussia, where he graduated from the gymnasium; died Jan. 22, 1893, in Berlin. Cassel's name is intimately connected with the founders of Jewish science in Germany—Zunz, Geiger, Steinschneider, Frankel, and others. In appreciating his great scholarship in Jewish literature it must not be forgotten that he was born in a city in which Jewish learning had been maintained at a very high standard, and which has given to the world many noted scholars: Solomon Munk, Joseph Zedner, Michael Sachs, H. Arnheim, and others.

Cassel became a student at the Berlin University, where he attended the lectures of the Orientalist

F. H. Petermann, the philosopher Fr. A. Trendelenburg, the philologist Philip Boeckh, and others. He, besides, maintained very friendly relations with Moritz Steinschneider, H. Jolowicz, L. Landshut, and Paul de Lagarde. During the whole time of his university studies he supported himself by giving lessons; and having thus experienced all the bitterness of poverty, he became later one of the founders of the Hülfs-Verein für Jüdische Studierende, a society for assisting poor Jewish students in Berlin, which is still in existence.

David Cassel.

Cassel began his career as an author with his doctor's thesis on "Die Psalmenüberschriften" (published in the "Literaturblatt des Orients," Leipsic, 1840). He received his rabbinical diploma in 1843 from J. J. Oettinger and Z. Frankel, but never accepted a rabbinical position, although he possessed a decided talent for the pulpit, as may be seen from his "Sabbath-Stunden zur Belehrung und Erbauung" (Berlin, 1868), a collection of 52 homilies on the Pentateuch, originally delivered as Sabbath lectures in a school for boys. In 1846 Cassel became principal of an educational institute called the "Dina-Nauen-Stift," in which position he remained until 1879. He was, besides, in 1850 and 1851 teacher of religion in Berlin at the congregational school for Jewish girls, and from 1852 to 1867 at the Jewish school for boys. From 1862 to 1873 he was also a teacher at the Jewish Normal School. In 1872, when the Lehranstalt für die Wissenschaft des Judenthums ("Hochschule") was established in Berlin, Cassel was elected one of the docents.

Cassel wrote a great number of valuable books, besides many essays for the Jewish magazines. Some of his works were written mainly for educational purposes; *e.g.*, the above-mentioned "Sabbath-Stunden" and the following: "Leitfaden für den Unterricht in der Jüdischen Gesch. und Litteratur," Berlin, 1868 (translated into various languages); "Gesch. der Jüdischen Litteratur," 2 vols., Berlin, 1872–73, dealing only with Biblical literature; "Hebräisch-Deutsches Wörterbuch," etc., Berlin, 1871, last ed., 1891; "Lehrbuch der Jüdischen Gesch. und Litteratur," Leipsic, 1879; 2d ed., Berlin, 1896. In addition to these he edited, or contributed introductions and notes to, several scientific works of great value, of which the following may be mentioned: "Cat. Hebräischer Schriften," Latin part by himself, and Hebrew by Rebenstein (Bernstein), Berlin, 1845; D. Conforte's "Ḳore ha-Dorot," a biographical and bibliographical lexicon of Jewish scholars with introduction and notes, Berlin, 1846; "Zikron Yehudah," responsa of Judah b. Asher, published by Rosenberg, with introduction and notes by Cassel, Berlin, 1846; "Teshubot Geonim Ḳadmonim," responsa of the earlier Geonim, edited from a Berlin manuscript, with an introduction by J. L. Rapoport, in "He-Ḥaluẓ," Berlin, 1848, viii. 138; the "Yesod 'Olam" of Isaac Israeli, an astronomical work edited by B. Goldberg and L. Rosenkranz, with an introduction and a German translation by Cassel, Berlin, 1848; קובץ מעשי ידי נאונים קדמונים, published by Rosenberg with notes and references by Cassel, Berlin, 1856; Index to De Rossi's "Dizionario Storico," Leipsic, 1846; the "Cuzari" of Judah ha-Levi, with a German introduction and translation and very numerous explanatory and critical notes, which fully testify to Cassel's erudition in Jewish-Arabic philosophy, Leipsic, 1840–53, Berlin, 1869 (in this work Cassel was assisted to some extent by H. Jolowicz); "Meor 'Enayim" of Azariah dei Rossi—a classical edition, Wilna, 1866; the Apocrypha, translated into German from the Greek, Berlin, 1864–71; "Die Pesach-Haggadah," with German introduction, translation, and critical notes (latest edition, Berlin, 1895); "Grammatik der Hebräischen Sprache" of H. Arnheim (died 1870), with introduction, notes, and additions by Cassel, Berlin, 1872.

Cassel further wrote pamphlets on questions of the day, such as "Woher und Wohin? Zur Verständigung über Jüdische Reformbestrebungen," Berlin, 1845; "Die Cultusfrage in der Jüdischen Gemeinde von Berlin," Berlin, 1856, a defense of his friend Michael Sachs against the attacks by the Orthodox; "Offener Brief eines Juden an Prof. Dr. Virchow," Berlin, 1869; and "Joseph Caro und das Buch Maggid Mesharim," published in the "Jahresbericht" of the Berlin Hochschule, Berlin, 1888, in which he proves, against Grätz, that this book was not written by Caro. Cassel is also the author of all the articles dealing with Judaism and Jewish literature in Brockhaus' "Konversations-Lexikon." He also wrote articles for the publications of the Society of Hebrew Literature of London.

Finally, it must be mentioned that Cassel, while still a young man, conceived the plan of publishing a Jewish encyclopedia containing everything of interest to Judaism. With the assistance of M. Steinschneider he composed the "Plan der Real-Encyclopädie des Judenthums," Krotoschin, 1844; but, inasmuch as Jewish studies were still in their infancy, the plan, though pursued for some time, could not be carried out.

Bibliography: For the great number of articles written by Cassel for Jewish and Christian magazines and encyclopedias (*e.g.*, the *Allgemeine Encyklopädie der Wissenschaften und Künste* of Ersch and Gruber) see Moïse Schwab, *Répertoire*, Paris, 1900, s.v. *Cassel*; S. Hochfeld, *David Cassel, Gedenk-Rede auf Seinen Heimgang*, Berlin, 1894; and especially H. Brody's pamphlet, *Toledot David Cassel*, Cracow, 1893.

S. H. M.

CASSEL, HARTWIG: Journalist and chess editor; born Nov. 2, 1850, at Konitz, West Prussia, where his father, Dr. Aaron Cassel, was rabbi. He was educated at the Real-Gymnasium in Landsberg on-the-Warta, and in 1879 went to England, where he began his journalistic career as the chess editor of the "Observer-Budget," Bradford, Yorkshire. He wrote chess articles for the metropolitan and provincial English papers, organized the Yorkshire County Chess Club, arranged the Blackburne-Günsberg match at Bradford (1887) and the International

Chess Masters' Tournament in 1888 at the same city. Cassel left England in 1889, and went to Havana for an English and New York newspaper syndicate to report the Tchigorin-Günsberg match. In 1890 he became chess editor of the New York papers, "The Sun" and the "Staats-Zeitung" (which appointments he still holds), and since then has contributed chess articles to most of the metropolitan journals. He was instrumental in establishing the "Staats-Zeitung" and Rice trophies, and arranged, among other important contests, the first cable chess match between the Manhattan and British chess clubs. He is the inventor of a chess cable code.

S. A. P.

CASSEL, JACOB: German physician; born at Schwerin-on-the-Warta, province of Posen, Prussia, May 25, 1859. He was educated at the universities of Berlin and Leipsic, from which latter place he was graduated as doctor of medicine in 1883. The same year he settled as a physician in Berlin, being assistant to Baginsky until 1890, when he opened a hospital for children. Cassel has contributed many essays to the "Archiv für Kinderkrankheiten" "Berliner Klinische Wochenschrift," "Deutsche Medizinische Wochenschrift," "Therapeutische Monatshefte," "Allgemeine Medizinische Centralzeitung," etc. Especially noteworthy is his "Ueber die Untersuchung Geistig Minderwerthiger Schulkinder," Berlin, 1901.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v., Vienna, 1901.

S. F. T. H.

CASSEL, PAULUS STEPHANUS (SELIG): Convert to Christianity and missionary to the Jews; born Feb. 27, 1821, in Gross-Glogau, Silesia; died Dec. 23, 1892, in Friedenau, near Berlin. His father was a sculptor, and his brother David was docent at the Berlin "Hochschule für die Wissenschaft des Judenthums." Cassel studied at the gymnasium at Schweidnitz and at the University of Berlin, where he followed with special attention the lectures of Leopold Ranke. In 1849 he edited in Erfurt "Die Constitutionelle Zeitung," and in 1850–56 "Die Erfurter Zeitung," in a royalist spirit. He was baptized May 28, 1855, in Buessleben, near Erfurt, and became librarian of the Royal Library and secretary of the Academy in Erfurt in the following year. He remained in Erfurt till 1859. Frederick William IV. bestowed the title of professor on Cassel in recognition of his loyal labors. In 1860 he removed to Berlin, where he was a teacher at a gymnasium for a short time, and occupied himself with literary work. In 1866–67 he was a Conservative member of the Prussian Chamber of Deputies.

Becomes a Missionary.

In 1867 Cassel was appointed missionary by the London Society for Promoting Christianity Among the Jews, a position which he retained till March, 1891. At the same time (1867) Cassel was assigned to the pastorate of the Christuskirche in Berlin, remaining in service for twenty-four years. In a pamphlet published a short time before his death, he complains of the inconsiderate treatment he had received at the hands of his Christian friends (see "Sendschreiben an Freunde in Deutschland und England über die Christuskirche in Berlin und Ihr Martyrium Durch die London Society," Berlin, 1891). H. L. Strack confesses that it is not clear what induced Cassel to join the Christian Church, though he contends that Cassel's reasons were obviously not mercenary (see Herzog-Hauck, "Real-Encyc." iii. 744). Cassel combated anti-Semitism with considerable warmth (in "Wider Heinrich von Treitschke für die Juden," Berlin, 1880; "Die Antisemiten und die Evangelische Kirche," 2d ed., Berlin, 1881; "Ahasverus, die Sage vom Ewigen Juden mit einem Kritischen Protest Wider Ed. von Hartmann und Adolf Stöcker," Berlin, 1885; also "Der Judengott und Richard Wagner, eine Antwort an die Bayreuther Blätter").

In his "Emancipation und Mission" Cassel endeavored to show that the Jews would obtain permanent relief from persecution not by civil enfranchisement, but through evangelization. In later years, however, he frankly receded from this view. De le Roi, the historian of Christian propaganda among the Jews, says that Cassel was animated by "a very decided Jewish spirit." In 1860 Cassel published a "History of the Jewish People Since the Destruction of Jerusalem," issued in Berlin by the "Gesellschaft zur Beförderung des Christenthums Unter den Juden." He exerted himself in the interest of proselytism among Jews. He stated his views on missionary work among them in a pamphlet: "Wie Ich über Judenmission Denke," Berlin, 1886; (see also "Nathanael," edited by H. L. Strack, 1897). From 1875 to 1889 he edited "Sunem, ein Berliner Wochenblatt für Christliches Leben und Wissen" (16 vols.). "Hallelujah, Einhundert und Acht und Achtzig Geistliche Lieder," is a collection of hymns reprinted from this journal. In 1847 Cassel wrote an earnest though somewhat fantastic study of Hungarian archeology, "Magyarische Alterthümer," which is still of value. Of especial interest is his translation (with notes) of the reply to Chisdai b. Isaac of Joseph, king of the Chazars (pp. 183 *et seq.*).

His History of the Jews.

His only methodic work is his history of the Jews from the destruction of Jerusalem to 1847 ("Juden [Geschichte]" in Ersch and Gruber, "Encyc." ii., part 27, pp. 1–238). This scientific treatment of Jewish history he wrote before his conversion; and it is signed "Selig Cassel." Jost, however, says of it: "It is one-sided and merely gives episodes out of the life of Jews in various countries. It is collated in a fragmentary manner, though rich in erudite notes" (see I. M. Jost, "Gesch. des Judenthums und Seiner Sekten," Section 3, p. 365, Leipsic, 1859). "Sabbathliche Erinnerungen" was also published before Cassel's conversion—the first part anonymously; the second (signed "S. C." in the preface) being put forth for the benefit of indigent veterans of 1813–15. Other publications of Cassel's are: "Wissenschaftliche Berichte, Unter Mitwirkung von Mitgliedern der Erfurter Akademie"; "Denkschrift der Königlichen Akademie Gemeinnütziger Wissenschaften in Erfurt, Herausgegeben am Sekulartage Ihrer Gründung, den 19. Juli, 1854"; "Irene, eine Sprachlich-Exegetische Skizze," Erfurt, 1855; "Der Mittler, ein Exegetischer Versuch zu Galater iii. 19, 20"; "Aus

der Hagia Sophia, ein Akademisches Neujahrs-Programm"; "Ueber Thüringische Ortsnamen, Abdruck von Wissenschaftlichen Berichten der Erfurter Akademie"; "Dialoge über Wissenschaft und Christenthum." Essays with respect to Judaism, dating from this time, are the following: "Das Glaubensbekenntniss der Zenobia, Fürstin von Palmyra," in "Orient, Lit." 1841, Nos. 31 *et seq.*; "Der Apostat," *ib.* 1843, Nos. 18 *et seq.*; "Historische Versuche: Anmerkungen zu Benjamin von Tudela, Französische Städtenamen, Apologie," Berlin, 1847; "Die Rabbinerversammlung des Jahres 1650, eine Historische Abhandlung," Berlin, 1845. Other writings by Cassel with reference to Judaism and the Jews are the following: "Die Symbolik des Blutes und der Arme Heinrich von Hartmann von der Aue," Berlin, 1882; "Shylock, der Kaufmann von Venedig," in "Aus Literatur und Symbolik," pp. 368–386; "Caricaturnamen" in "Literatur und Geschichte, pp. 323–347; "Der Ewige Jude," in "G. S." i. 367–410; "Das Zicklein aus der Jüdischen Passahliturgie," in "Aus dem Lande des Sonnenaufgangs," pp. 1–16, Berlin, 1886; "Zur Naturgeschichte der Chuzpe," a reply to Fritz Mauthner's review of "Ahasverus," *ib.* pp. 89–100; an important treatise on medieval folk lore, and the contributions made thereto by Jews, is "Mischle Sindbad, Secundus Syntipas, Edirt, Emendirt und Erklärt; Einleitung und Deutung des Buches der Sieben Weisen Meister," 3d ed., Berlin, 1891.

Biblical Studies.

Cassel's Biblical studies are conservative; and it is surprising that he neglected to use the fund of rabbinical lore he undoubtedly possessed. In 1865 he wrote "Das Buch der Richter und Ruth" for J. P. Lange's "Theologisch-Homiletisches Bibelwerk." A second edition appeared in 1887, which was translated into English in 1872. In 1878 appeared "Das Buch Esther, ein Beitrag zur Gesch. des Morgenlandes, aus dem Hebräischen Uebersetzt, Historisch und Theologisch Erläutert," section 1, with an appendix, a translation of the Second Targum. The original text of the Second Targum Cassel published in "Aus Litteratur und Gesch." Berlin and Leipsic, 1885: "Zweites Targum zum Buche Esther, im Vocalisierten Urtext mit Sachlichen und Sprachlichen Erläuterungen Herausgegeben." An English translation by Aaron Bernstein was published in Edinburgh in 1888. This English edition also gives translations of several of Cassel's essays; viz., "Mithra" (pp. 345–361), "The Winged Bulls of Persepolis" (pp. 362–377), and "Zoroaster" (pp. 378–400). Most of Cassel's other literary work partakes of the character of controversy. His larger work on "Weihnachten, Ursprünge, Bräuche und Aberglauben, ein Beitrag zur Gesch. der Christlichen Kirche und des Deutschen Volkes," Berlin, 1861, is a medley of ingenious but unsystematized erudition, and is pervaded by a tone of pious emotionalism.

Altogether, Cassel's versatility has secured him merely the admiration of his contemporaries. He was incapable of acquiring a position of influence in the church of his adoption. His more general works are: "Vom Wege nach Damascus, Apologetische Abhandlungen," Gotha, 1872; "Aus Guter Stunde, Betrachtungen und Erinnerungen," Gotha, 1874; "Für Ernste Stunden, Betrachtungen und Erinnerungen," 2d ed., Berlin, 1881; "Aus Literatur und Symbolik," Leipsic, 1884; "Aus Literatur und Geschichte," Berlin and Leipsic, 1885; "Vom Nil zum Ganges, Wanderungen in die Orientalische Welt," Berlin, 1880; and "Das Leben des Menschen in Gesch. und Symbol," in "G. S." (only one volume published), Berlin, 1893. Besides, Cassel wrote a large number of pamphlets on theological, ethnological, and philological subjects.

S. L. Gr.

CASSIA: The term given as the translation for "ḳiddah" (Ex. xxx. 24; Ezek. xxvii. 19) and "ḳezi'ot" (Ps. xlv. 9). Ancient commentators agree in identifying the two. Onkelos to Ex. xxx. 24 renders "ḳiddah" by "ḳezi'ah"; Rashi does the same. Cassia belongs to the cinnamon group and resembles the ordinary species, though its fragrance is fainter. It is indigenous to Eastern countries, and in Biblical times was used along with myrrh and aloes both as a perfume (Ps. xlv. 9) and as an ingredient of the anointing-oil (Ex. xxx. 24). It formed one of the many commodities in which Tyre traded (Ezek. xxvii. 19).

J. Jr. G. B. L.

CASSIUS LONGINUS: Questor of Crassus in Syria in 53 B.C. After the unfortunate battle of Carrhæ, Syria, he became independent governor of the province, clearing it of the Parthians, and traversing all parts of the country in order to reestablish the fallen prestige of the Romans. Thus he came to Judea, where Pitholaus, a partizan of Aristobulus, had taken up arms against the Romans.

Cassius conquered the stronghold Tarichæa, killed the valiant Pitholaus at the instigation of Antipater, and carried away captive 30,000 Jews (Josephus, "Ant." xiv.7, § 3; *idem*, "B. J." i. 8, § 9). He then went to Rome and was one of the conspirators against Julius Cæsar, who had appointed him pretor of Syria in 44. After Cæsar's murder he was sent as proconsul by the Senate in 43. Thus he came again to Judea, where, upheld by four Egyptian legions, he used his power to exact money from the Jews. The frightened Antipater quickly apportioned among the provinces the 700 talents of silver demanded by Cassius; and his son Herod was the first to pay his share. Malichus, however, the friend of Hyrcanus, seems to have hesitated, whereupon Cassius led away captive the inhabitants of the four cities Gophna, Emmaus, Lydda, and Thamma, and would have also killed Malichus, had not Hyrcanus appeased him with 100 talents ("Ant." xiv. 11, § 2; according to "B. J." i. 11, § 2, it was Antipater).

The Jews captured by Caius Cassius, as he is called, were liberated by a decree of Mark Antony ("Ant." xiv. 12, § 3), and it was ordered that Cassius' other depredations be repaired (*ib.* 12, § 5). During the war of Cassius and Brutus against Octavius Cæsar and Antony, Cassius, who was at that time in Syria, sought to gain the support of Herod by promising him the kingdom of Judea; Malichus was urged to poison Antipater ("Ant." xiv. 11, § 4; "B. J." i. 11, § 4). While Herod took the part of Cassius and the republicans, Malichus was looking

forward to the victory of the Cæsarean party; so that it was in the interest of Cassius that Herod had the murderer of his father assassinated at Tyre, the old and weak Hyrcanus being induced to believe that the deed was instigated by Cassius ("Ant." xiv. 11, § 6; "B. J." i. 11, § 8). The anti-Herodian party joined issue with a certain Marion whom Cassius had left behind as master of Tyre; Herod, however, vanquished his enemies ("Ant." xiv. 11, § 7; 12, § 1; "B. J." i. 12, § 2) and thus put an end to Cassius' rule in Judea. Cassius soon after slew himself in the battle of Philippi, 42 B.C. ("B. J." i. 14, § 3).

G. S. Kr.

CASSUTO, JUDAH: Ḥazan of the Portuguese-Jewish community of Hamburg; born in Amsterdam 1808; died at Hamburg March 10, 1893. In 1827 he was elected ḥazan of the Portuguese-Jewish community, a post which he held until his death. Cassuto was not only cantor, but also spiritual chief of the congregation, and was entitled to act as rabbi at the solemnization of marriages among its members. He was a very learned man, and possessed a thorough knowledge of many modern languages. His lay occupation was that of teacher and translator. In 1843 Cassuto was appointed sworn interpreter and translator to the city of Hamburg. As a teacher he was active up to the hour of his death, which occurred suddenly. Until 1894, when a successor to Cassuto was chosen, the Portuguese congregation had no spiritual chief, marriages being solemnized by the rabbi of the German congregation.

Bibliography: *Jewish Chronicle*, London, March 17, 1893.

S. A. Fe.

CASTANHO, ABRAHAM: Spanish poet; lived at Amsterdam in the middle of the seventeenth century. He was the author of an elegy on the martyr Abraham Nuñez of Bernal, who was burned at Cordova May 3, 1655. It was inserted in "Elogios que Zelosos Dedicaron á la Felice Memoria," etc., published probably at Amsterdam in 1656.

Bibliography: Wolf, *Bibl. Hebr.* iii., Nos. cxlix. *et seq.*; Kayserling, *Sephardim*, p. 262; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Fürst, *Bibl. Jud.* i. 148.

G. I. Br.

CASTEL D'AJANO, SAMUEL DI: Italian physician and philosopher; lived at Mantua in the sixteenth century. A philosophical work of his on the articles of belief, entitled "Meor ha-Golah" (The Light of the Exile), is still extant in manuscript (Michael, "Or ha-Ḥayyim," No. 383). Castel d'Ajano is supposed to be the author of the liturgical poem לנוּעם שביה עניה ("For the Comfort of a Poor Captive"), which bears the signature שמואל הרופא (Roman Maḥzor, ii. 162b). He shows considerable knowledge of the Talmud in a casuistical note on a passage in R. Nissim's commentary on Megillah, which is still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 911, 8b).

It is likely that Samuel di Castel d'Ajano is identical with Samuel Castiglione, who, at the same epoch, practised as a physician at Mantua, and was also a liturgist (compare Zunz, "Literaturgesch." p. 417).

Bibliography: Luzzatto, *Mebo*, p. 34; Mortara, *Indice*, s.v.

G. I. Br.

CASTEL-BRANCO, JOEL RODRIGO. See Juan Rodrigo.

CASTEL-SARASSIN (Hebrew, קאשטיל שאראזין or קישטיל ישרזין): Chief town of the department of Tarn-et-Garonne, France. A somewhat important Jewish community existed here in the Middle Ages. When attacked by the Pastoureaux in 1320, all the Jews except two killed one another, in order not to fall into the hands of their enemies, and these two subsequently threw themselves from the tower. The author of "Shebeṭ Yehudah" estimates the number of the martyrs to have been 200; but Grätz, following the Latin works that place the tragedy at Verdun, a city on the Garonne, considers 500 to be a more exact estimate.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, ed. Wiener, p. 5; Joseph ha-Kohen, *'Emek ha-Baka*, p. 73, Cracow, 1895 (trans. Wiener, p. 48); Grätz, *Gesch. der Juden*, vii. 296.

G. S. K.

CASTELLACCIO DA ASOLA: Locality near Mantua, Italy, where there was a great slaughter of Jews in 1547. Gershon Cantarini, the ancestor of the celebrated family of that name, was born there in 1546.

Bibliography: Osimo Marco, *Narrazione della Strage Compiuta nel 1547 contro gli Ebrei di Asolo.*

J. I. E.

CASTELLAZZO: Italian-Jewish family which settled at the beginning of the sixteenth century in Cairo, where several members occupied the rabbinate with distinction. The most important were the following:

1. Jehiel Castellazzo (called **Ashkenazi** to signify that he was not by birth an Oriental): Rabbi at Cairo in the sixteenth century. He was a contemporary of Joseph Caro, whom he severely criticized on account of a Halakah.

2. Moses Castellazzo: Lived during the seventeenth century. He is eulogistically mentioned in the responsa of Meïr Boton.

3. Moses dal Castellazzo (whose name has been misread by copyists as "Moses Kastilin"): Portrait-painter; lived at Venice in the fifteenth and sixteenth centuries. He is highly praised by David Reubeni in his memoirs for having befriended the latter on his arrival in Venice from Arabia in 1524. Moses' reputation as an artist extended far beyond the limits of the ghetto of Venice; indeed, he was known throughout Italy. In 1521, in recognition of his great talent, the Council of Venice granted him the privilege of selling his artistic illustrations of the Pentateuch.

4. Moses ha-Kohen Abigdor Castellazzo: Son of Simeon (No. 5); was rabbi at Salonica, Rhodes, Damascus, and Cairo in the seventeenth century. In Cairo he was the colleague of Aaron b. Ḥayyim. He was almost ninety years old at his death.

5. Simeon ben Jehiel Castellazzo: Rabbi at Cairo; died May, 1588. He was well versed in the Cabala, and was renowned for his great piety. Conforte reports that he had seen a decision emanating from Joshua Soncin, rabbi of Constantinople at the time of Joseph Nasi, in which Soncin invokes the authority of Simeon ben Jehiel. Both Conforte and Joseph Sambari assert that Simeon wrote two

works: (1) a collection of responsa, and (2) "Megillot Setarim," a commentary, probably cabalistic, on the Book of Esther. Azulai mentions as many as eighty responsa by Simeon.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ed. Benjacob, i. 43; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 40; Sambari, in Neubauer, *Anecdota Oxoniensia*, i. 159; Kaufmann, in *Rev. Etudes Juives*, xxiii. 139 *et seq.*

G. I. Br.

CASTELLI, DAVID: Italian scholar; born at Leghorn, Tuscany, Dec. 30, 1836; died 1901. He was educated at the rabbinical college of Leghorn, and from 1857 to 1863 was teacher of Hebrew and Italian in the Jewish schools of that city; then he became secretary of the Jewish congregation in Pisa, where at the same time he was a private teacher. From Jan., 1876, until his death he occupied the chair of Hebrew at the Istituto di Studi Superiori Pratici e di Perfezionamento in Florence.

Of Castelli's numerous works and essays the following may be mentioned: "L'Ecclesiaste, Traduzione e Studio Critico," Pisa, 1866; "Leggende Talmudiche, Traduzione con Prefazione Critica," *ib.* 1869; "Il Messia Secondo gli Ebrei," Florence, 1874; "Il Diritto di Testare nella Legislazione Ebraica," *ib.* 1878; "Della Poesia Biblica," *ib.* 1878; "Il Commento di Sabbatai Donnolo al Libro della Creazione, Testo Ebraico con Note Critiche e Introduzione in Ebraico e in Italiano," *ib.* 1880, in "Pubblicazioni del Regio Istituto di Studi Superiori"; "La Profezia nella Biblia," *ib.* 1882; "La Legge del Popolo Ebreo nel suo Storico Svolgimento," *ib.* 1884; "Storia degli Israeliti Secondo le Fonti Bibliche Criticamente Esposte," 2 vols., Milan, 1887–88; "Il Cantico dei Cantici, Studio Esegetico, Traduzione e Note," Florence, 1892; "Ammaestramenti del Vecchio e del Nuovo Testamento, Raccolti e Tradotti," *ib.* 1896; "Il Poema Semitico del Pessimismo (Il Libro di Job), Tradotto e Commentato," *ib.* 1897; "Gli Ebrei, Sunto di Storia Politica e Letteraria," *ib.* 1899.

S.

CASTELLO (CASTILHO), ABRAHAM ISAAC: Rabbi, preacher, and poet; born at Ancona 1726; died at Leghorn Aug. 1, 1789. At the age of thirteen he arrived, poor and destitute, in Leghorn, where, although he had previously intended to become a mechanic, his agreeable voice induced him to prepare himself to become a cantor. After the death of Adam Bondi, cantor of the Jewish congregation in Leghorn, whose daughter he had married, he became his successor. He then, with indefatigable diligence, devoted himself to the study of the Hebrew and Spanish languages, and to rabbinical science, and was soon advanced to the position of rabbi and preacher, in which capacity he so greatly distinguished himself that even Christian scholars delighted to discuss with him religious and philosophical topics. Castello is probably the Jewish scholar with whom Lessing conversed during his scientific tour in the company of Duke Leopold of Brunswick, and, on hearing whom, the duke is said to have exclaimed in astonishment, "Here we have one even greater than Mendelssohn—of far purer metaphysics."

Castello was the author of the following writings, all published at Leghorn: "Ḳol Millin," an allegorical drama in celebration of the wedding of Aaron Ergas and Deborah da Costa (1765); "Oracion Doctrinal" (1753); "A Memorial Sermon on the Death of Francis I. of Germany" (1765), written in Spanish, and translated by Castello's son Joseph into Italian. Besides these there were several occasional poems in Hebrew published by Sal. Michell in "Composizioni Poetichi" (1788), and by A. B. Piperno in the collection "Ḳol 'Ugab" (1846).

BIBLIOGRAPHY: Berliner, in *Israelitische Monatsschrift, Beilage zur Jüdischen Presse*, 1898, pp. 21, 22; Piperno, *Ḳol 'Ugab*, at end; Nepi-Ghirondi, *Toledot Gedole Yisrael*, No. 51; S. D. Luzzatto, *Epistolario Italiano-Francese*, 1890, p. 734; Roest, *Cat. Rosenthal. Bibl.* p. 256.

L. G. M. K.

CASTELLO (CASTELO), JACOB (ANTONIO): Poet at Amsterdam; died after 1684. He was a member of several academies of poetry in his native city, and was noted for his riddles. He is the author of verses on the "Coro de las Musas" of Miguel de Barrios, and the "Rumbos Peligrosos" of Joseph Penso.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35, 86; Jacob Castello, in *Jeschurun*, iv. 323 *et seq.*, Frankfort-on-the-Main, 1859.

G. M. K.

CASTELLO (CASTILHO), JOSEPH: Physician; born at Leghorn about 1746; son of Abraham Isaac. After studying medicine at Pisa, he returned to his native city, where he soon acquired a reputation as a physician. A medical work written by Castello and dedicated to the archduke (afterward Emperor Leopold II.), did not appear until after his death, which occurred while he was still in the prime of manhood. Castello's brother Samuel was an eminent physician at Leghorn, and his son Abraham Isaac a lawyer and poet in the same city.

BIBLIOGRAPHY: Piperno, *Ḳol 'Ugab*, Leghorn, 1846.

G. M. K.

CASTELLON DE LA PLANA, or DE BURRIANA: City of Valencia. In 1320 the Jews of Castellon obtained permission to lay out a cemetery; and in 1432 to build a new synagogue. In 1391, in contradistinction to most of the other cities of Spain, at Castellon the magistrates protected the Jews from violence. In 1459 thirty-one Jewish families were living here. When in 1492 the Jews were compelled to leave Castellon, the city council demanded an indemnity for the taxes which the city would lose by their departure.

BIBLIOGRAPHY: Amador de los Rios, *Historia*, ii. 153; Juan A. Balbos, *La Juderia de Castellon*, in *Anuario* for 1887, pp. 113 *et seq.*, Valencia; *Rev. Etudes Juives*, xiv. 261; Jacobs, *Sources*, No. 791.

G. M. K.

CASTELNUOVO, SAMUEL DI: Secretary of the Jewish community of Rome; lived at the end of the sixteenth century and at the beginning of the seventeenth. He edited and probably translated into Italian: (1) Judah ha-Levi's piyyuṭ, "Mi kamoka," Venice, 1609, recited on the Sabbath preceding the Feast of Purim; (2) Moses Rieti's liturgic work, "Ma'on ha-Shoalim," Venice, 1609. The

name of Castelnuovo occurs also in a halakic decision of Reggio on the ritual bath, inserted in "Mashbit Milḥamot," fol. 92.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 1988, 2410; *idem*, in *Monatsschrift*, xliii. 92, 311; Mortara, *Indice*, p. 11; Berliner, *Gesch. der Juden in Rom*, ii. 54, 215.

G. I. BR.

CASTLES. See DEFENSE.

CASTRO, ADOLF DE: Spanish historian; member of the Academia de la Historia of Madrid; lived in Cadiz; died there Oct., 1898. He wrote the first short history of the Jews in Spain, based on careful studies; and this was so impartial and dispassionate that he found it necessary to assure his readers (p. 8): "Escribo esta historia sin pasion, ni artificio, como de cosas que nada me tocán. Ni soi judio, ni vengo de judaizantes" (I write this history dispassionately and without craft, as concerning things that do not touch me. I am not a Jew, nor am I of Jewish descent. De Castro's book was published under the title, "Historia de los Judios en España, desde los Tiempos de su Establecimiento hasta Principios del Presente Siglo," Cadiz, 1847; and was translated into English by Rev. Edward D. G. M. Kirwan, Cambridge, John Deighton, 1851.

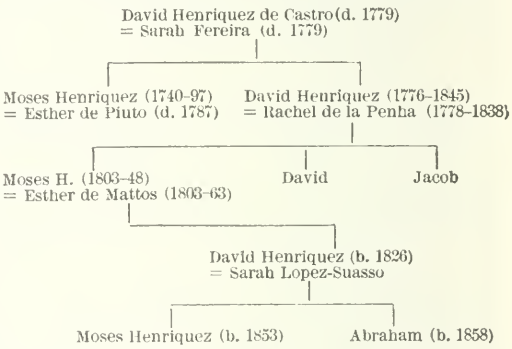
Unlike J. Amador de los Rios, who, after him, treated the history of the Jews in Spain, De Castro condemned the Inquisition: "Pues los monarcas bien podran regir con las leyes de la fuerza los cuerpos de sus vasallos; pero no podrán sujetar los animos" (For monarchs can indeed command by forcible laws the bodies of their subjects, but can not subdue their souls).

S. M. K.

CASTRO, DE, FAMILY: The various branches of this family are all of Spanish and Portuguese origin. Soon after the establishment of the Inquisition, members of the family emigrated to Bordeaux, Bayonne, Hamburg, and other cities in the Netherlands, and later, in the United States; to-day their descendants are found scattered throughout Turkey, Egypt, Holland, Germany, England, and Italy. Some branches of the family have continued to bear the simple name of "De Castro"; others are known by the following names: De Castro-Osorio; De Castro Sarmento; De Castro-Castello-Osorio; Pereira de Castro; De Castro Vieira de Pinto; Rodriguez de Castro; Orobio de Castro; De Castro de Paz; Henriquez de Castro, etc.

Arms of De Castro Family.

Among the members of this family, of some of whom a more detailed account will be found below, are the following: Aaron de Castro, or Crasto, parnas, Amsterdam, 1834; Abraham de Castro, who was among the Jews who returned to Amsterdam from Brazil when that country was lost to the Hollanders in 1654 ("Publ. Am. Jew. Hist. Soc." iii. 17); Abraham Nahamias de Castro, London, 1769; Dr. Baruch de Castro, Amsterdam, 1597–1684; Daniel de Castro, brother of Baruch; Daniel Gomez de Castro, parnas, Amsterdam, 1772; Dr. Ezekiel de Castro, Verona, 1639; Imanuel de Imanuel Nahmias de Crasto, parnas, Amsterdam, 1773; Dr. Isaac de Castro, surgeon, Amsterdam, 1683; Joseph Mendes de Castro, London, 1694; Mordecai de Castro, Amsterdam, 1650; Moses Gomez de Castro, parnas, *ib.*, 1784; Nissim de Castro, Constantinople, nineteenth century; Pedro Fernandes de Castro, alias Julio Fernandez de Castro of Valladolid, son-in-law of Simon Vaez ("Publ. Am. Jew. Hist. Soc." iii. p. 57), Los Valles, Mexico; as a Judaizing heretic, Pedro Fernandez became reconciled in 1647 (*ib.*, vii. 4); Dr. Rodrigo de Castro, 1550–1629; Dr. Jacob de Castro-Sarmento, F.R.S., 1691–1761; David de Abraham de Castro-Tartas (often spelled "de Crasto)," noted printer in Amsterdam, seventeenth century. The only branch of the family of which it is possible to make a definite pedigree is the Dutch, as follows:



BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 35 *et seq.*; De Castro, *Keur van Grafsteenen*, pp. 24, 25, 27, 38 *et seq.*; *Stam en Wapenbock van Aanzienlijke Nederlandsche Familien*, pp. 139, 140, Groningen, 1885.

J. H. GUT.—M. K.

Abraham de Castro: Master of the mint and farmer of the coinage for Sultan Sulaiman, in Cairo, Egypt, in the sixteenth century. Through his wealth and benevolence—he gave away 3,000 gold florins a year in alms—he acquired great influence among the Turkish officials, and was highly esteemed by his coreligionists, in whose affairs he took an active interest. When in 1524 Aḥmad, who had been appointed pasha of Egypt as a reward for his exploits at the capture of Rhodes in 1523, plotted to establish himself as an independent sovereign, and asked De Castro to mint the coins with his name in lieu of the sultan's, De Castro secretly left Egypt and hastened to Constantinople to inform the sultan of Aḥmad's plot. The sultan received him with high honors and gave him costly presents.

Aḥmad avenged De Castro's flight on the Jews; he imprisoned several of them, probably relations of De Castro, and imposed exorbitant taxes upon the community, with heavy penalties in case of nonpayment. De Castro returned to Egypt after Aḥmad's execution; but the anxiety of the Jews was allayed only by the granting of a firman at the instance of De Castro. In commemoration of this deliverance in 1524, the Egyptian Jews for a long time celebrated the 27th or 28th of Adar, as a memo-

rial day, with special festivities (Egyptian or Cairo Purim); see Aḥmad-Pasha.

Bibliography: Conforte, *Kore ha-Dorot*, p. 33a; Grätz, *Gesch. der Juden*, ix. 22, 25; Jost, *Gesch. des Judenthums und Seiner Sekten*, iii. 204.

D. M. K.

Balthazar (Isaac) Orobio de Castro: Philosopher, physician, and apologist; born at Braganza, Portugal, about 1620; died at Amsterdam Nov. 7, 1687. While still a child, he was taken to Seville by his parents, who were Maranos. He studied philosophy at Alcalá de Henares and became teacher of metaphysics at the University of Salamanca. Later he devoted himself to the study of medicine, and became a popular practitioner in Seville, and physician in ordinary to the duke of Medina-Celi and to a family nearly related to the king.

When married and father of a family, De Castro was, at the instigation of a servant whom he had punished for theft, denounced to the Inquisition as an adherent of Judaism, and thrown into a dark and narrow dungeon, where he remained for three years, subjected to the most frightful tortures. As he persistently denied the charge, he was finally released, but compelled to leave Spain and to wear the sanbenito, or penitential garment, for two years. He thereupon went to Toulouse, where he became professor of medicine at the university, at the same time receiving from Louis XIV. the title of councilor; but, weary at last of hypocrisy and dissimulation, he went to Amsterdam about 1666, and there made a public confession of Judaism, adopting the name "Isaac." In that city De Castro continued the practise of medicine, and soon became a celebrity, being elected to membership in the directory of the Spanish-Portuguese congregation and of several academies of poetry. Esther, his wife, died July 5, 1712.

Orobio de Castro was a very prolific writer. His work entitled "Certamen Philosophicum Propugnatæ Veritatis Divinæ ac Naturalis Adversus J. Bredenburgi Principia" was published at Amsterdam, 1684, 1703, 1731. This work, in which De Castro attacks the ethics of Spinoza, with whom he maintained a friendly correspondence, was translated into Spanish under the title "Certamen Philosophico, Defiende la Verdad Divina y Natural Contra los Principios de Juan Bredenburg," by G. de la Torre, The Hague, 1741. All the other writings of De Castro, like the foregoing translation, are still extant in manuscript. They are: "Prevenciones Divinas Contra la Vana Ydolatria de las Gentes" (Libro ii., "Contra los Falsos Misterios de las Gentes Advertidas a Ysrael en los Escritos Propheticos"); "Explicação Paraphrastica sobre o Capitulo 53 do Propheta Isahias. Feito por hum Curiozo da Nação Hebrea em Amsterdam, em o mez de Tisry anno 5433" (compare Neubauer, "The Fifty-third Chapter of Isaiah," pp. 21–118, London, 1876); "Tratado em que se Explica la Prophesia de las 70 Semanas de Daniel. Em Amsterdam à 6 Febrero anno 1675," a paraphrastic explanation of the 70 weeks of Daniel; "Epistola Invectiva Contra un Judio Philosopho Médico, que Negava la Ley de Mosse, y Siendo Atheista Affectava la Ley de Naturaleza." This is identical with "Epistola Invectiva Contra Prado, un Philosopho Medico, que Dubitava, o no Creyz la Verdad de la Divina Escritura, y Pretendió Encubrir su Malicia con la Affecta Confacion de Dios, y Ley de Natureza," a work directed against Juan de Prado, a physician and author of Picardy who resided in Amsterdam. Long after De Castro's death a Jew by the name of Henriquez published an alleged work of his in French under the title "Israel Vengé," claiming it to have been originally written in Spanish (London, 1770). It has been translated into English by Grace Aguilar (London, 1839). De Castro's discussions on Christianity with the Dutch preacher Philipp von Limborch were published by the latter in the work entitled "De Veritate Religionis Christianæ Amica Collatio cum Erudito Judæo," Amsterdam, 1687.

Bibliography: Grätz, in *Monatsschrift*, xvi. 321–330; idem, *Gesch. der Juden*, x. 202; De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, pp. 253 *et seq.*; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 81 *et seq.*

G. M. K.

Benedict, (Baruch) Nehamias de Castro: Physician in ordinary to Queen Christina of Sweden, and writer on medicine; born at Hamburg in 1597; died there Jan. 31, 1684. He attended the gymnasium of that city in 1615, received preparatory instruction in medicine from his father, Rodrigo de Castro, and later prosecuted this study at several universities. After his graduation at Padua (or at Francker), he began to practise in Hamburg (1622), acquiring such fame that in 1645 he was appointed physician in ordinary to the queen of Sweden. De Castro was for some time president of the Portuguese-Jewish congregation at Hamburg, and was a zealous adherent of Shabbethai Ẓebi. He was twice married. In his old age he was reduced to such poverty that he was compelled to sell his library and furniture, to obtain the means of subsistence. This "vir humanissimus," as Hugo Grotius calls him, was interred in the cemetery of the Portuguese congregation at Altona. The tombstone erected by his relatives bears the following inscription:

> "Do Benaventurado muy insigne Varão
> o Doutor Baruch Nahamyas de Castro
> faleczo em 15. Sebat año 5444.
> Sua alma gloria."

De Castro, under the pseudonym "Philotheo Castello," was the author of the following works: (1) "Flagellum Calumniantium, seu Apologia in qua Anonymi Cujusdem Calumniæ Refutantur, Ejusdem Mentiendi Libido Detegitur," Amsterdam, 1631, a polemical work, in which the author defends physicians of Portuguese origin against the malicious attacks of a certain Joachim Curtius. It is said to have been published at Antwerp in 1629, under the title "Tratado da Calumnia em o qual Brevemente se Mostram a Natureza, Causas e Effeitos deste Pernicioso Vicio." (2) "Monomachia sive Certamen Medicum, quo Verus in Febre Synocho Putrida cum Cruris Inflammatione Medendi Usus per Venæ Sectionem in Brachio . . . ." Hamburg, 1647, a work dedicated to Queen Christina.

Bibliography: Kayserling, in *Monatsschrift*, ix. 92 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 35; Grätz, *Gesch. der Juden*, x. 228, 244; Sasportas, *Ohel Ya'aḳob*, responsum 27; A. Feilchenfeld, in *Zeit. für Hamburgische Gesch.* x. 214; Grünwald, *Portugiesengräber auf Deutscher Erde*, p. 118.

G. M. K.

Daniel (Andreas) de Castro: Physician; born in Hamburg 1599; younger brother of Baruch Nahamias, with whom he attended the gymnasium and studied medicine. He was physician in ordinary to King Christian IV. of Denmark, and lived at Glückstadt.

Bibliography: Kayserling, in *Monatsschrift*, ix. 97; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

David Henriques de Castro: Numismatist and author; born at Amsterdam, 1832; died there Oct. 10, 1898; son of Moses Henriques de Castro. He was a man of much learning, member of the board of directors of the Portuguese synagogue at Amsterdam, and president of the committee of the Portuguese Jews of the Netherlands. He possessed a rare collection of old coins and art treasures, and a library rich in Spanish and Portuguese manuscripts and printed works dealing with the history of the Jews, an elaborate catalogue of which appeared shortly after his death, under the title "Catalogue . . . de la Succession de Feu M. D. Henriques de Castro," Amsterdam, 1899 (with illustrations). The whole collection was sold at auction in April, 1899. De Castro was appointed knight of the Order of the Immaculate Conception by the king of Portugal. He was a member of the Royal Archeological Society at Amsterdam, the Netherlands Literary Society at Leyden, and the Zeeland Society of Arts and Science at Middelburg.

De Castro took a keen interest in the history of the Spanish-Portuguese congregation of Amsterdam, in the renowned men identified with it, notably Spinoza, and in the inscriptions on the tombstones of the old cemetery at Oudekerk. He laid bare an entire section of this old burial-ground and unearthed costly tombstones. He was also interested in the Jewish cemetery at Middelburg near Flushing, where he resided for some time. The results of his investigations are embodied in the following works: "De Synagoge der Portugeesch-Israelitische Gemeente te Amsterdam," 1675-1875, published on the occasion of its bicentenary; "Keur van Grafsteenen op de Nederl.-Portug.-Israel. Begraafplaats te Oudekerk aan den Amstel," Leyden, 1883 (text in both Dutch and German). De Castro was a contributor to several periodicals, such as the "Israelitische Weekblad."

Bibliography: *Jew. World*, London, April 21, 1899; *Jew. Chron.* London, Oct. 21, 1898.

G. M. K.

Ezekiel de Castro: Physician; born in Portugal in the early part of the seventeenth century. After completing his studies at Coimbra, he began the practise of medicine at Verona in 1639. Barbosa ("Bibl. Lusit. i. 767") calls him "insigne medico e subtil filosofo." De Castro possessed some knowledge of Jewish literature. He was the author of the following works on medicine: "De Colostro," about 1639; "Ignis Lambens, Historia Medica, Prolusio Physica, Rarum Pulchrescentis Naturæ Specimen," Verona, 1642, in which he refers at times to Biblical and Talmudic matters (a work entitled "De Igni Lambente in Deserto" was published by Pedro de Castro in the same year at Verona); "Amphiteatrum Medicum in quo Morbi Omnes Quibus Imposita Sunt Nomina ab Animalibus Raro Spectaculo Dibellantur," Verona, 1646.

Bibliography: Kayserling, in *Monatsschrift*, x. 38 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* p. 36.

G. M. K.

Felix de Castro: Spanish physician; lived at Agramunt in the first quarter of the eighteenth century. On Nov. 30, 1725, he was condemned by the Inquisition to imprisonment for life for Judaizing. A similar sentence had previously been imposed upon the following members (all physicians) of the De Castro family: Alvarez de Castro of Pontevedra, aged twenty-five, sentenced Sept. 21, 1722, at Santiago; Joseph de Castro of Madrid, aged forty-nine, and Simon de Castro of Badajoz, aged twenty-five, sentenced Nov. 30, 1722, at Llerena. To these may be added the following, who were condemned by the Toledo Inquisition: Manuel de Castro of Madrid (1561), Teresa de Castro (1485), Francisco de Castro (1625), Jorge de Castro (1664), Ana de Castro, wife of Rodriguez Mercado (1676); Ines de Castro, wife of Luis Cardoso (Toledo, 1679); Catalina de Castro, wife of Balthazar de Castro of Guadalajara (1691).

Bibliography: Kayserling, in *Monatsschrift*, x. 38.

G. M. K.

Hananeel de Castro: English communal worker; son of Mosseh and Judith de Castro; born at London Oct. 16, 1794; died March 23, 1849. During 1817–18 he served with the English volunteers in Barbados, and soon after returned to London, where, in Dec., 1828, he married his cousin, Deborah de Jacob Mendes da Costa.

In London De Castro at once took an important part in the communal life of the Bevis Marks synagogue. At the time of the blood accusation at Damascus (1840) he was president of the board of deputies of the British Jews, and was among the first to urge Sir Moses Montefiore's journey to the East. About the same period (Jan. 20, 1845) he laid the foundation of Sussex Hall, consisting of a library and lecture hall, which was the first Jewish literary institution in London.

During the bitter controversies following the promulgation of the herem against the Reform synagogue in 1841, Hananeel de Castro strove unceasingly to bring about a reconciliation. Finally, March 9, 1849, a few weeks before his death, he secured the repeal of the herem in so far as it applied to Ascama No. 1.

Bibliography: M. Gaster, *Bevis Marks Synagogue*, pp. 175–176.

J. M. W. L.

Isaac de Castro: Author; lived probably in Amsterdam about 1612; wrote the extremely rare work "Sobre o Principio e Restauração do Mundo," A. de 14 de Adar, 5372.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. viii.

G. M. K.

Isaac de Castro: Talmudist; born in Egypt about 1630; son of Jacob de Castro. He was distinguished for his Talmudic learning, and accumulated considerable wealth.

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 50a.

G. M. K.

Isaac de Castro: Turkish printer; progenitor of the De Castro family of Constantinople; born at Venice in 1764; died at Constantinople in 1845. He founded an important printing-establishment in the latter city. In 1815 he was commissioned by the government of the sultan Maḥmud II. to organize the national Ottoman printing-office. Of keen mind and exemplary probity, and being a great benefactor of his coreligionists, he was universally esteemed, and was decorated by the sultan Maḥmud with the Order Nishan-Iftikhar. He was an English subject. At his death he left one daughter, Dolceta, and six sons, Abram, Jacques, Moses, Nissim, Joseph, and Léon.

S. M. Fr.

Jacob de Castro: First Jew born in Hamburg (1600); died there at the age of ninety-nine. He was a brother of Benedict and Daniel de Castro.

Bibliography: Kayserling, in *Monatsschrift*, ix. 98.

G. M. K.

Jacob de Castro (מהר"י קש): Rabbinical authority; lived in Egypt; died there in 1610. He was a nephew—not a son—of the master of the mint, Abraham de Castro. On a pilgrimage to Safed he was the guest of Joseph Caro, by whom he was highly esteemed. De Castro corresponded among other of his contemporaries with Samuel de Medina, and was the author of the following works, which were published after his death: "'Erek Leḥem" (An Order of Bread), novellæ and notes to the four legal codes, Constantinople, 1718; "Ohole Ya'aḳob" (Tents of Jacob), ritual decisions, Leghorn, 1783; "Ḳol Ya'aḳob" (Voice of Jacob), derashot on the Pentateuch (cited by Azulai as manuscripts), Constantinople; "Nazir," and a number of similar writings on Talmudic subjects, published by Jacob Ḥagis in his "Halakot Ḳeṭanot," Venice, 1704.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 97, ii. 113, 127; Conforte, *Ḳore ha-Dorot*, 33a, 41a, b, 42a.

G. M. K.

Jacob de Castro: Comedian; born in London Jan. 14, 1758; died after 1815; son of a Hebrew teacher. He was intended in his youth for the Jewish ministry, and, with this in view, attended the various scholastic institutions of the Portuguese synagogue. But he showed an early predilection for the stage, at the age of fifteen arranging plays and farces in commemoration of Purim. He first appeared at the Theater Royal, Covent Garden, in 1779, in a farce; then at the Royal Circus, at the Haymarket, in 1785. In 1786 he engaged with Philip Astley in the latter's "Amphitheater and Ambigu-Comique," remaining with him for a number of years, and performing in a long list of burlesques, musical farces, and pantomimes. He was the chief of a small body of performers who were colloquially spoken of as "Astley's Jews." In 1803 De Castro became manager of the Royalty Theater, but later returned to Astley, with whom he remained until his death, appearing frequently in his amphitheater in Dublin.

Bibliography: R. Humphreys (editor), *Memoirs of Jacob de Castro*, London, 1824; *Jew. Chron.* May 26, 1893. His portrait by Stanfield was engraved and published by Sherwood.

J. G. L.

Jacques de Castro: Turkish physician; son of Isaac de Castro; born in 1802; died in 1876. After finishing his medical studies at Paris, he was appointed by the sultan 'Abd al-Majid head physician of the military hospital at Constantinople. Castro was made a senator by Sultan 'Abd al Aziz, and was appointed by Sultan Abd al-Ḥamid his consulting physician, receiving the Order of the Medjidie.

S. M. Fr.

Leon Ḥayim de Castro: Editor of the Spanish (Ladino) periodical, published at Constantinople in 1853, under the title "Or Yisrael," "La Luz de Israel."

G. M. K.

Moses de Castro: Rabbinical authority (presumably a pupil of Berab); lived in the sixteenth century. He was distinguished by great learning and ascetic piety. At first the head of a Talmudic school in Cairo, he settled later (about 1530) in Jerusalem. When Jacob Berab, rabbi of Safed, sought to invest the ordination of rabbinical judges with a higher authority, and to reestablish in Palestine a kind of Sanhedrin with himself as president, it was Moses de Castro and Levi b. Ḥabib who successfully opposed the movement.

Bibliography: Frumkin, *Eben Shemu'el*, p. 40; Grätz, *Gesch. der Juden*, ix. 316 *et seq.*

G. M. K.

Moses Orobio de Castro: Son of Balthazar (Isaac) Orobio de Castro, and a popular physician in Amsterdam.

G. M. K.

Nissim de Castro: Author of a Ladino textbook on astronomy, published at Constantinople 1850, entitled, "Una Mirada á los Cielos, ó la Puerta de la Astronomia."

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 36; Franco, *Essai sur l'Hist. des Israélites de l'Empire Ottoman*, p. 242.

G. M. K.

Rodrigo de Castro: Physician; born 1550 at Lisbon; died at Hamburg, date disputed, but probably 1627. Several members of his family were physicians of some reputation, his uncle Emmanuel Vaëz having attended four kings of Portugal.

Castro studied medicine at Evora and Salamanca, and, after receiving there the degrees of doctor of philosophy and of medicine, he practised at Lisbon. Philip II. requested him on the completion of his studies to make a journey to East India, for the purpose of collecting medicinal herbs and studying them scientifically; but the request was refused. In order to escape the persecutions of the Inquisition, Castro settled in Antwerp with his wife, Katharina Rodriguez, and their two children. Here, by effecting some fortunate cures, he soon won high esteem; but when the Spanish reestablished themselves in the Netherlands, considering himself insecure, he left Antwerp, probably living in northern Holland for several years, until his countryman and colleague, possibly also relative, Henrico Rodriguez, induced him to make Hamburg his permanent home (1594). When the plague broke out in that city in 1596, Castro distinguished himself by self-sacrificing

devotion. He wrote a treatise on the plague and dedicated it to the Senate. Though he did not hold the office of "Medico del Senado" or city physician, as Daniel Levi de Barrios states in his "Relacion de los Poetas y Escritores Españoles," p. 55, he was a very popular and active physician, and was frequently summoned by the magnates of neighboring countries, among whom were the king of Denmark, the landgrave of Hesse, the count of Holstein, and the archbishop of Bremen.

During Castro's first years in Hamburg he did not avow himself a Jew; but the first list of Portuguese Jews published in the city council makes mention of Dr. Rodrigo de Castro "together with his wife, two full-grown sons, and other small children." After the death of his wife (1603), who, since there was no Jewish cemetery in Hamburg-Altona, was buried either in the Christian cemetery or in the place obtained by Castro "within the pale of the Church," he married again. For almost fifty years, thirty-five of which were spent at Hamburg, he acted as the friend and helper of suffering humanity, being styled "master of his art," "famous physician," and "prince of medicine of his time." He was buried in the cemetery of the Jewish-Portuguese congregation at Altona.

The following works of Rodrigo de Castro appeared in print: "Tractatus Brevis de Natura et Causis Pestis Quæ Hoc Anno 1596 Hamburgensem Civitatem Afflixit," Hamburg, 1596; "De Universa Mulierum Morborum Medicina," *ib.* 1603 (1604), 1628, 1664; Venice, 1644; Hanover, 1654; Cologne, 1689; Frankfort, 1668; "Medicus Politicus, sive de Officiis Medico-Politicis Tractatus," a kind of medical encyclopedia and methodology, Hamburg, 1614, 1662. The above were written in Latin, and the following in Portuguese: "Tratado de Herem, Em o Qual a Serea Desta Materia," etc., cited also under the title "Trattado da Halissa, En o Qual Sen a Desta Materia Dialogi xxv." 1614.

Bibliography: Kayserling, in *Monatsschrift*, viii. 330-339; idem, *Gesch. der Juden in Portugal*, pp. 279 *et seq.*; idem, *Bibl. Esp.-Port.-Jud.* pp. 36 *et seq.*; M. Isler, *Zur Aeltesten Gesch. der Juden in Hamburg*, pp. 8 *et seq.*, Hamburg, 1874.

D. M. K.

Castro, Jose Rodrigues de: Christian rabbinic scholar; librarian; born in Spain in 1739; died about 1795. Appointed royal librarian to Charles III. and Charles IV., he devoted himself to a revision of the bibliographical labors of Nicolas Antonio; producing at Madrid, in 1781, the "Biblioteca Española." This contains in the first volume accounts of Spanish Jewish authors, taken mainly from Bartolocci, though there is evidence that the writer knew some Rabbinic Hebrew, as his work includes Spanish translations of two Hebrew poems on chess. He addressed to Charles III. on his accession a number of Hebrew, Latin and Greek verses entitled "Congratulatio Regi," Madrid, 1759.

Bibliography: Steinschneider, *Cat. Bodl.* col. 813; *idem*, in *Zeit. für Hebr. Bibl.* ii. 96; *Biographie Universelle*, 1844, 5. v.; Ersch and Gruber, *Encyc.*, s.v.

J.

CASTRO SARMENTO, JACOB (HENRIQUEZ) DE: Physician, naturalist, and poet; born about 1691 in Bragança, Portugal; died at London in 1761. At the age of seventeen he entered the University of Evora, to study philosophy, and later studied medicine at Coimbra, receiving his baccalaureate in 1717. In order to escape the persecutions of the Inquisition, Henriquez — so-called as a Marano—went to London in 1720; there he continued his studies in medicine, physics, and chemistry, and passed his examinations in the theory and practise of medicine. He was elected a fellow of the Royal Society of London about 1725, in recognition of his having introduced a new medicine for curing fevers. Castro Sarmento corresponded with many scholars, among others with Prof. Mendes Sanchetto Barbosa of Lisbon, who reported to him the terrible earthquake that destroyed the capital of Portugal in 1755, and with the Jesuit B. Suarez, who communicated to him his astronomical observations made in Brazil.

The literary activity of Castro Sarmento began with a treatise on vaccination, "Dissertatio in Novam, Tutam, ac Utilem Methodum Inoculationis seu Transplantationis Variolorum" (London, 1721; German translation, Hamburg, 1722; Supplement, London, 1731; anonymously, Leyden). Other works are: "Historia Medica Physico-Hist.-Mechanica," part i., London, 1731; part ii., *ib.* 1735; "Syderohydrologia ó Discurso das Aguas Mineraes Espadañas ou Chalibeadas," *ib.* 1736, identical with "Da Uso e Abuso das Minhas (Minerales) Aguas da Inglaterra," London, 1756; "Tratado da Verdadeira Theoria dos Mares," London, 1737; and a Portuguese translation of the treatise of the surgeon Samuel Sharp: "Surgical Operations, with Plates and Descriptions of the Instruments Used" (London, 1744).

In recognition of his services to medicine the University of Aberdeen awarded to him, in July, 1739, a medical degree. Castro Sarmento was also a poet and a preacher. In Spanish, he published "Exemplar de Penitencia, Dividido en Tres Discursos Para ó dia Santo de Kipur" (London, 1724); "Extraordinaria Providencia Que el Gran Dios de Ysrael Uso con su Escogido Pueblo en Tiempo de su Mayor Afflicion por Medio de Mordehay y Ester Contra los Protervos Intentos del Tyrano Aman, Deducida de la Sagrada Escritura en el Sequinte Romance" (London, 1728); "Sermão Funebre as . . . Memorias do . . . Haham Morenu a R. e Doutor David Neto" (London, 1728).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 37; *idem*, in *Monatsschrift*, vii. 393 *et seq.*, viii. 161 *et seq.*; Landau, *Gesch. der Jüdischen Aerzte*, p. 135 (who follows the inaccurate information of Carmoly); *Cat. Anglo-Jew. Exh.* p. 49.

J. M. K.

CASTRO TARTAS, DAVID B. ABRAHAM: Printer in Amsterdam from 1663 to 1695, and publisher of a number of rabbinical writings, including prayer-books and ritualistic works, in Hebrew, Spanish, and Portuguese. His brother, Jacob de Castro Tartas, participated in the management of the printing-office.

Bibliography: Ersch and Gruber, *Encyc.* part xxviii. 28, p. 67.

D. M. K.

CASTRO TARTAS, ISAAC DE: Marano and martyr; born at Tartas, Gascony, about 1623; died at Lisbon Dec. 15 (22), 1647. He was a brother of

David Castro Tartas, and a relative of the physician Elijah Montalto, and was himself trained in philosophy and in the classical languages. Early in life Isaac went to Parahiba, Brazil, where he lived for several years. Against the wishes of his relatives there, he went later to Bahia dos Santos, where he was recognized as a Jew, arrested by the Inquisition, and sent to Lisbon. Summoned before the tribunal of the Inquisition, he at once avowed his belief in Judaism and his determination to remain true to the faith. All the endeavors of the inquisitors to convert him to Christianity were in vain. On Dec. 15 (22), 1647 (not Sept. 23, as was erroneously supposed), this young man was led, together with five fellow-sufferers, to the stake. In the midst of the flames he called out in startling tones, "Shema' Yisrael! [Hear, O Israel!] The Lord our God is One!" With the word "Ehad" (One), he breathed his last. For several years the public of Lisbon repeated his last words, so that the Inquisition was finally compelled to interdict this confession of the Jewish faith, under the threat of severe punishment. It is said that the martyrdom of De Castro Tartas so affected the hardened inquisitors that they determined to cease burning heretics at the stake. In Amsterdam the tragic end of this promising young man occasioned deep mourning. A memorial sermon was delivered by Saul Levi Morteira, and elegies in Hebrew and in Spanish were written in his honor by Solomon de Oliveyra and Jonas Abravanel.

Bibliography: Cardoso, *Las Excelencias de los Hebreos*, pp. 324 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 308 *et seq.*; idem, *Sephardim*, pp. 204 *et seq.*; *Publications Am. Jew. Hist. Soc.* iv. 130 *et seq.*

D. M. K.

CASTROJERIZ: Town in southern Castile, 18 miles west of Burgos. Jews lived there as early as the period of the Moorish rule. In the charter ("fuero") granted to the town in 974 by Garci Fernandez, count of Castile, it is ordered that the murder of a Jew be punished in the same way as that of a Christian. When, after the death of King Sancho, forty Jews were killed at Mercatello, Ferdinand I., his son and successor, settled the remaining Jews of that place at Castrojeriz (1035). After the death of Alfonso VI. of Castile, in 1106, the inhabitants of the neighboring Castro fell upon the Jews of Castrojeriz, killing many, making prisoners of others, and plundering their houses. The new king, Alfonso VII., and his wife, Urraca, forbade any further injury to the Jews of Castrojeriz on pain of heavy penalties. In 1234 Fernando III. confirmed the privileges which had been granted to the Jews. In 1474 the Jewish community paid 1,100 maravedis in taxes.

Bibliography: Muñoz y Romero, *Coleccion de Fueros Municipales*, pp. 38-41, Madrid, 1847; Amador de los Rios, *Historia*, i. 173 *et seq.*, 190; iii. 591.

E. C. M. K.

CASUISTRY. See Legalism.

CAT: There is no reference to the cat in the Old Testament, the domestication of that animal being later than the Bible, except in Egypt, where it was reverenced as a divine being, and probably thus became tame. Victor Hehn ("Culturpflanzen und Hausthiere," etc., Berlin, 1894) even declares that the tame cat was not introduced into Europe until after the invasion of the Huns. There is, however, evidence on Greek vases and Pompeian wall-paintings that the cat was domesticated in Greece and Rome before the common era (R. Engelmann, "Die Katzen im Alterthum," in "Jahrbuch des Kaiserlichen Deutschen Archäologischen Instituts," xiv. 136–143, Berlin, 1900). In the Talmud, on the other hand, there are many references to the cat, which is called חתול, a general name for the "pouncer," though at times it is called שונרא (שינרא), which is a specific term derived from the Persian (Sachau, in "Z. D. M. G."), and suggests the possibility that the domesticated cats of Syria and Europe were derived from that country.

The destructive qualities of the cat are generally recognized. With its five claws (Ḥul. 52b) it destroys not alone mice (B. Ḳ. 80a), weasels (Sanh. 105a), hens, young birds, lambs, and kids (Ḥul. 53a), but even large birds (Ket. 41b), as well as snakes (Pes. 112b), snake-poison being innocuous to it (Shab. 128b). It is dangerous to babies (B. Ḳ. 80b), who on that account wear a leather bandage (Kelim xxvi. 5; the reading is doubtful). White cats bite worse than black ones (B. Ḳ. 80b). The cat is regarded as a model of modesty, because of its cleanly habits ('Er. 100b); though the reason is also given that these are due to the desire to avoid being detected by mice.

That the cat was tamed in Talmudic times is shown by the statement that it never leaves a home it has once chosen, and therefore need not be watched (Shab. 51b). It bears young in 52 days (Bek. 8a), which nearly agrees with the right period of 55 days. The reason why the cat forgets its master, whereas the dog will always remember him, is stated to be because cats eat mice, which are eminently the cause of forgetfulness (Hor. 13a). This idea has lasted into modern times; for in Russia Jewish boys are not even now allowed to stroke a cat lest they lose their powers of memory. The prohibition does not, however, extend to girls.

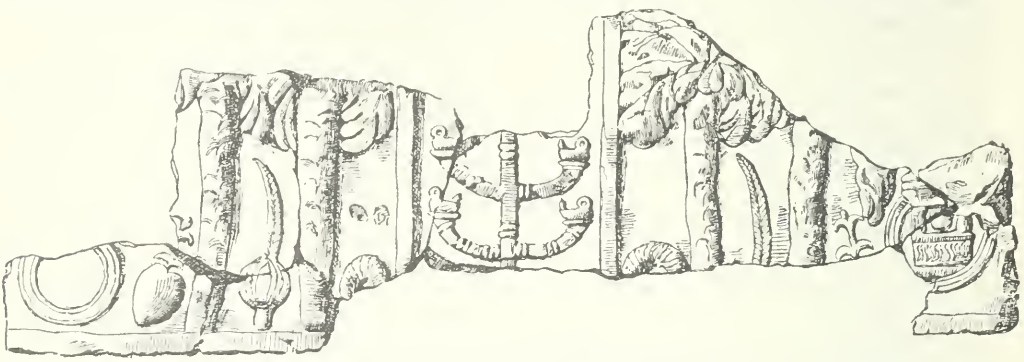
In order to see demons, one should burn the fetus of a black cat, which must be the eldest female offspring of a black cat that is also the eldest female offspring of a black cat, and sprinkle the ashes on one's eyes (Ber. 6a). A woman's blood, offered to a cat, with magic formulas, will deprive a man of his virility (Shab. 75b). If rats kill a cat, the owner has no remedy, on the principle that "the man who is killed by women is no man" (B. M. 97a). Any one may kill a wild (perhaps mad) cat and take its skin (Shulḥan 'Aruk, Ḥoshen Mishpat, 266, 4); the pelt, being soft, is used for furs (B. Ḳ. 80b). Of enemies who become reconciled it is said proverbially "the cat and the weasel have made a match" (Sanh. 105a). In Russo-Jewish folk-lore, blood from the tail of a cat is regarded as a cure for erysipelas; while a cat put into a new cradle drives away evil spirits from the baby. When there is a thunder-storm, the cat is put outside in the rain. A black cat in the house is propitious; a white one, unlucky. When a house is built a black cat, among other domestic animals, is introduced into it for luck. In the cabalistic system of transmigration a person who

uses the name of God is turned into a cat (Vital Calabrese, "Sefer ha-Gilgulim," ed. Warsaw, p. 125).

BIBLIOGRAPHY: Lewysohn, *Die Zoologie des Talmuds*, pp. 74-76, 108; Hamburger, *R. B. T.* s.v.; Brecher, *Das Transcendentale*, p. 52; Levy, *Neuhebr. Wörterbuch*, s.v. חכול.

E. C. J.

CATACOMBS: Underground galleries with excavations in their sides for tombs or in which human bones are stacked. The term is derived from "catacomba," a compound of the Greek *κατά* and the Latin "comba" ("cumba"), and means "near the sepulchers." Originally it designated a definite place on the Via Appia near Rome, but since the ninth century it has been applied to all subterranean



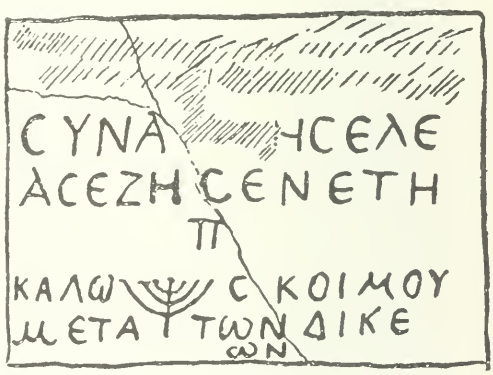
FRAGMENT OF A SARCOPHAGUS FROM THE VIGNA RANDANINI AT ROME, SHOWING JEWISH SYMBOLS.
(From Garrucci, "Cimitero Degli Antichi Ebrei.")

burial-places in Italy as well as in other countries. In the Middle Ages only Christian catacombs were known; in modern times, however, Jewish burial-places have been discovered resembling the Christian ones, and hence are also called catacombs.

In point of fact, the mode of burial followed in catacombs is undoubtedly of Jewish origin. Subterranean tombs were used in Palestine even in early times. While in the East corpses were usually put into the earth, in the West they were cremated. The earliest example of a subterranean tomb is the double cave of Machpelah, still preserved under the mosque built over it. Around Jerusalem there are so-called tombs of the Prophets—tombs of priests according to Sepp—that, in their labyrinthine arrangement, resemble the catacombs. Tombs of the judges—*i.e.*, tombs of the sanhedrists—are also to be found throughout Palestine. The architect Schick found at Jerusalem a catacomb begun by Jews and continued by Christians. These tombs, which are hewn out of the rock, differ from the Roman catacombs only in that they are difficult of access, while the latter are arranged with a view to the frequent visits of the living (Swoboda, "Die Altpalästinischen Felsengräber und die Catacomben," in "Römische Quartalschrift für Christl. Altertumskunde," p. 321, Rome, 1890; compare also the word *λατόμιον* = "quarry," used in the sense of "cemetery," which recalls these rock-tombs).

Wherever the Jews went in the course of their wanderings, they endeavored to preserve this custom of their fathers as far as the nature of the ground permitted; and they did so at Rome, in lower Italy, Carthage, Cyrene, etc. The Talmud gives a detailed description of this kind of tomb, the chief characteristic of which is that the bodies were placed in niches (Talmud, כוכין; Latin, "loculi") in the subterranean vaults. The Christian catacombs doubtless originated in imitation of this Jewish custom, although it would appear from the catacombs so far discovered at Rome that the Christian ones are older than the Jewish. Among Christians, moreover, Jesus' tomb in the rock must have been the model from the beginning.

Jewish catacombs have been discovered at Rome as follows: (1) Before the Porta Portuensis; found in 1602 by Bosio under the Colle Rosato. This catacomb has since become inaccessible through the filling in of the neighborhood. Its arrangement was extremely simple and primitive, as it contained only two cubicula or burial-niches. It is evident, from



Inscription on Gravestone in the Vigna Cimarra at Rome.

CYNA(TωΓ)HC EΛE	The Synagogue of Elea.
AC EZHCEN ETH	
Π	He Lived 70 Years.
KAΛωC KOIMOY	Pleasant is the sleep
META TωN AIKE	of the righteous.
ωN	

its situation on the road leading to Porto, that it served as a cemetery for the Jews living in Trastevere. (2) In Porto itself, from which several Greek inscriptions of the first and second centuries have been preserved. These inscriptions throw much light on the history of the Jews at Rome. (3) In the Vigna Randanini on the Via Appia, discovered by Garrucci in 1862. He also found there two figured sarcophagi

Rome.

and gilded glasses of Jewish origin, which furnish proof of the interesting fact that the Jews also followed the higher arts. (4) In the Vigna Cimarra near the Via Appia, discovered by De Rossi in 1867. Among its inscriptions, which are also important, one mentions the synagogue of Elea. (5) In the Vigna Apolloni on the Via Labicana, discovered in 1882 by Marucchi; it is less important, and contains only a very few inscriptions, but is marked by easily recognizable Jewish symbols. (6) On the Via Appia Pignatelli, discovered in 1885 by Nicolaus Müller (see "Mitteilungen des Archäologischen Instituts," Roman section, 1886, i. 49–56).

Arrangement.

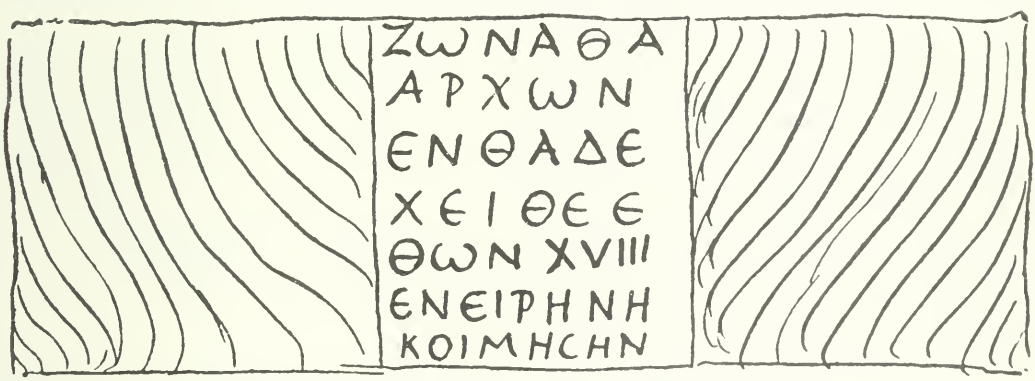
According to F. X. Kraus's description, the Roman catacombs consist of an immense labyrinth of galleries excavated in the bowels of the earth and under the hills surrounding the city. The galleries are arranged in different stories ("piani"), often three or four of them one above the other, and crossing a number of times in the same story. The galleries are from one-half to one meter wide, hence generally very narrow; in height they vary with the nature of the rock out of which they are hewn. The walls on both sides are perforated by horizontal caves or niches like oblong ovens, each of which affords space for one or more bodies. The rows are broken at intervals by passageways leading into smaller chambers, the walls of which are also perforated by niches. There is little difference between the Christian and the Jewish catacombs; certain variations in construction being no greater than the differences among the several Christian catacombs themselves. There is the same arrangement of galleries and cubicula, the same method in the disposition of the graves, and the same decoration in colors and tints. It has been remarked, however, that the flags closing the niches on the outside are fitted better in the Jewish than in the Christian tombs; so that no one would suspect that tombs were behind these stones. The only real difference consists in the presence of Jewish formulas and symbols and in the absence of Christian ones.

Inscriptions.

The chief value of the Jewish catacombs at Rome lies in the numerous and multiform inscriptions that they furnish, which throw a strong light on the life of the Jews at Rome. A great number of names has been preserved thereby; and sometimes the titles of the offices and the status of those buried are given. Since about 110 of the inscriptions are in Greek and only about 40 in Latin, the former was probably the language of the Jews at Rome. The Greek inscriptions date from between the first and third centuries, from which time to the fourth century there are Latin inscriptions. A genuine Hebrew inscription has not yet been found, though the formulas שלום ("Peace") and שאלום על ישראל [sic!] ("Peace to Israel") have been noted in some instances. Where the inscription does not begin with the name of the deceased, the usual introductory formula is ΕΝΘΑΔΕ ΚΕΙΤΕ (for *κεῖσθαι*): the Latin "Hic Jacet" (Here Lies) is seldom found. Eulogies recalling Biblical verses and idioms are used as final formulas; *e.g.*, Isa. lvii. 2 or Ps. iv. 9. The frequent *διὰ βίου*, taken to mean לחיי עולם ("for life eternal"), must also be considered a pious wish. The Jewish inscriptions of the catacombs of Rome have been collected in the works of Berliner and of Vogelstein and Rieger.

Symbols.

The commonest symbol found in the Jewish catacombs is the seven-branched candlestick, doubtless in reference to the verse, "The spirit of man is the candle of the Lord" (Prov. xx. 27). It is an infallible sign that the tomb in question is Jewish, as it is not found on Christian tombs. Another symbol is a fruit from which an ear of grain sprouts, and which is interpreted as "lulab" (palm-branch) and "etrog" (citron). This interpretation is, however, not certain. An oil-vessel is also found on some stones, a symbol probably identical with the candlestick. Garrucci interpreted it as referring to Hanukkah, but this is inadmissible. It may be considered an artistic expression of the thought, "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. vii. 1). There



Inscription on a Sarcophagus in the Vigna Cimarra at Rome.

ZωNAΘA	Zonatha (= Jonathan)
APXωN	the archon
ENΘAΔE	here
XEIΘEE	lies
ΘωN XVIII	aged eighteen years.
EN EIPHNH	He rests in peace.
KOIMH CHN	

is no reason to doubt that a curved horn signifies the shofar. It is intended to symbolize the resurrection of the dead, which shall precede the Messianic times to be announced by the shofar. A heart-shaped leaf is often found, as also on Christian stones: this signifies sorrow for the dead.

The symbols of the Christian tombs also, in so far as they are taken from the Old Testament, are interesting from a Jewish point of view. The chief types are: Noah in the Ark, the sacrifice of Isaac, the miraculous water produced by Moses in the desert, Israel's passage through the Red Sea, the ascension of Elijah, Jonah's deliverance, the three youths in the fiery furnace, and Daniel in the den of lions. All these pictures express the thought that there are comfort and deliverance from sorrow and trouble. Kaufmann explains the fact that these and not other scenes from the Old Testament were used, by the circumstance that this cycle was based on an old passage of the Jewish liturgy.

In some Jewish tombs gilded glasses were found, having drawings in gold-leaf executed on the flat bottoms of the vessels in such a way that the letters and figures were visible from the inside. An illustration given by Berliner shows, in addition to the candlestick, the palm-branch, the heart-shaped leaf, and a lion beside the open book of the Law. On one of the glasses there is even a representation of the Temple at Jerusalem. The gilded glasses are supposed to be the "kiddush" cups used on the Sabbath and at festivals. Berliner supposes them to refer to the "cup of consolation" that was offered to the mourners.

Doubtful Catacombs at Rome.

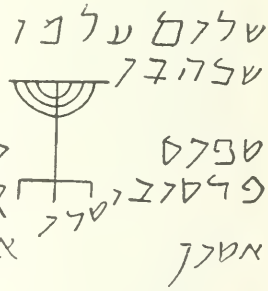
In addition to the six Jewish catacombs mentioned above, Rome has a few others that may be either Jewish or Christian. In the first decades of Christianity, baptized Jews probably used the existing Jewish catacombs as burial-places; thus, for example, the Hebrew inscription of one Shefael was found in the Catacomba Callisti. In the case of the large and well-known Catacomb of Domitilla (so called because the noble Domitilla, of the imperial Flavian house, is supposed to be buried there), its Jewish origin depends on the question whether Domitilla was a Jewish or a Christian proselyte. The architectural character of this catacomb points to Jewish origin, because one of its chambers contains only a single-trough tomb ("arcosolium"), with a bench in front. Since both of these, the single tomb as well as the flat bench, are specially characteristic of the Jewish rock-tombs in Palestine, it is possible that the Catacomba Domitillæ was originally laid out by Jews, although it was certainly finished by Christians. The architectural characteristics of this catacomb are so striking that even Müller admits Jewish influence, although he thinks that the Christian catacombs were constructed on pagan and not on Jewish patterns (Herzog-Hauck, "Real-Encyc." 3d ed., x. 863).

It is also impossible to determine whether certain catacombs in places other than Rome are Jewish or Christian, particularly as investigations have not yet been carried to the same extent as in Rome. This is especially the case at Naples and its vicinity, and, in general, throughout southern Italy. Aside from those near the little town of Matera, the catacombs of Venosa are a modern discovery, and none has been definitely recognized as Christian, while most of them are certainly Jewish. Discovered in 1853, these catacombs have been investigated and described by G. I. Ascoli, François Lenormant, and Nicolaus Müller. Notwithstanding the tufa, which tends to crumble easily, there are galleries here more than two meters wide; hence wider than those at Rome. In the subterranean main street the trough-tombs—*i.e.*, those hollowed out in the form of a trough ("arcosolia")—are much more numerous than the niche-tombs ("loculi"); moreover, not only the walls, but also the floors, contain many tombs. The chief interest of the catacombs of Venosa lies in their inscriptions. These are written partly in Latin and partly in Greek, the language in both cases being incorrect and barbaric. It is most important to note that Hebrew occurs more frequently; for there are epitaphs written entirely in that language; and the characters used are remarkable for paleographic reasons. One of these epitaphs reads:

Venosa, Sicily, Carthage.

משכבו של ביטה בן פוסטינו[ס] נוח נפשו נשמתו לחי[י] עולם.

("Resting-place of Beta, son of Faustinus. Peace to his soul! May his spirit share in the life eternal!") An epitaph of which the second portion is Greek written in Hebrew characters is also noteworthy, and for that reason is given here, from a reproduction in Ascoli's "Iscrizioni Greche, Latine, Ebraiche di Antichi sepolcri Giudaici del Napolitano," No. 17.



("Peace to his resting-place.") (sic!) שלום על מישכהבו
טפום סהקונדינו פרסוביטרו קי מטאירינא אטון אונדואנטא.

(Τάφος Σεκονδίνου Πρεσβιτέρου καὶ Ματρίνα[ς] ἐτῶν ὀγδοήντα.)

("Tomb of Secundinus [son of] Presbyterus and Materina, eighty years old.") Müller found a number of other catacombs at Venosa, in addition to those discovered in 1853. It has not yet been determined, however, whether they are of Jewish or Christian origin. The same symbols are found here, and in the places still to be mentioned, as are found at Rome.

The island of Sicily abounds in catacombs. These have not yet been thoroughly investigated, nor has

their Jewish or Christian character been determined; but there certainly are Jewish catacombs at Syracuse (see Paolo Orsi, in "Römische Quartalschrift," 1897, pp. 475–495; *ib.* 1900, p. 190). The geological formation of the island was most favorable to the construction of rock-tombs, which were built by pagans, Jews, and Christians. There are more single than common tombs; and the bodies are placed not in niches, but in arcosolia. The Sicilian tombs must therefore be designated as hypogea—*i.e.*, subterranean vaults—rather than as catacombs, and resemble more closely their Palestinian models. Jewish hypogea have also been found in recent times at Heliopolis in Phrygia (Humann, "Altertümer von Heliopolis," p. 46, Berlin, 1898).

In Africa the first Jewish graveyards to be noted are those of Carthage, in which Jewish catacombs are recognized (see Delattre, in "Revue Archéologique," 3d series, xiii. 178, Paris, 1889). The necropolis lies to the north of the city, on moderately high hills near the hill Gamart. It contains about 200 tombs, that resemble the Palestinian hypogea, although the loculi give it the character of catacombs. It has been found that the Talmudic regulations regarding the rock tombs have been implicitly observed in this necropolis; and the fact that it is Jewish is fully determined by the fragments of Hebrew inscriptions that have been found and the frequent representation of the seven-branched candlestick, although most of the inscriptions are in Latin. The tombs contained no vessels except the lamps; but the walls were richly decorated in relief and fresco, indicating a certain degree of wealth among the Jews of Carthage ("Rev. Etudes Juives," xliv. 14).

On closer investigation Jewish catacombs will be

GROUND-PLAN OF THE JEWISH CATACOMBS AT VENOSA.

A, B, entrance grottoes; C, entrance to catacombs; D, principal corridor; E–K, side corridors; L–P, corridors in ruins.

(After Ascoli.)

found among the many Christian ones in Cyrenaica and in its capital, Cyrene. In Lower Egypt, also, especially near Alexandria, there are pagan, Jewish, and Christian catacombs ("Am. Jour. of Archeology," pp. 145 *et seq.*, Baltimore, 1887).

Egypt.

In the Egyptian catacombs there are many cell-tombs; *i.e.*, tombs in which the bodies are pushed forward into the niches. According to Schultze, this indicates that the tomb in question is Jewish. This assumption, however, is rightly criticized by other scholars, and a decision of the question must await further investigation. See Burial and Cemetery.

Bibliography: Bosio, *Roma Sotterranea*, ii. ch. 22, posthumous, Rome, 1632; De Rossi, *Bolletino*, 1864, iv. 40; idem, *Roma Sotterranea*, 1877, iii. 386; Garrucci, *Cimitero degli Antichi Ebrei . . . in Vigna Randanini*, Rome, 1862; Franz Xaver Kraus, *Roma Sotterranea*, pp. 489 *et seq.*, Freiburg-in-Breisgau, 1873, 2d ed., 1879; *idem*, in *Real-Encyc. der Christl. Alterthümer, ib.* 1883, s.v. *Katakomben*; idem, *Gesch. der Christl. Kunst*, i. 55, *ib.* 1895; Kaufmann, *Sens et Origine des Symboles de l'Ancien Testament dans l'Art Chrétien Primitif*, in *Rev. Etudes Juives*, xiv. 33, 217; Ascoli, *Iscrizioni Inedite o Mal Note, Greche, Latine, Ebraiche di Antichi Sepoleri Giudaici del Napolitano*, Turin and Rome, 1880; Lenormant, *La Catacombe Juive de Venosa*, in *Rev. Etudes Juives*, vi. 201–207; Adolf von Engeström, *Om Judarne i Rom Under Aldre Tider och Deras Katakomber*, Upsala, 1876; Schürer, *Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit*, Leipsic, 1879; Berliner, *Gesch. der Juden in Rom*, i. 46–70, Frankfort-on-the-Main, 1893; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 70 *et seq.*; Nicolaus Müller, *Koimeterien*, in Herzog-Hauck, *Real-Encyc.* 3d ed., x. 794 *et seq.*; Lowrie, *Christian Art and Archeology*, p. 42, New York, 1901.

E. C. S. Kr.

CATALAN, ABRAHAM: Well-known Talmudist of the seventeenth century. He and his son, **Abraham Catalan,** and his brother, **Elijah Catalan,** were contemporaneous with R. Ḥayyim Shabbethai in Salonica.

Bibliography: Conforte, *Kore ha-Dorot*, p. 45a.

G. M. K.

CATALAN (CATALANO), ABRAHAM: Physician in Padua; died 1642. He is the author of "'Olam Hafuk," an unpublished manuscript treatise on the plague of 1630–31, during which time he was very active.

Bibliography: M. Osimo, *Narrazione . . . Cenni Biografici della Famiglia Koen Cantarini*, pp. 50, 107 *et seq.*, Casale, Montferrat, 1875; Steinschneider, *Hebr. Bibl.* xvi. 36.

G. M. K.

CATALAN, ABRAHAM SOLOMON BEN ISAAC BEN SAMUEL (not **Solomon Abraham**): born in Catalonia; died 1492; author of a work treating of the eternity of the world, Providence, prophecy, immortality, and the resurrection, and also dealing with mathematical, physical, and cabalistic subjects. It appeared under the title "Neweh Shalom" (Dwelling of Peace), Constantinople, 1538; Venice, 1574, with a preface by Moses Almosnino, who cites it several times in his work, "Me'ammez Koaḥ." Abraham Solomon translated into Hebrew Albertus Magnus' "Philosophia Pauperum," under the title "Kizzur ha-Philosophia ha-Tib'it" (Synopsis of Natural Philosophy), and Marsilius ab Inghen's "Questions," under the title "Sha'alot u-Teshubot" (Questions and Answers). Both are still extant in manuscript; Catalan's preface to the latter work was published by A. Jellinek, without mention of the translator, together with the index of the questions, under the title "Marsilius ab Inghen" (Leipsic, 1859).

Bibliography: De Rossi, *Hist. Wörterbuch der Jüd. Schriftsteller*, p. 69; Steinschneider, *Hebr. Uebers.* pp. 465, 469.

G. M. K.

CATALAN, GERSON B. SOLOMON: Author; lived at Arles in the middle of the thirteenth century; died (possibly) at Perpignan toward the end of the thirteenth century. According to Abraham Zacuto and others, he was the father of Levi b. Gerson (Gersonides). He compiled, about 1280, an encyclopedia entitled "Sha'ar ha-Shamayim" (Door of Heaven), which contains many quotations and even whole treatises from previous translations of works written in Arabic. Following Ibn Palquera, he divided his work into three parts, dealing respectively with: (1) physics, including a chapter on dreams; (2) astronomy, taken chiefly from Al-Fergani; and (3) theology or metaphysics, which part, as Catalan expressly says, contains nothing new, but is a copy of Maimonides' "Book of the Soul." The Greek authors cited are: Alexander of Aphrodisias, Aristotle, Empedocles, Galen, Hippocrates, Homer, Plato, Ptolemy, Pythagoras, Themistius, and Theophrastus; the Arabic: Ali ibn al-Abbas, Ali ibn Ridhwan, Averroes, Avicenna, Costa ibn Lucca, Al-Farabi, Al-Fergani, Ḥonain, Isaac Israeli, Ibn Tufail, and Ibn Zuhr. The work was published in Venice, 1547, Rödelheim, 1801.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1014; idem, *Hebr. Uebers.* pp. 9 *et seq.*; Gross, in *Monatsschrift*, xxx. 20 *et seq.*; idem, *Gallia Judaica*, p. 82; Sen. Sachs, *Kerem Hemed*, viii. 153 *et seq.*; De Rossi-Hamberger, *Wörterbuch*, p. 69; *Rev. Et. Juives*, v. 278, xvi. 186. A number of citations are to be found in Kaufmann, *Die Sinne* (see Index).

G. M. K.

CATALAN, MOSES ḤAYYIM: Italian poet; born in Padua; son of the physician Abraham Catalan. He was rabbi in his native town, and died there at an advanced age in 1661. It was to him that the first letters of Isaac Vita Cantarini, whose teacher he was, were addressed. His "Mezaref ha-Sekel," a rhetorical pamphlet on man, has never been published. He wrote a poem in honor of the marriage of his sister Perla to Raphael Gans Levi, which can be read either as Hebrew or as Italian. It has been reprinted by Wolf, "Bibl. Hebr." iii. 726. In 1645 he wrote a similar poem in honor of Shabbethai Astruc. An elegy on Lamentations in ottava rima was also published by him at Padua.

Bibliography: Cantarini, *Paḥad Yiẓḥaḳ*, 10a; Osimo, *Narrazione*, p. 68; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 71; Steinschneider, *Cat. Bodl.* col. 1785; *Cat. Ghirondi* (Sam. Schönblum, Berlin, 1872), p. 2, cod. 4B (where the pamphlet is erroneously ascribed to Abraham Catalan, "rabbi in Padua"); Steinschneider, in *Monatsschrift*, xliii. 420.

G. M. K.

CATALAN, SOLOMON: Probably a grandson of Gerson b. Solomon Catalan. He was rabbi in the city of Coimbra in 1360.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 21.

G. M. K.

CATALOGUES OF HEBREW BOOKS: These were of frequent use among the Jews in the Middle Ages. Judah ibn Tibbon (about 1200) speaks in loving terms of his collection of books and of its catalogue, both of which he recommends to

his son Samuel. Specimens of old catalogues from various genizot have been brought to light within recent years, the oldest and most important, in respect to the number and interest of its volumes, being that published by E. N. Adler and I. Broydé in "Jew. Quart. Rev." xiii. 52 *et seq.* This fragment of a catalogue, compiled in the twelfth century, gives an Arabic description of 100 works offered for sale. The books are indeed summarily described without much method; still, the cataloguer states that they are divided into the following classes: Bible, Mishnah, Talmud, Theology, Halakah, and Liturgy—a fact which shows the existence of a system in the classification of books even at that early period.

Unfortunately, such catalogues, so important to bibliography, are very scarce; and this scarcity has caused a distinct gap in the history of Hebrew literature in the Middle Ages. It is only within the last two and a half centuries that public as well as private libraries have adopted the practise of publishing catalogues. In the following list of printed ones of both public and private collections of Hebrew books, the former are arranged in the alphabetical order of the towns in which the libraries exist, and the latter in that of the names of the owners of the collections:

Public Collections.

Amsterdam: "Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek," by M. Roest, 2 vols., Amsterdam, 1875. A special division is devoted to a description of 32 MSS. in that library.

Berlin: "Die Handschriftlichen Verzeichnisse der Königl. Bibliothek," . . . by M. Steinschneider; 2 vols. in two divisions, describing 259 MSS., Berlin, 1878, 1897.

Bern: "Catalogus Codicum Bernensium," Bern, 1875. At the beginning is a description of 20 Hebrew MSS.

Bologna: "Catalogo dei Codici Ebraici della Università di Bologna," by Leonello Modona, in "Cataloghi dei Codici Orientali di Alcune Biblioteche d'Italia," Florence, 1878–97 (28 MSS.).

Breslau: (1) "Catalog der Bibliothek der Synagogen-Gemeinde," Breslau, 1861; (2) "Catalogus Bibl. Seminarii Jud.-Theol. Vratislaviensis," . . . by B. Zuckermann, Breslau, 1876 (190 MSS.).

Cambridge, England: "Catalogue of the Hebrew Manuscripts Preserved in the University Library," by S. M. Schiller-Szinessy, Cambridge, 1876, vol. i. (72 MSS., Bible and commentaries).

Copenhagen: "Codices Orientales Bibliothecæ Regiæ Hafniensis . . . Pars Altera Codices Hebraicos Continens," Copenhagen, 1851 (46 MSS.).

Florence: "Bibliothecæ Mediceo-Laurentianæ Catalogus . . . Tomus Primus, Codices Orientales Complectens," by Maria Bisconi, Florence, 1752–57 (221 MSS.).

Hamburg: "Catalog der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," by M. Steinschneider, Hamburg, 1878 (355 MSS.).

Leipsic: "Catalogus Librorum Manuscriptorum qui in Bibliotheca Civitatis Lipsiensis Asservantur," by Naumann. "Codices Orientalium Linguarum," by Fleischer and Delitzsch, Leipsic, 1838 (43 MSS.). With additamenta by Zunz.

Leyden: "Catalogus Codicum Hebræorum," . . . by M. Steinschneider, Leyden, 1858 (114 MSS.).

London (British Museum): "Catalogue of the Hebrew Books in the Library of the British Museum," by J. Zedner, London, 1867. "Catalogue of Hebrew Books in the British Museum Acquired During the Years 1868–92," by S. van Straalen, London, 1894. "Descriptive List of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, London, 1893. "Catalogue of the Hebrew and Samaritan MSS. in the British Museum," by G. Margoliouth, vol. i. (339 Bible MSS.), London, 1899. (Bet ha-Midrash:) "Catalogue of the Hebrew MSS. in the Jews' College," by Ad. Neubauer, Oxford, 1886 (148 MSS.). "Catalogue of Hebraica and Judaica in the Library of the Corporation of the City of London," by A. Löwy, London, 1891.

Mantua: "Catalogo dei Manuscritti Ebraici della Communità Israelita di Mantova," by M. Mortara, Leghorn, 1878 (78 MSS.).

Milan (Ambrosiana): "Die Hebr. Handschriften," by A. Berliner, in "Magazin," vii. 111.

Modena: "Katalog der Hebräischen Handschriften der Königl. Bibliothek in Modena," by Grünwald, 1838 (27 MSS.).

Monte Cassino: "I Codici e le Carti a Monte Cassino," vol. i. Monte Cassino, 1869 (2 MSS.).

Munich: "Die Hebräischen Handschriften der K. Hof- und Staatsbibliothek," . . . by M. Steinschneider, Munich, 1875 (418 MSS.).

Nîmes: "MSS. Hébreux de la Bibliothèque de la Ville de Nîmes," by Joseph Simon, in "Rev. des Etudes Juives," iii. 225 *et seq.* (20 MSS.).

Oxford: "Catalogus Librorum Hebræorum in Bibliotheca Bodleiana," . . . by M. Steinschneider, Berlin, 1852–60. "Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford," by Ad. Neubauer, Oxford, 1886 (2,541 MSS.).

Paris: "Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Impériale," by S. Munk and H. Zotenberg, Paris, 1866 (13 MSS.).

Parma: "MSS. Codices Hebraici Bibliot. J. B. De Rossi," 3 vols. Parma, 1803 (1,377 MSS.). "Catalogo dei Codici Ebraici della Bibl. di Parma non Descritti dal De Rossi," Florence, 1880 (111 MSS.).

Rome (Vatican): "Bibliothecæ-Apostolico-Vaticanæ Codicum Manuscriptorum Catalogus . . . Tomus Primus Complectens Ebraicos et Samaritanos," by Stefani Evodeo and Guiseppo Simone Assemani, Rome, 1756 (512 MSS.). (Casanata:) "Catalogo dei Codici Ebraici della Bibliotheca Casanatense," by Gustavo Sacerdote, in "Cataloghi dei Codici," etc. (230 MSS.). (Angelica:) "Catalogo dei Codici Ebraici della Bibliotheca Angelica," by Angelo di Capua, in "Cataloghi dei Codici Ebraici," etc. (53 MSS.).

St. Petersburg: "Catalog der Heb. und Samaritanischen Handschriften der Kaiserlichen Oeffentlichen Bibliothek," by A. Harkavy and H. L. Strack, 2 vols., St. Petersburg, 1875 (259 Biblical MSS.). "קהלת מישה, Catalogus Librorum Impressorum Hebræorum in Museo Asiatico Imperialis," . . . by Samuel Wiener (in course of publication).

Strasburg: "Catalog," etc., by Landauer.

Turin: "Codices Hebraici Manu Exarati Regiæ Bibliothecæ quæ in Taurinensi Athenæo Asservantur," by Ber. Peyron, Turin, 1880 (249 MSS.).

Upsala: "Verzeichniss der Hebräischen und Aramäischen Handschriften der Königl. Universitäts-Bibl.," by R. V. Zetterstéen, Lund, 1900 (38 MSS.).

Venice: "Catalogo dei Codici Ebraici della Bibliotheca Marciana," by Mose Lattes, in "Cataloghi dei Codici Orientali," etc. (19 MSS.).

Vienna: "Die Handschriftlichen Hebräischen Werke der Hof-Bibl." by Albr. Krafft and Simeon Deutsch, Vienna, 1847. Supplement by J. Goldenthal, Vienna, 1851 (257 MSS.).

Private Collections.

Abbas, Samuel, Amsterdam, 1693. Aboab, Isaac, Amsterdam, 1693. Abraham, Judah Löb of Meseritz, The Hague, 1807. Adler, E. N. (only Karaitica), in "Jew. Quart. Rev." xiii. Aguilar, Moses Raphael de Amst., 1680. Alhanzi, יד יעבץ, by S. D. Luzzatto, Padua, 1864. Azulai, Hayyim Joseph, by Schönblum, Lemberg, 1872. Beer, אהל יעקב, Berlin, 1863. Berlin, Berlin, 1866. Berliner, "Aus Meiner Bibliothek," Frankfort-on-the-Main, 1898. Bondi, Simon, Dessau, 1818. Carmoly, Frankfort-on-the-Main, 1874. Chwolson, Daniel, Wilna, 1897. Cohen, Joshua, by Cyrus Adler, Baltimore, 1887. Costa, Da, Amsterdam, 1816. Dubno, Solomon, Amsterdam, 1814. Eger, Samuel, Hanover, 1843. Emden, Hartog, Amsterdam, 1856. Emden, Jacob, תורת קנאת סופרים, by M. Roest, *ib.* 1867. Esseus, Man van, *ib.* 1889. Feibel, Solomon, Erlangen (?), 1804. Ghirondi, by M. Steinschneider, Berlin, 1872. Halberstamm, קהלת שלמה, Vienna, 1890. Heidenheim, Rödelheim, 1833. Heinemann, Jeremiah, Leipsic [1854?]. Holdheim, Berlin, 1866. Jacob ben Saul, Amsterdam, 1816. Jacobsohn, Meïr, מאיר, *ib.* 1864. Jeshurun, Solomon, *ib.* 1811. Jonghe, Wolf de, *ib.* 1839. Lehmans, Moses, *ib.* 1832. Lehren, *ib.* 1899. Leeser, by Cyrus Adler, Philadelphia, 1883. Leuwarden, Jacob, *ib.* 1797. Levi, Rofe, Amsterdam, 1789. Lion, A., Berlin, 1863. Lipmans, Meïr, Amsterdam, 1825. Lotze, Leipsic, 1876. Löwenstam, *ib.* 1846. Luna, Anshel Norden de, *ib.* 1797. Luzzatto, by Joseph Luzzatto, Padua, 1868. Merzbacher, אהל אברהם, by R. N. Rabbinowicz, Munich, 1888. Mesa, Solomon de, The Hague, 1743.

Michael, מצרות חיים, Hamburg, 1848. Nathan Aaron of Schwerin, 1780. Nepi, Lemberg, 1873. Oma, Ḥayyim, Amsterdam, 1834. Oppenheimer, by Berend, Hamburg, 1782. קהלת רות, by Israel Metz, Hamburg, 1826. Pinner, Berlin, 1861 (?). Pinsker, כוכבי רבני רוסיה, by Judah Bardach, Vienna, 1868. Raḥmanuth, Abraham, Amsterdam, 1837. Ruben Solomon, חשק ישרמה, by Gabriel Polak, *ib.* 1857. Rubens, בית ר' עניים, *ib.* 1864. Saravel, by M. Steinschneider, Triest, 1853. Selig ben Pharez, Amsterdam, 1835. Straschun, לקוטי שושנים, Berlin, 1889. Sulzberger, Mayer, אור בתיר, by E. Deinard, New York, 1896. Torres-Nunes, The Hague, 1728. Zedner, Joseph, Berlin, 1872.

The most interesting catalogues published by booksellers have been: Asher, Berlin, 1868. Benzian, by Steinschneider, *ib.* 1869, 1870, 1872. Bislicher Brothers, הפלים, by L. Zunz, with notes by S. Sachs, *ib.* 1850. Bodenheimer, Leipsic, 1869. Harassowitz, Otto, No. 30, *ib.* 1877. Kaufmann, Frankfort-on-the Main, 1870, 1873 *et seq.* Köhler, No. 168, Leipsic, 1868. Levison, Amsterdam, 1858. Müller, בית לחם יהודה, *ib.* 1868 *et seq.* Proops, אפרים שלמה, *ib.* 1758, 1780, 1784, 1840, 1843. Rabbinowicz, N. R., Munich, 1888 (?).

J. I. Br.

CATALONIA: Duchy of Aragon in the northwest of Spain. Jews settled in Catalonia (which included originally the county of Barcelona; the following cities of Tarragona, viz., Ciudad de los Judios, Vich, Manresa, Gerona, Besalu, Peraleda, Conflent; and many other places) as early as the eighth century. Kaula ha-Jehudi ("the Jew") and his army fought the emir Al-Horr on Catalonian territory; and after the former had fallen in combat the Jews under his command, who were harassed by Al-Horr, were hospitably received in those Catalonian cities inhabited by their coreligionists. Contemporary Christian chroniclers deny the allegation that the numerous Jews resident in Barcelona, the capital of Catalonia, surrendered (890) the strongly fortified city to the commander 'Abd al-Karim.

Often the Jews had to suffer cruelties inflicted by Crusaders in Catalonia, who came to assist the Christians against the Moors. The pope, in a letter to the bishops, forbids these excesses. He says that a difference exists between Jews and Moors: "Against those who persecute the Christians and drive them from their cities and possessions, war is waged rightly; but the former [the Jews] are everywhere ready to serve."

In early times the Jews of Catalonia secured property rights. Under Count Ramon Berenguer I. it was decreed in 1068, and again at the third Council of Gerona in 1078, that those Jews who bought lands were to pay a tithe to that parish in which the lands were situated, "quemadmodum si a Christianis coleretur" (Florez, "España Sagrada," xliii. 477). Moreover, here the Christian spirit soon got the upper hand. According to the old "Codigo de los Usatges," in a litigation between Jew and Gentile the Jew had to take an oath to the Christian, but never the latter to the former. Neither Jews nor Saracens were admitted as witnesses against a Christian. In 1024 the lands of a Jew accused of adultery with a Christian woman were confiscated and sold. The conversion of Jews to Christianity was favored here as early as the eleventh century. He who insulted a converted Jew, by calling him trimmer, deserter, or renegade, was punished by a fine of twenty ounces of gold.

Legal Position.

In Catalonia, connected as it was for a long time, with southern France, the French spirit was altogether dominant; and this continued in all phases of development up to the union with Aragon. The condition of the Jews was on the whole, quiet and peaceful; they engaged in trade and industries, and studied the sciences, particularly medicine; they attained to honors and respect; medical knowledge opened the doors of princes and counts to them. The Jews of Barcelona, Gerona, Tarrega, Tarrasa, and Manresa were noted for their thrift not less than for their prosperity; and they contributed materially to the dissemination of Catalonian commerce. Many of the Jews whom the Almohades persecuted found safety and protection in the cities of Catalonia.

Relation to King.

The Jews living in Catalonia were, like the Saracens, the property of the ruler; they bore a direct relation to the king, and, with all of their goods, stood under his special protection. At the same time they could not be called slaves ("servi"); for they had free right of residence by law. The king gave them a special interest, or usury, law, and regulated their congregational relations.

Gradually, however, the clergy gained supremacy. Even before the reign of King Jaime I. the Jews on Catalonian territory were deprived of their right to act as judges or to exercise corporal punishment. Under Jaime I. Catalonia was united to Aragon and Valencia in one great kingdom. Henceforth the history of the Jews in Catalonia is that of their brethren in Aragon (see Aragon, Barcelona, Gerona, Manresa, Spain).

The connection between Catalonia and southern France is also shown from a religious standpoint, as later the question was discussed whether Gershom's arrangement forbidding polygamy for Germany and France was binding also on Catalonia. Catalonia had its own rite; and this generally coincided with that of Provence (Maḥzor Catalonia) in its principal points. "Kol Nidre" was not recited in Catalonian congregations.

Bibliography: Víct. Balaguer, *Historia de Cataluña*, i.; Amador de los Rios, *Historia*, i. 243, 254; Ersch and Gruber, *Encyc.* Section ii., part 28, pp. 210, 393; Zunz, *Ritus*, p. 41.

J. M. K.

CATARIVAS, SHEMARIAH: Talmudic writer of the eighteenth century. He was originally from Tiberias, and went to Tunis in 1750 as alms-collector, settling there after a sojourn in Algiers. He gained a reputation for scholarship and piety. Catarivas was an intimate friend of Abraham Cohen Baberrebi, one of the oldest rabbis of Tunis, whose grandson published Catarivas' "Zeker Zaddik" (Memory of the Just), a commentary on the first two orders of the Mishnah, together with the "Abraham Yagel" of Abraham Cohen (Leghorn, 1843). Several of the responsa of Catarivas are contained in the "Yerek Ya'aḳob" of Jacob b. Abraham Faitosi, Leghorn, 1842.

Bibliography: D. Cazès, *Notes Bibliographiques sur la Littérature Juive Tunisienne*, etc., pp. 90 *et seq.*, 193, Paris, 1889.

L. G. M. K.

CATECHISMS: Manuals for religious instruction. The name as well as the form of Jewish catechisms has been adopted from the Christian Church in modern times in connection with a more systematized religious instruction. Catechesis as a term for instructing persons, particularly proselytes, in the principal parts of the faith before admitting them into the fold, was probably in use among the Greek-speaking Jews in pre-Christian times (see, for instance, Acts xviii. 25); the manual used for this purpose being simply called "Didache" Torah = teaching (see DIDACHE). In the Christian Church, however, the catechization—that is, the instruction and other preparation of the applicant for admission into membership—was made a well-defined branch of practical theology, and the existence of catechisms as an aid became a necessity. In accordance with the old—also Jewish—system of instruction of proselytes, the catechism originally consisted of a list of the capital sins to be shunned and of the duties or leading virtues to be practised, besides parts of the creed. With the introduction of more rational methods of education, due especially to the Reformation movement, and above all since Luther, who with fine pedagogical insight made the Decalogue the basis of instruction (1529), the catechism became a useful and almost indispensable means of religious instruction of the young, as it presented in clear concise language, in the form of questions and answers adapted to common use, the chief teachings, religious and moral, of the Church.

Jewish Catechism Not Required.

The need of such a catechism was not felt in Judaism of old, since with the cessation of a religious propaganda cases of the admission of proselytes became rare and isolated, while the regular curriculum of Jewish instruction comprised throughout the Middle Ages the entire Torah; that is, Bible and Talmud. Only for the observance and knowledge of the laws compendia were now and then composed to facilitate the study; but for the systematic comprehension of the creed no provision was made in the education of the young, the intercourse between Jew and non-Jew having been so rare as to render a specific religious instruction or a discussion of the distinctive characters of the Jewish belief unnecessary for the average student.

The first symptom of an awakened Jewish self-consciousness was Abraham Jagel's "Leḳaḥ Ṭob," a catechism published in Venice in 1587, and composed entirely after the model of the smaller catechism by the Catholic Peter Canisius (see Maybaum, "Abraham Jagel's Katechismus Leḳaḥ Ṭob," Berlin, 1892). After Luther's catechism had given a new impetus to systematic religious instruction even in Catholic Italy so as to give rise to Canisius' larger and smaller catechisms exactly after the Protestant model, the idea naturally suggested itself to the Jews of Italy, who stood in closer relation to their Christian neighbors than their coreligionists did elsewhere, of having also the tenets of the Jewish faith presented to the young in similar catechetic form. This was the declared purpose of Yagel's work. The need of a catechism, however, was not as yet felt by the Jews. The "Leḳaḥ Ṭob," written in Hebrew and in defense of the Jewish religion, with constant and clever use of rabbinical literature in support of views and conceptions largely adopted from the Catholic original, was—against the expectation of the author—never used as a school manual; but its popularity is shown by the fact that it was frequently republished in Hebrew and translated into Latin and into Judæo-German. The books used for elementary religious instruction contained mainly the 613 commandments and Maimonides' thirteen articles of faith with excerpts from the prayer-book and the Shulḥan 'Aruk. Such books were the "Emet we-Emunah" by Isaac Aruvas, Venice, 1654; the "Elef ha-Mizwot" by Gedaliah Taikus, Amsterdam, 1765, who also wrote in 1764 "Emunat Yisrael," a religious catechism not noticed by Güdemann.

The first systematic religious manual after Jagel's attempt seems to have been Judah ben Perez's "Fundamento Solido de la Divina Ley," a compendium of Jewish theology written in dialogue form in Spanish (Amsterdam, 1729). A similar one under the title of "Torat Emunat Yisrael" appeared 1764 in Leghorn, in Hebrew and Spanish, for the use of Turkish Jews, by Isaac de Moses Paz, and in 1782, in Verona, "Esamo Osia Catechismo ad un Giovane Israelito" by Simone Calimani (Strassburger's "Gesch. der Erziehung," p. 277).

The Mendelssohnian Era.

The Mendelssohnian era, which, owing to the closer contact of the Jews with the Christian world, made a more systematic religious instruction a necessity, brought a perfect tidal wave of catechistic literature. From 1782 to 1884 no less than 161 religious manuals appeared, according to David Kaufmann and Isidore Loeb (see Maybaum, "Methodik des Jüdischen Religionsunterrichts," p. 5), and the place of honor belongs not, as Maybaum has it, to W. Dessau, whose "Grundsätze der Jüdischen Religion" appeared 1782, but to Hartwig Wessely, who, at the suggestion of Moses Mendelssohn, published in 1782 the first sketch of a catechism in his "Miktabim," republished in the "Meassef." He had already recommended in his "Yen Lebanon" (1775) the composition of a religious manual, and in his "Gan Na'ul" presented the system in Hebrew. As to the method after which the matter should be arranged, the question was whether for the doctrinal part the thirteen articles of Maimonides or Albo's three fundamental articles should be made the basis, and whether for the duties the whole Pentateuchal system of laws—that is to say, all the ceremonial laws—or only the chief ceremonies, besides the festivals and the moral laws, should be treated.

A number of authors followed Luther's example; but, in accordance with Num. R. xiii. and Saadia's Azharot, they used the Decalogue as the basis for the treatment of the duties. J. A. Francolm, 1826; B. H. Auerbach, in "Torat Emet," 1839; S. Holdheim, in "Ha Emunah we ha-De'ah," 1857; Leopold Stein, in "Ha-Torah we ha Mizwah," 1858; and G. Lasch, in "Pikḳude Adonai," Leipsic, 1857, all derived the 613 commandments from the Decalogue.

Among the leading catechisms of the conservative school may be mentioned those of Alexander Behr,

1826; Solomon Plessner, 1838; Auerbach, 1839; 2d ed. 1853; G. Lasch, 1857; Feilchenfeld, 1867; 2d ed. 1878; and M. Friedlander, London, 1891.

Catechism Literature.

In the year 1832 Zunz wrote in his "Gottesdienstliche Vorträge" (p. 457) that for the last thirty-three years more than fifty Jewish catechisms appeared in German, Danish, French, Italian, and Hebrew. In addition to these the following Hebrew catechisms may be mentioned: Abr. Jagel, "Leḳaḥ Ṭob," 1595; Isaac Aruvas, "Emet we-Emunah," 1654; and Gedaliah Taikus, "Emunat Yisrael," referred to above; Ben Ze'eb, "Yesode ha-Dat," Vienna, 1806, in Hebrew and German; David Zakkut de Modena, "Limmude Adonai," Hebrew and Italian, Reggio, 1815; A. Buchner, "Doresh Ṭob," Warsaw, 1825 and 1826; Jacob Tugendhold, "Ben Yaḳḳir," in Hebrew, German, and Polish, Warsaw, 1839.

Early Catechisms.

Herz Homberg published three catechisms: "Imre Shefer" (Vienna, 1808), in Hebrew, and German; "Bene Ziyyon" (Vienna, 1810), which had to be studied in Austria by brides before they could receive the marriage license; the third, "Ben Yaḳḳir" (Vienna, 1820), declares that Jewish soldiers might be exempt from the observance of Biblical laws. "'Edut Adonai" (Berlin, 1814; third edition, Leipsic, 1839, and under a new title, 1850) was published by E. Kley; "Gersha de Jankutha" (Breslau, 1814), by B. Meseritz; "Dat Yisrael," in two volumes (Prague, 1810–11), by Peter Beer. He also published a "Handbook of the Mosaic Religion" (Prague, 1818 and 1821) and "Emet we'Emunah" (Prague, 1832, 2d edition). This catechism omits the ceremonial laws, and states that in the "interest of humanity every religious commandment may be set aside," and that "wars of conquest" are prohibited by the sixth commandment. Among the duties of the Jews are mentioned "bathing in fresh water and frequent change of linen," and that "employers must take care of their employees when they are sick or old."

"Doctrine and Faith," in Hebrew and German, by Heinemann, was published, 1812, in Cassel; also "Torat Dat Yisrael" and "Miẓwot Dat Yisrael" (Berlin, 1829 and 1830). A. Arnheim published "Leitfaden beim Unterrichte in der Mosaischen Religion" (Glogau, 1829); H. Miro, "Leitfaden beim Unterrichte der Israelitischen Religion" (Breslau, 1834); Joseph Maier, "Selection of Fruits from the Bible" (Frankfort-on-the-Main, 1820); and R. Benedict, "Elementary Instruction in the Mosaic Religion, with Appendix" (Prague, 1832). "Judaism in Its Relation to the State" was translated by Rabbi A. L. Landau (Breslau, 1832). The Hebrew title is "Ahabat Melek." "Teru'at Melek" was published by B. Fränkel (Breslau, 1833). H. M. Copenhagen published "Ẓetirat Tif'arah" (Breslau, 1833). The catechism of J. Wolf, Gotthold Salomon, and M. Frankel was published under the title, "Yesode ha-Limmud" (Dessau, 1810); J. Johlson's, as "Alume Yosef" (Fränkfort, 1814 and 1819; Vienna, 1824) and A. H. Bock's, as "Emunat Yisrael" (Berlin, 1814). Beer Fraenk was the author of "Maḥene Lewi" (Prague, 1816). Julius Schoenborn published a catechism (Cracow, 1819). "Emunat Yisrael" is the name of a catechism by Naphtali Benedict (Vienna, 1824), and "Gedankensammlung" of one published by J. M. Lilienfeld (Berlin, 1825). P. Hurwitz wrote "Torat Adonai Temimah" (Berlin, 1832), and Salomon Pappenheim "Maamar Ge'ullat Miẓrayim u-Miẓwat Tefilin" (Breslau, 1815; published, after his death, by the Breslau Jewish Orphan Asylum). A. Büdinger was the author of "Morch Limmudim" (Cassel, 1830), and Judah ben Ze'eb Loeb of "Explanation of the Ten Commandments" and "Religionsbuch für die Jüdische Jugend" (Darmstadt, 1834). H. Stern published the "Tree of Life" (Würzburg, 1834), and Abraham Gruenthal the "Mosaische Religionslehre" (Breslau, 1836). "Complete Ceremonies of Confirmation" was published by S. Lippmannsohn (Neukirchen, 1836). Naphtali Benedict published a "Torah Min ha-Shamayim" (Vienna, 1814). J. Johlson's "Shoreshe ha-Dat: Doctrines of the Mosaic Religion" (Frankfort, 1819) is a catechism which was accepted in the curriculum for rabbis and teachers in Bavaria. It has been translated into English, with certain omissions, by Isaac Leeser (Philadelphia, 1830), and has passed through several editions.

German Catechisms.

Aron Chorin published a catechism in dialogues under the title "Hillel" (Ofen, 1837), in Hebrew and German. Its leading thought is that the law of humanity is divine. Joseph Saalschütz's "Basis to Catechizations" (Vienna, 1833) contains fifty pages on "God's Attributes" and four on "Duties to Fellow-Men." The post-Mendelssohnian school imitated Christian catechisms, and dwelt on arguments for the existence of God at the expense of ethics and Jewish teaching.

Salomon Herxheimer displayed pedagogical skill in laying greater stress on ethics, and his "Israelitische Glaubens- und Pflichtenlehre" (Bernburg, 1831; 27th edition, 1889) won great popularity by its terseness. It was recommended by the Prussian minister of education "for its Kantian and Lessingian spirit" in 1886.

Samuel Hirsch's "Systematischer Katechismus der Israelitischen Religion" (Luxemburg, 1856; second edition, Philadelphia) bases ethics upon Biblical history, and declares the ceremonies, dietary laws, etc., to be needless to those who have the "religion of the heart," Judaism being not "law" (*Gesetz*), but "doctrine" (*Lehre*). Hirsch favors Sunday as a day of rest for Jews in the Occident, inasmuch as the Jew who would also rest on Saturday would break the commandment "six—[*and not five*]—days shalt thou labor." Joseph Aub's "Grundlagen zu einem Wissenschaftlichen Unterricht in der Mosaischen Religion" (Mayence, 1865; 2d edition, Leipsic, 1875) lays stress upon the fact that faith, in the language of the Bible, is "trust based on knowledge." Superstition and atheism spring from ignorance and materialism, which are twin sisters. Falsehood can not be made truth by miracles, and truth needs no miracles. David Einhorn's "Ner Tamid, the Doctrine of Judaism" (Philadelphia, 1866) declares that man through his conscience hears God's voice, which is revelation. The mission of Israel implies God's love for all nations. Sin is unnatural; original sin therefore is impossible. Israel's dispersion

is a blessing and not a curse; hence the Ninth of Ab should be celebrated as a "day of joy," being the beginning of the realization of our mission, which is spiritual and not national. Yom Kippur emphasizes the idea that Judaism rejects the belief in a Mediator.

Leopold Stein's "Torah u-Mizwah: Israelitisches Religionsbuch" (Frankfort-on-the-Main, 1858, 2d edition) is based upon the Decalogue; it takes the dietary laws to be "sanitary" laws. Salomon Formstecher's "Torat Moshe" (Giessen, 1860) is a condensed extract of his treatise, the "Religion of the Spirit" (Frankfort, 1841). Religion is the law in history and the spirit of mankind. The Temple in Jerusalem was destroyed in order to teach that God can be worshiped everywhere by prayer and by moral conduct. "Ha-Emunah we ha-De'ah" (Berlin, 1857), by Samuel Holdheim, discriminates between moral and national laws, such as are Levitical, purity, and dietary laws. The Sabbath should be celebrated in the Occident on a day which can be conveniently observed. Ceremonies have only an educational character, and sacrifices have no atoning power without moral conduct.

"Israelitische Religionslehre" (Dessau, 1873, 2d edition), by Julius Popper, defines "revelation" as the work of the religious genius of Israel. Among ceremonies which he holds to have outlived their usefulness are: circumcision, dietary laws, and mazzot on Pesaḥ. Sunday is the real day of rest.

M. Levin's "Israelitische Religionslehre" (Berlin, 1892) defines religion as the "belief in God based on knowledge." Prayer should not be supplication, but adoration. Death atones for every guilt. Man must remove everything that might cause his defeat in the struggle for existence. The author apparently means that the Jew should not rest two days of the week, as by doing so he could not succeed against his competitors, who labor six days of the week.

Salomon Plessner's "Dat Mosheh we-Yisrael" (Berlin, 1838) represents extreme orthodoxy. Mysticism plays an important part in this catechism. The Sabbath is a blessing, because the six days of labor are a curse. That the dietary laws, in Plessner's opinion, are conducive to health is no sufficient reason for their observance, but the fact that they were ordained by God.

English Catechisms.

The first English catechism was a translation of Salomon Cohen's Hebrew "Shoreshe Emunah" (Roots of Faith; London, 1814). Leeser's translation of Johlson's "Shoreshe ha-Dat" has already been mentioned. A. P. Mendes published "The Law of Moses" (revised, London, 1870). He speaks of five "revelations": (1) to Adam and Noah; (2) to the Patriarchs; (3) to Moses; (4) to Israel on Sinai; (5) to the Prophets.

The first duty of a Jew is circumcision. Blood, certain fat, etc., are forbidden, in order to "keep our health from injury." The thirteen articles of creed are given precedence over the Ten Commandments.

Isaac M. Wise published "The Essence of Judaism" (Cincinnati, 1861) and "Judaism, Its Doctrines and Duties" (1880). He recognizes the authority of the Bible, but not that of the Talmud. "True religion is that the doctrines of which are taught in God's works and words." Among his four "cardinal doctrines the mission of Judaism is not included." "Mizwah" means a Biblical commandment which is either expressed or implied in the Decalogue. "The Decalogue was written by divine authority for the sake of certainty, that it be known for sure that this is the moral law, as ordained by the Creator of man." "The fourth commandment opens the duties of man to man" (p. 42) and "teaches duties to ourselves" (p. 45). "Ḥukḳim are ordinances concerning the mode of worship, and are obligatory on every one in Israel," a definition which would make innovations in the mode of worship absolutely impossible.

George Jacobs' catechism (Philadelphia, 1882) teaches that "those who do not keep the Sabbath must surely die, and that the souls of those who eat leaven on Pesaḥ shall be cut off from Israel." Short catechisms in English were published by David Asher (London, 1845), Benjamin Szold, H. A. Henry, J. Mendes de Solla, N. S. Joseph, Julius Katzenberg, H. Loeb, I. Mayer, E. Pike, Gustave Gottheil, J. S. Goldammer, Joseph Strauss (London, 1895), M. Friedlander (London, 1896, 4th edition), Aron Messing, and Barnett Elzas; Koplowitz translated Feilchenfeld's "Manual." In Kaufmann Kohler's "Guide for Instruction in Judaism" (New York, 1898) rabbinical as well as Biblical ethics are duly considered, and the growth of Jewish religious ideas and ceremonies is traced through the Biblical and rabbinical stages of development. It also takes the Decalogue as a basis.

In French.

Following are the catechisms written in French: "Catechisme du Culte Judaïque" (Metz, 1818), written in Hebrew, German, and French; "Catechisme Judaïque, en Hébreu, en Allemand, en Français," by L. M. Lambert (Paris, 1837); "Précis Elémentaire d'Instruction Réligieuse et Morale," in Hebrew and French, by Elie Halévy (Paris, 1837); "La Foi d'Israel, Ses Dogmes, Son Culte, Ses Cérémonies," by S. Bloch (Paris, 1859); "Histoire Abrégé des Juifs et de leurs Croyances," by Elie Astruc (Paris, 1869); "Quelques Paroles sur l'Instruction Réligieuse," by L. Kahn (Brussels 1862); "Précis Elémentaire d'Instruction Réligieuse et Morale," by the central consistory of the Israelites of France (Strasburg, 1838); "Morale en Action à l'Usages des Ecoles Israélites" (Mulhouse, 1858; 2d edition, Vienna, 1869); "Les Doctrines Réligieuses des Juifs," by M. Nicolas (Paris, 1860).

In Italian.

Among catechisms written in Italian are: "Catechisma de l'Istruzione Religiosa ad Uso della Gioventa Israelitica," by Salomon Jona (Ivrea, 1858); "Or Zaroa', Corso d'Istruzione Religiosa," by Marco Mortara (Mantua, 1857–62); "Compendio della Religione Israelitica," by the same author (Mantua, 1855); and "La Prima Parte della Fede d'Israel," by R. M. Bachi.

In Danish.

"A Catechism of the Jewish Religion," by S. J. Cohn (Hamburg, 1811), was in 1812 translated into Danish. Abraham Alexander Wolf's "Lehre der Israelitischen Religion" (Mayence, 1825) was translated into Danish (1862), Dutch

(1844), Swedish (1844 and 1852), and republished in German (1863). Of Hungarian catechisms, the following deserve mention: the one written by Israel Bak (Budapest, 1878, 2d edition), by Solomon Kohn (Budapest, 1883 and 1885), and by Leopold Loew (Budapest, 1895). "A Plan of Instruction in Religion for the Jewish Congregation of Budapest" has been translated into German by Bernhardt Mandl (Vienna, 1894). David Kaufmann published a Hungarian essay: "On the Jewish Catechism" (Budapest, 1884; republished in German). Catechisms in Polish were published by S. Dankowitz (Cracow, 1873) and by Joachim Blumenthal (Drohobicz, 1882), and in Russian by J. L. Klatzko (Warsaw, 1884). Four Hebrew catechisms were published in the second half of the nineteenth century: "Ma'ase Abot" (Vienna, 1896); "Miẓwoth Yisrael" (Cracow, 1891); The 613 "Miẓwot" (Presburg, 1859), by J. Landau; and "'Ammude ha-'Olam" for Orthodox schools (Presburg, 1875), by Wilhelm Neuman. The last two were translated into German. Of modern authors of German catechisms may be further mentioned: Lazarus Adler (Cassel, 1872), Ignatz Baek (Leipsic, 1857), S. Bieck (Lissa, 1886), M. L. Belinsohn (Odessa, 1878), Hirsch B. Fassel (Vienna, 1864), Wolf Feilchenfeld (Posen, 1874), Joseph Horowitz (Grodno, 1878), Jacob H. Jacobsohn (Leipsic, 1876), L. Kahn (Vienna, 1860), Solomon Kohn (Budapest, 1860, 1873, 1878), E. Bondi (Brünn, 1880, 1885), Jacob Auerbach (Frankfort, 1869), L. Lewysohn (Worms, 1856), M. Levinger (Bremen, 1876), L. Levi (Hechingen, 1877), D. Leimdörfer (Nordhausen, 1876; Frankfort, 1881; Vienna, 1898), Gerson Lasch (Leipsic, 1857 and 1861), Julius Landsberger (Berlin, 1861; 2d edition, 1876), Georg Wolf (Vienna, 1878), Marcus Winter (Vienna, 1861), Abraham Singer (Ujhely, 1875), J. Schwarz (Great Kanisza, 1877), D. Rothschild (Breslau, 1879), Ludwig Philippson (Leipsic, 1844, 1858; Vienna, 1878), Emanuel Mandus (Breslau, 1860 and 1870, Orthodox), A. Kapka (Prague, 1882; 8th edition, Berlin, 1884), D. Kohn (Odessa, 1880), Michael Silberstein (Wiesbaden, 1888), Israel Singer (Ujhely, 1881), H. Sondheimer (Lahn, 1881), Jacob Mautner (Vienna, 1884, 1894, 1896), Ludwig Stern (Frankfort, 1895, Orthodox), Oscar Waldeck (pseudonym; Vienna, 1886), M. Spanier (Berlin, 1898), Adolf Weiss (Prague, 1894), M. Zuckermandl (Frankfort, 1889), T. M. Caro (Posen, 1883), J. Goldschmidt (Frankfort, 1896), Eisik Bentauvim (Jaffa, 1899), F. Feilchenfeld (Breslau, 1881; 3d edition, Frankfort, 1900), H. J. Schuetz (Cleve, 1854), Eliezer Nathan (pseudonym; Rödelheim, 1804), M. Gottlieb (Frankfort, 1896; Hanover, 1898, part ii.), U. Grünwald (Tilsit, 1893), J. Gutman (Teschen, 1896), Leopold Katz (Ratibor, 1890), H. Lesser (Colberg, 1853), W. Wessely (Prague, 1846), Israel Steinhardt (Arad), S. Stern (Prague, 1893).

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CATECHUMENS, HOUSE OF (called also **Casa dei Neofiti**): A Roman institution for converting Jews to Catholicism, which the Jews, by means of taxes, were compelled to support. The Vatican founded this house for converts March 21, 1548 (Rieger, ii. 64), by setting apart various sums from its revenues. By a papal decree of Jan. 1, 1565, certain revenues were to be used for the support of the catechumens, and the fines levied on Jews for possessing scrip certificates of indebtedness, lending money on interest, or engaging in certain occupations were to go to their support also. Under Pius V. forcible conversions occurred in large numbers. His successor, Pope Gregory XIII., continued the institution. Hitherto many Jews became converts through the fear of powers that might be exerted against them; now many took this step in the hope of profiting thereby. For Gregory XIII. ordained that all church dignitaries should assist the converts by material encouragements and recommendations. Whereas the Vatican had protected these converts up to this time, it was decided that the Jews themselves had now to bear this burden. Sirleto, protector of the catechumens or neophytes, was active in his opposition to the Jews. Before the establishment of the House of Catechumens all conversions that took place were voluntary. The House marked the second stage, since it was designed as a retreat and prison for recalcitrant neophytes during the process of transition. Later, when the revenues for the catechumens had fallen to a very low point, conversion by means of the compulsory attendance of Jews three times a year at Christmas sermons against Judaism was begun.

Burden of Support Put on the Jews.

Sixtus V., by a bull of Oct. 22, 1586, permitted the Jews to rebuild synagogues on the earlier sites, provided the contributions for the support of catechumens be not reduced in amount. And Clement VIII. reduced the tax of the Jews of Rome for the support of the House of Catechumens from 2,500 scudi to 800 scudi, whereof 300 scudi fell to the Cloister of Converts.

After the Jews had been expelled from the Romagna, with the exception of Rome and Ancona, those remaining were, in later times, taxed oppressively. In Nov., 1604, the chief rabbi of Rome, Joshua Assouth, with his four children, was forced to enter the Casa dei Neofiti, and the latter were baptized (Rieger, *l.c.* 193). Besides, where the neophyte refused to become a convert voluntarily, force often was applied, and finally the victims were killed by hanging. If they accepted baptism, a grant of money from the government was usually made in addition to the sum derived from Jewish taxes. The catechumens, as a Roman institution, survived until late into the eighteenth century. As late as 1784 sixty Jewish children were thrown into prison because two other children were being hidden from the officers of the Casa dei Neofiti; they had to be given up to release the remainder (Rieger, *l.c.* 253; "Monatsschrift," pp. 399 *et seq.*). The Jewish contributions to the Casa were abolished in 1810 (Rieger, *l.c.* 359).

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CATEGORY (Greek, *κατηγορία* = מאמר): A term introduced by Aristotle into the philosophical vocabulary, signifying "attribute," "predicate." According to him every word contained in a proposition belongs to one of the following ten categories: substance, quantity, quality, relation, place, time, situation, possession, action, passion. Words being images of objects, it is obvious that every object can be predicated by one or more of these categories. For this reason, after having briefly expounded the categories in the book *Κατηγορίαι*, placed at the head of the "Organon," Aristotle treated this doctrine at length in his "Metaphysics." In the latter book, however, the categories change their characters somewhat, and instead of substance and attributes they represent being and its accidents. Of all the categories, only the first, that of substance which represents the being, has a real existence; the others are only appended to it, describing its qualities. For Aristotle there is no being but the individual being, as perceived by the senses; it follows that the ten categories must be found in every kind of being.

There was no fundamental change in the doctrine of the categories from the time of Aristotle to that of Kant. Plotinus, after a lengthy critique on Aristotle's categories, in the first books of the sixth "Ennead," distinguishes two classes of categories: five of the intelligible sphere, and five of the sensible world. The former are substance, rest, motion, identity, and difference; the latter, substance, relation, quantity, quality, and movement. Though allusions to this classification are to be found in the writings of the Jewish Neoplatonists, the classification of Aristotle was adopted even by the latter.

The first Jew to give an account of the categories was Saadia. In demonstrating the unity of God he analyzes the ten categories and shows that none of them can be applied to God ("Emunot we-De'ot," ii., viii. *et seq.*). Gabirol, in dealing with the nature of matter and form, frequently refers to the categories ("Meḳor Ḥayyim," § 2, pp. 11 *et seq.*, in Munk's "Mélanges"). Baḥya, like Saadia, mentions them in his demonstration of the unity of God ("Ḥobot ha-Lebabot," i., vii.) and in the definition of substance and accidents ("Torot ha-Nefesh," p. 6). Joseph ibn Ẓaddiḳ also points out that none of the categories can be applied to God ("Ha-'Olam ha-Ḳaṭan," ed. Jellinek, p. 53). Abraham ibn Daud devotes the first chapter of his "Emunah Rammah" to an explanation of the categories. Maimonides frequently refers to them in his "Guide of the Perplexed"; and, like Al-Farabi, he designates them under the appellation of "genus." Jacob Anatoli translated the *Κατηγορίαι* into Hebrew, and gave a full explanation of them in his work on the philosophical terms, entitled "Ruaḥ Ḥen."

The general term adopted in Hebrew for "category" is מאמר, which is the translation of the Arabic term "maḳalah," used by the Arabian philosophers. Hebrew designations of the several categories, also translated from the Arabic, are: מאמר העצם (substance), מאמר הכמות (quantity), מאמר האיכות (quality), מאמר המצב (situation), מאמר ההצטרפות (relation), מאמר מתי (time), מאמר אנה (place), מאמר הקנין (possession), מאמר שיפעל (action), מאמר ישיתפעל (passion).

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CATHERINE II.: Empress of Russia; born in Stettin May 2, 1729; died in St. Petersburg Nov. 17, 1796. She was the wife and successor of Peter III., and usurped the throne July 9, 1762.

Within a week of her accession, Catherine was called upon to ratify a decree of the Senate giving the Jews free admission to the interior of Russia. She was liberally inclined; but, having been raised to the throne through the extreme Orthodox party, found herself unable to carry out the suggestion of the Senate, and, in her perplexity, was relieved by having her attention drawn, by Prince Odojevski, to a side-note of Elizabeth Petrovna concerning a similar request: "I will not derive any profit from the enemies of Christ," whereupon Catherine postponed her decision ("Russki Archiv," 1865, p. 492). During the whole reign of Elizabeth Petrovna (1741–1762) the persecution of the Jews had been carried on. Catherine, in her zeal to maintain the traditions of Old Russia, and to flatter its prejudices, could not, with all her liberalism, openly favor the Jews; therefore they were not included in the edict issued Dec. 15, 1762, permitting foreigners to enter and to settle in Russia ("Complete Russian Code," xvi., No. 11,720). Her liberal attitude toward the Jews was, however, manifested in her letter, dated May 11, 1764, to Governor-General Browne of Riga, concerning certain foreign merchants of the New Russian provinces, who came under the tutelage of a bureau, instituted in 1763, for the protection of foreigners. These foreign merchants were to be permitted to live in Riga and to carry on business on the same legal conditions as merchants of other Russian provinces. Furthermore, if any clerks, agents, and workmen should be ordered by these merchants to settle in New Russia, they were to be provided with passports and with an adequate escort, irrespective of their religion. Finally, if three or four persons should arrive from Mitau, on their way to St. Petersburg, with claims upon the government, they were to be provided with passports, simply stating their names, without mentioning their nationality or religion. To prove their identity such persons were to present a letter from the merchant Lewin Wulff of St. Petersburg. To this letter the following postscript is added in German, in the hand of the empress: "Wenn Sie *mir* nicht verstehen, so wird es meine Schuld nicht seyn; *dieser* Brief hat der President von der Protection-Canzley selber geschrieben. Halten Sie dieses alles geheim." The "foreign merchants" mentioned in the letter were: the rabbi Israel Ḥayyim, and his assistant, Nathan Abraham of Birsen (Birzhi), and the merchants David Levi (Bamberg), Moses Aaron, Behr Benjamin, and Israel Lazer, the "mohel" Lasar Israel, and the laborer Jacob Marcus of Mitau. They were escorted to St. Petersburg. Some of them soon returned to Riga and settled there with

Edict Excluding Jews.

their families and servants (Buchholtz, "Gesch. der Juden in Riga," p. 57).

In this diplomatic manner avoiding the name "Jew," the empress deemed it advisable to usher in the settlement of the Jews into Russia. In another letter to Governor-General Browne she speaks of her great intentions concerning the Jews, and of his knowledge of these intentions (*ib.* p. 61). In answer to a complaint of Benjamin Baehr, "factor of the Polish, Lithuanian, and Courland Jews," against the municipal authorities of Riga, Catherine wrote to Browne, Oct. 15, 1765, directing him to inquire whether the council (Rath) in spite of its privileges had the right to oppress such people, who had begun to develop trade in Riga to the benefit of the country, and enjoining that the complainants be protected and their petitions granted (*ib.* p. 65). The "foreign merchants" did not go to South Russia; most of them settled in Riga, and some of them in St. Petersburg. In 1769 Catherine permitted Jews to settle in the New Russian provinces on an equal footing with all foreigners, these being invited to people the deserted South Russian steppes.

Liberal Attitude Toward the Jews.

With the first division of Poland in 1772, a great number of the Jews of White Russia became Russian subjects. In a manifesto issued by Count Chernishov, the new governor-general of White Russia, in the name of the empress, promised equal rights, without distinction of religion or nationality, to the inhabitants of the newly acquired territories. The phrase, "without distinction of religion or nationality" is used in most of the ukases of the empress. The Russian historian Gradovski emphasizes the fact that Catherine II., having declared, on ascending the throne, her *profession de foi* to rule in the Russian Orthodox spirit, never saw any danger to the Orthodox Church from the Jews and Judaism, as had her predecessors. While she often warned the governors against the Roman Catholic orders, and especially against the "plotting" Jesuits, she did not hesitate (in 1772) to grant religious rights to the Jews ("Otnosheniya k Yevreyam," etc., p. 478, note).

But notwithstanding the magnanimous intentions of Catherine, the Jews were restricted to a PALE OF SETTLEMENT, almost immediately after the rights of equality had been officially granted them. This was certainly not the wish of the empress, but was due to the local authorities and the Senate, which at that time possessed great power in the administration of the empire. While the law recognized the Jews as Russian subjects, granting them equal rights with the other inhabitants throughout the empire ("Complete Russian Code," xix., No. 13,850), administrative decrees were issued, keeping them out of the great Russian provinces. By a ukase of 1776 the rule of the "ḳahal" was reestablished, and the old poll-tax reintroduced. In 1786 the Senate, in answer to an application of the Jews of White Russia to the empress, issued a decree curtailing the judicial, commercial, and industrial rights of the Jews. That the empress was opposed to the narrow-minded policy of the Senate may be seen from this remarkable decree: "Since the above-mentioned [White Russian] inhabitants, holding the Jewish faith, have, in virtue of the ukases issued, already entered into a position equal to that of other inhabitants, it is necessary in all cases to observe the rule that every one according to his rank and standing shall be enabled to enjoy his rights and benefits without distinction of faith or nationality" ("Voskhod," Jan., Feb., 1889, p. 45; Gradovski, "Otnosheniya," etc., i. 12). For the inhuman cruelties practised upon the Jews of Uman and other places in South Russia in 1782, Catherine was not responsible.

At the end of Catherine's reign two ukases were issued which bear the signature of the empress, but are utterly opposed to her previous tendencies. The first, dated Jan. 3, 1792, under the pretext of giving the Jews of Yekaterinoslav and Taurida the same privileges as those given to the Jews of White Russia, prescribes that Jews can not be admitted into the gild of merchants of Smolensk and Moscow ("Complete Russian Code," xxiii., No. 1706). The second, issued July 4, 1794 (No. 17,224), determines the localities where Jews are permitted to carry on business and trade, thus in an indirect way depriving them of the right to carry on business in the great Russian provinces; it also compels the Jewish merchants to pay a tax for their business and trade licenses in the provinces open to them the double of that paid by Christian merchants. Only the Karaite Jews were, in 1795, exempt from the double tax, and from that time the Karaites enjoyed special privileges.

Restrictions upon the Jews.

Thus the reforms introduced by the "Semiramis of the North" affecting the Jews did not, like many other of her well-meant reforms, accomplish the expected results; but through the fault of the narrow-minded officials they rather resulted in establishing the Pale of Settlement in which the Russian Jews are still shut up at the beginning of the twentieth century.

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CATHUA: Name of a family of Nethinim returning from Babylon with Zerubbabel (I Esd. v. 30). In the order of enumeration they correspond to Giddel in Ezra ii. 47 and Neh. vii. 49.

E. G. H. G. B. L.

CATTANEO, CARLO: Italian Christian jurisconsult; born in Milan June 15, 1801; died at Castagnole, near Lugano, Feb. 5, 1869. Although Cattaneo was not favorably inclined toward the Jews, he vehemently protested against the oppressive laws to which the Jews in Italy were then subjected. In a work entitled "Ricerche Economiche sulle Interdizioni Imposte dalla Legge Civile agli Israeliti" (Milan, 1899), Cattaneo demonstrates that the outlawry of the Jews is detrimental to society.

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S. I. BR.

CATTLE (Hebrew, מקנה = "possession"): Term used to denote all domestic animals, the principal possession of nomadic and pastoral peoples.

Cattle were very important in the early life of the Hebrews. The story of Abel, who was a "keeper of sheep," and offered unto the Lord "of the firstlings of his flock" (Gen. iv. 2, 4), is without doubt an indication of the conditions of early times. Abraham, Isaac, and Jacob his sons were "shepherds" in all the significance of the word (Gen. xlvi. 34; xlvii. 1, 3, 4, 6); and their respective stories show the importance of cattle in their lives. Their cattle furnished them their dwelling, the tent, their clothing, and their food, the last consisting of milk, cheese, and butter, and, on great occasions, meat. They also supplied them almost exclusively with the material of the sacrifices.

In Agriculture.

After having settled in the Land of Promise, the Israelites did not entirely abandon their early mode of life. Some tribes, particularly those of Reuben, Gad, and Simeon, continued in the pastoral life, in which they were encouraged by the nature of their respective territories. Others seem to have continued the rearing of cattle, along with their new agricultural occupations. Therefore the herds and flocks were a part of all blessings (Deut. viii. 13, xxviii. 4) and prophecies (Jer. xxxi. 27, xxxiii. 12, 13; Zech. ii. 4). In the ordinary usage of the language, kings were called "shepherds" (II Sam. v. 2, vii. 7; Isa. xli. 28), and the same figurative language is used to describe Providence (Ps. xxiii. 2).

The live stock of the Israelites consisted chiefly of small cattle, horned cattle, and asses. The camel and the horse were not common in Biblical times. Small cattle—*i.e.*, sheep and goats—were the most numerous, since Palestine, like the other Mediterranean countries, was in ancient times, as in modern, well suited to the habits of these animals. They were known by the collective name צאן (ẓon; compare the Homeric *μῆλα*; see Goat, Sheep). Horned cattle were raised successfully only in well-watered places, as the valley of the Jordan, the plain of Sharon, and, particularly, the western part of Bashan. They were called בקר (baḳar, "plowers"; compare "armentum," from "arare"; see Ox). Asses were as common as they were good, and she-asses were especially appreciated (Gen. xii. 16, xxx. 43; Josh. vii. 24; I Sam. viii. 16), even after the introduction of the horse (Ezra ii. 66 *et seq.*; Neh. vii. 68 *et seq.*).

Kindness to Animals.

Many passages in the Scriptures enjoin on man kindness and humanity toward domestic animals. God, as Creator and Providence of all animals, gave man sway over them, delegating to him His providence, as well as His dominion. Punishing man, He strikes also the animals; making His peace with mankind, He extends the reconciliation to animals. The firstlings of the domestic animals are His, as are the first-born of Israel. Domestic animals were entitled to their rest on the Sabbath (Ex. xx. 10, xxiii. 12; Deut. v. 14), and during the Sabbatical year were allowed to wander through the fields feeding on the spontaneous products (Lev. xxv. 7; Ex. xxiii. 11). Castration was forbidden, according to Josephus ("Ant." iv. 8, § 40; probably based on Lev. xxii. 24), and, likewise, hybridization (Lev. xix. 19). To plow with an ass and an ox was not allowed, probably because of the superior strength of the ox, which was the plower par excellence (Deut. xxii. 10). The overladen ass must be relieved of part of his burden, and if he should fall under it, his master must help him up (Deut. xxii. 4). The ox treading out the corn was not to be muzzled (Deut. xxv. 4). A cow or a ewe and her young could not be killed in one day (Lev. xxii. 28). The origin of the command not to seethe a kid in its mother's milk (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21) is uncertain. Its purpose seems to have been to deter the Israelites from a heathen custom (see Bochart, "Hierozoicon," pp. 634 *et seq.*; Dillmann, on Ex. xxiii. 19; Nowack, "Lehrbuch der Hebräischen Archäologie," p. 117. Maimonides, "Moreh Nebukim").

Shelter at Night.

During the summer cattle were left in the open air. At night they were driven into pens or folds, for which the Bible has a great variety of names: בצרה, Boẓrah (Micah ii. 12); מכלא, Mikla (Hab. iii. 17 *et seq.*); גדרה, Gederah (Num. xxxii. 16, 24, 36); משפתים, Mishpetayim (Gen. xlix. 14). These pens were sometimes fenced about with stakes; more often, however, they consisted of an enclosure with a dry-stone wall, to protect the cattle from wild beasts; and occasionally they were provided with watch-towers (II Chron. xxvi. 10). The cattle were counted in the morning and the evening when going out and coming in; and the shepherd was obliged to replace every missing head, unless he could prove that it had not perished through his own fault (Gen. xxxi. 39; Ex. xxii. 12-13; compare Amos iii. 12). In the neighborhood of the pens were watering-places, consisting generally of a well or cistern, with a trough. To dip out the water and fill the troughs must have been one of the hardest duties of the shepherds (Gen. xxiv. 20, xxix. 8-10). During the winter the cattle were sheltered in regular stables (מרבק, marbeḳ), which were furnished with cribs (אבוס, ebus). It is incidentally mentioned that the ox and the cow were generally fed on chopped straw (תבן, teben, Isa. xi., lxv. 25), or sometimes on a sour mixture (בליל חמיץ, belil ḥamiẓ), a provender consisting of various grains, mixed with alkaline herbs (Isa. xxx. 24), sometimes like the "farrago" of the Latin (see Bochart, *l.c.* pp. 113, 303; Blau, in "Z. D. M. G." xxvii. 522 *et seq.*). Horses also were fed on chopped straw and on barley. Oats and hay were then, as now, unknown in Oriental countries. Fatlings were probably kept always in the stables, hence the expression, "'egel" or "'egle marbeḳ" (עגל, עגלי מרבק, I Sam. xxviii. 24; Jer. xlvi. 21; see Gesenius, "Thesaurus," p. 1260; Bochart, *l.c.* pp. 302 *et seq.*). Elsewhere fat beeves are called בריאים (Beri'im = "fattened"), in contradistinction to רעי, re'i ("beeves of pasture," I Kings v. 3), or מריאים, meri'im (II Sam. vi. 13; I Kings i. 9). There is no evidence that the Hebrews understood the art of breeding with a view to the bettering of the race. Under this heading one would hardly consider the trick of Jacob, used to increase his flocks at the expense of his father-in-law.

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CAUCASUS or **CAUCASIA** (Russian, "Kavkazski Krai" = the country of the Caucasus): A division of Russia, bounded on the north by European Russia; on the east by the Caspian sea; on the south by Persia and Asiatic Turkey; and on the west by the Black sea. It consists of six governments, four provinces, and two districts. The Jewish inhabitants, according to the census of 1897, numbered 58,471, or 6.3 per cent of the total population ("Voskhod," 1902, No. 3). These figures are probably too low.

The exact number of the Caucasian Jews is not easy to determine. Some of them (in the southern provinces) have adopted the Mohammedan religion; while others (in Georgia) have embraced Christianity. They are also often confounded with Jewish immigrants from European Russia. Von der Hoven estimates the number of the native Jews of the Caucasus to be about 100,000 ("Budushchnost," 1900, No. 52).

The following table illustrates the distribution of the Jews of the Caucasus among the various governments, provinces, and districts according to the censuses of 1886 and 1891–92:

Distribution of Jews of the Caucasus.

	Jews.	Per cent of Total Population.
Northern Caucasus (1891-92):		
Government of Stavropol	1,215	0.4
Province of Tersk	4,965	0.6
Province of Kuban	5,100	0.3
District Chernomorski (Black sea)	52	—
Transcaucasia (1886):		
Government of Kutais	7,082	0.76
Government of Tiflis	7,632	0.94
Government of Erivan	44	0.01
Government of Baku	8,603	1.20
Government of Yelisavetpol	1,755	0.24
Province of Daghestan	9,210	1.46
Province of Karsk	—	—
District of Zakatalsk	8	—

Supposed Descent from Lost Ten Tribes.

Some of the Caucasian Jews claim to be descendants of the Lost Ten Tribes of Israel, which were taken captive by Nebuchadnezzar; while others (particularly the Georgians) are equally certain of their descent from the Israelites who were taken from Palestine by Shalmaneser. It is hard to determine whether this belief is based upon valid tradition or whether it is of later origin, and an attempt, by means of bad philology, to connect the "Habor," near which river the exiles were settled, with "Iberia," the name by which the Caucasus is known to classical writers. In the Georgian language the Jews are called "Huria," a term which is related to "Iberia" (Koch, "Reise Durch Russland," Preface, p. ix.).

The Russian archeologist and linguist Vsevolod Miller believes that a large Jewish population formerly existed in that part of Media which was later called "Atturpatakan," and which is at present known under the name of "Azerbeijan," and that this country was probably the cradle of the Caucasian Jews. He thinks that they have preserved the old Semitic type to a more marked degree than the European Jews.

Jewish Type Among Caucasian Peoples.

The presence of a distinctive Jewish type among many of the Caucasian peoples has long been noticed by travelers and ethnographers. It is especially interesting, as some of these people, the Armenians, Georgians, and Ossetes, for instance, are not of one and the same race. Baron Peter Uslar suggests that during the past two thousand years Jewish tribes often emigrated to the Caucasus ("Russische Revue," xx. 42, xxi. 300). Miller is of the opinion that in very remote times they emigrated thither from Media. All the Armenian and Georgian historians speak of the existence of a large Jewish population in Transcaucasia until the beginning of the present era.

When St. Nina came to the city of Urbnis in Georgia from Jerusalem in 314, she is said to have spoken to the Jews in the Hebrew language ("Histoire de la Georgie," translated by Brosset, I. i. 31, 37, 54, 64, 93, 100, 104–120). When the Persians took possession of Transcaucasia in 366, the Jews adopted the old Persian language, which they called "Parsee" or "Tat," from which they formed a jargon with an admixture of words taken from the Bible and from languages of local tribes. They write this jargon in Hebrew square characters.

Caucasus Jewess and Her Children.
(After a photograph.)

From the Arabic writers Mas'udi, Ibn Ḥauḳal, and from the "Derbend Nameh" (a Persian history of Derbend) it is evident that the Arabs, when they

conquered Daghestan in the eighth century, found a large number of Jews there. According to Pantyukhov (probably following Quatrefages, "Observations Anthropologiques au Caucase," Tiflis, 1893, cited in "Archiv für Anthropologie," xxvii. 448.) the Caucasian Jews may be considered descendants of the Chaldeans (early Babylonians), who originally dwelt on the upper Euphrates and in the vicinity of Lake Van, but who in later, though even still remote, times intermixed with the native Caucasians. In the course of time many of these Jews renounced Judaism and embraced Mohammedanism. It is probable that the Chewsures and a portion of the Swanetes and of the Lesghians are of Jewish descent. In the fifth century the rulers of Georgia claimed that their ancestors came from Jerusalem. The Chaldean has little in common with the Arabo-Semitic type. Erckert, as the result of a comparison of the head measurements of the Caucasian Jews with those of the other inhabitants of the districts in which they dwell, gives the following data:

Mountain Jews of the Caucasus.
(From a photograph.)

CEPHALIC INDEX:

Azerbeijan Tatars	79.4 mesocephalic
Georgians	83.5 brachycephalic
Armenians	85.6 hyperbrachycephalic
Mountain Jews	86.7 hyperbrachycephalic

HEIGHT OF HEAD:		FACIAL INDEX:	
Kalmucks	62.0	Georgians	86.5
Georgians	67.9	Kalmucks	87.0
Mountain Jews	67.9	Armenians	87.7
Armenians	71.1	Mountain Jews	89.0

NASAL INDEX:

Mountain Jews	62.4
Armenians	62.5
Georgians	62.9
Kalmucks	75.3

If the shape of the head be taken as a standard of a fine type, the mountain Jew may be considered to rank first among the Caucasian races, which are classified by Erckert in the following order: mountain Jews, Armenians, Kumyks, Georgians, Azerbeijan Tatars, Ossetes, Circassians, Tshechentzy, Lesghians, Nogaians, Kalmucks ("Der Kaukasus und Seine Völker," pp. 370–377).

The stature of the Jews in the district of Kuba (government of Baku) is 1,618–1,621 mm.; that of the Jews in the government of Kutais, 1,630; of those of Daghestan, 1,644. These three groups exhibit slightly varying types; they have completely adopted the language of the people among whom they live (Pantyukhov, *l.c.*).

Mountain Jews ("Bergjuden") are those of the Caucasian Jews who live in villages ("auls") and some towns of the provinces of Daghestan, Tersk, Kuban, and in the governments of Baku and Yelisavetpol, and who speak an Iranian language, a dialect of the Tat. The Tats themselves are of Iranian origin, but have intermarried with Jews. They speak the same dialect (Tat mingled with Hebrew) as the mountain Jews. They probably arrived in the Caucasus with the Jews in the times of the Achæmenidæ, having been sent to guard the northern boundary of Persia on the Caspian sea. According to Anisimov, the Tats of today were Jews when they arrived in the Caucasus, and they embraced Mohammedanism only when the Arabs conquered the country. They themselves cherish this belief, and carefully preserve their Hebrew books (Hahn, "Aus dem Kaukasus," p. 181).

Hasdai ben Isaac, in his letters to the king of the Chazars (about 960), says that, according to a tradition, the Chazars formerly lived in the mountains of Seir (Serir in the eastern Caucasus). Miller is of the opinion that the Jews of the Caucasus introduced Judaism into the kingdom of the Chazars, and that the Jews of Daghestan originated in Azerbeijan. He refers to Esther iii. 8 and to II Kings xvii. 6. He thinks that old Jewish colonies in the Caucasus existed in Tabasseran and in Kaitak, in which region there is a place still called "Shuit-Katta" (Jewish pass). About three hundred years ago many Jews emigrated thence to Majlis, the capital of the Tatars, and a little later to Jangi-kent (="New Settlement").

Large Jewish communities existed in the ninth century in Tiflis, Bardaa, Derbend, and other places in the Caucasus. According to Benjamin of Tudela (1160–73), the power of the exilarch extended over all the communities of Armenia, Kota, and Georgia. Guillaume de Rubruquis in 1254 found a large Jewish population in the eastern Caucasus.

The traveler Judah Chorny also concludes that the Jews arrived in the Caucasus before the destruction of the First Temple, and that up to the fourth century of the common era they lived under Persian protection. At the end of the Sassanian dynasty, when Tatar hordes overran Persia, and the Cau-

casian Jews were driven from their homes, the latter came in contact with their coreligionists in Babylonia, and adopted the rabbinical teachings as religious law. Soon they began to study the Talmud, of which they had an intimate knowledge when Eldad ha-Dani (ninth century) visited them. This is also corroborated by Benjamin of Tudela and Pethahiah of Regensburg. In the centuries when the great Talmudic schools flourished in Babylon, many eminent Talmudists lived in Derbent and the ancient Shemacha, in the government of Baku. In many regions in the government of Baku, where at present there are no mountain Jews, ruins of their auls and graves, and traces of irrigation trenches, etc., are to be found. The local Mohammedans still call these ruins by their old Jewish names; *e.g.*, "Chifut Tebe" (Jewish Hill), "Chifut Ḳabur" (Jewish Grave), etc. In some parts of Daghestan the Mohammedan religion has supplanted Judaism; but in many Mohammedan families are to be found Jewish books inherited from Jewish ancestors.

The Caucasian Jews can not be classed among the Karaites, as they still adhere closely to the Talmud. There is no question, however, that at the present time their Talmudic knowledge is not extensive and that they have added demonology to Judaism. Owing to this comparative ignorance they are nicknamed by the European Russian Jews "Byky" (oxen). The Jews of Daghestan and Baku believe in good and in evil spirits; *e.g.*, Seer-Ovy (the spirit of the water), Ider, Hudur-bai, Kessen-bai, and others. The most venerated is the mighty Num-Negyr (the spirit of travelers and of the family), which name signifies "unutterable" (literally, "do not take a name"). A belief in perpetual warfare between the good and the evil spirits is deep-rooted among the Jews as well as among the Mohammedans of the Caucasus. According to Erekert, the Caucasian Jews in the times of the Seleucids were in communication with Palestine. They helped to spread Christianity in Armenia, Georgia, and the highlands of Albania. The mountain Jews are probably later emigrants, who in the eighth century and at the beginning of the ninth settled in the region north of Derbent. It was not until the end of the sixteenth century that they removed to the neighboring Majlis. Another stream of emigrants may have followed about 1180 from Jerusalem and Bagdad via Persia. Erekert and many others are of the opinion that the Caucasian Jews amalgamated at an early date with the native tribes. It is certain that among the peoples of the Caucasus the Jewish type is everywhere represented, and that even among Christian and Mohammedan tribes many Jewish customs and habits have been preserved to the present day. Among the Ossetes the old Mosaic law of levirate marriage still exists, which, according to Chorny, the mountain Jews also strictly observe. Even the outward appearance and the manner of speech of the Ossetes resemble those of the Jews. Many of their villages bear Hebrew names, and the marriage and funeral ceremonies correspond in many respects with those of the ancient Hebrews. The same may be said about the Tshechentzy.

Superstitious Beliefs.

The Caucasian Jews differ greatly from the European Jews. Their language, dress, education, employments, and their whole character render them almost a separate people; and they even differ greatly among themselves.

The Georgian, Lesghian, and Ossete Jews differ as much from one another as do the countries in which they live. The Jews of Daghestan have nothing in common with the foregoing, either in language, dress, mode of life, or moral views. They differ little from the other warlike mountain tribes among whom they dwell. They only differ from their Mohammedan and Christian neighbors in their adoption of the Tat language. They all dress in the Circassian style, and go about armed with daggers, pistols, and swords; even being armed when they go to bed or when praying in the synagogue. They are skilled horsemen. Their occupations are mostly dyeing, cattle-breeding, gardening, and viticulture. They own small farms, and rent land from their Mohammedan neighbors, by whom they are much oppressed. They raise tobacco, and manufacture excellent weapons. Even their ḥakams know how to handle the spade, the hoe, and the hammer.

Manners and Customs.

Owing to their persecutions under Mohammedan rule, the mountain Jews in the Russo-Caucasian wars always sided with the Russians; and the Russian government, after the conquest of the Caucasus, in acknowledgment of their valuable services, granted them equal rights with the other Caucasian tribes. Lately, however, these rights have been curtailed.

In contradistinction to the mountain Jews, the Georgian Jews have always exhibited great patriotism, and have fought against the Russians. Their love for the fatherland is as proverbial as their bravery in war. Notwithstanding his warlike character, however, the Georgian Jew becomes penitent and humble in the synagogue. Here he may be seen to weep for the unfortunate destiny of his coreligionists scattered over the world. Georgian Jews are found in Tiflis, Kutais, Suran, Karasubazar, and the surrounding villages. Besides the Georgian and mountain Jews, mention should here be made of the Caucasian Subbotniki (Sabbatarians), who are probably descendants of the Chazars. Their type is more Slavonic than Semitic, but their mode of life is Jewish: they not only keep the Sabbath strictly, but also observe all the Mosaic laws and many rabbinical precepts. In Tiflis in 1894 their community numbered thirty families, besides many who lived outside the village and occupied themselves with cattle-breeding, agriculture, and the cultivation of the vine. They have the same prayers as the Russian Jews, but use the Russian language instead of the Hebrew. Some of them send their sons to Wilna for a higher rabbinical education. They consider it a great honor to intermarry with rabbinical Jews; but such marriages are rare. The Georgian and especially the mountain Jews deem it beneath their dignity to intermarry with the Subbotniki.

Mountain and Georgian Jews.

In recent years, with the improvements in com-

munication, outside interest in the Caucasian Jews has become more extensive. Their coreligionists have endeavored to spread culture among them, while the Zionist organizations have established some schools for the rational study of Hebrew. For further details reference may be made to the articles on the respective cities, provinces, and peoples. See also ARMENIA and CHAZARS.

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CAUL.—Biblical Data: Nowadays applied to the membrane surrounding the human fetus; used also in other senses. In the Bible: **1.** A rendering of the Hebrew שבישים, the second on the list of toilet articles worn by the women of Jerusalem (Isa. iii. 18). Schröder emends this to "shemisim," which he compares to the Arabic "shumaisah" (little sun). It would then mean an article of jewelry, perhaps a pendant. It is quite possible to take it to designate nets used as adornments for the hair. The Septuagint gives it this sense; and the Targum reproduces the word, which by Mishnaic usage is confirmed as a net for the hair (see Levy, "Neuhebr. Wörterb." iv. *s.v.*).

2. Used in an anatomical sense of the enclosure of the heart, perhaps of the pericardium (Hosea xiii. 8).

3. Most frequently, however, it is used to translate "yoteret," a word occurring frequently in the priestly regulations and in connection with the liver. It is best taken to mean the fatty mass surrounding the liver. This was always included (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4; viii. 16, 25; ix. 10, 19) in the burnt offering.

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——**In Rabbinical Literature:** According to the A. V., it was the caul, with some other parts of the sacrifice, that was burned on the altar. For we read: "And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar" (Ex. xxix. 13; compare references below). The Hebrew term here rendered "caul" is "yoteret" (יתרת), always occurring in connection with "kabed" (כבד = "liver"); this "yoteret" is variously translated by earlier and later scholars. Thus, the Septuagint renders it "the lobe of the liver"; and so do Josephus ("Ant." iii. 9, § 2), Gesenius ("Dict." *s.v.*), Kohut ("Aruch Completum," iii. 476, *s.v.* חצר כבד), Jastrow ("Dict." p. 572), and the Karaites (see Aaron b. Elijah, "Gan 'Eden," Sheḥiṭah, xxi.). This rendition does not seem to correspond with the phraseology of the original. Of the eleven Biblical passages containing the term "yoteret," seven are mandatory (Ex. xxix. 13, 22; Lev. iii. 4, 10, 15; iv. 9; vii. 4), and the remaining four (Lev. viii. 16, 25; ix. 10 [where the preposition מן, "from," is used], 19) are narrative. In six of the former (the only exception being Ex. xxix. 22), yoteret is described as being situated על הכבד ("over the liver"), which can not be said of a lobe or of any part of the liver itself. Were the preposition עַל ("above," "over," "upon") absent in the mandatory clauses as it is in the narratives, it might be assumed that "yoteret" is in the construct state, and the phrase יתרת הכבד would really mean "the pendant (יתר = 'redundant,' 'hanging over'; *i.e.*, 'lobe') of the liver." But the presence of the preposition in the six mandatory clauses precludes this construction, and consequently also this rendition.

That the narrative clauses do not embody the preposition does not prove the contrary. The narrator simply relied on the exact designation conveyed in the mandatory passages. The yoteret must, therefore, be looked for among the viscera adjacent to and over the liver. Leeser finds it in the midriff; and this partly agrees with Rashi's definition, as explained by Kohut (*l.c.* iv. 94, *s.v.* טרפיט; compare Jastrow, *l.c.* 557b, *s.v.* טרפישא), "Rothfleisch," the fleshy fibers connecting the midriff with the costal cartilages. But, as even the midriff is not directly over the liver, a double layer of tissue intervening between them, the A. V. renders the phrase by "the caul over the liver." This definition is supported by the Vulgate, and agrees with that of Rashi (to Ex. xxix. 13, according to Musaphia, in "'Aruk," *s.v.* טרפיט), and with the translations of Zunz (Arnheim), Luzzatto, Fürst (in Lev. *l.c.*; in Ex. *l.c.* he translates "lappen"); and by it is meant that part of the caul which forms the duplicature extending from the transverse fissure of the liver to the lesser curvature of the stomach, technically called the "gastrohepatic" or "small omentum" (compare Strack to Ex. xxix. 13; Kautzsch, Ex. and Lev. *l.c.*; contrast Kohut, *l.c.*, *s.v.* חצר כבד). Some object to this definition, because the small omentum is devoid of fat; but as the Bible never includes the yoteret under the fats, this objection is not tenable (compare Sifra, Wayiḳra, Ḥobah, ix. [ed. Weiss, p. 21b]; Pesik. Zuṭṭa to Lev. iii. 10; Hastings, "Dict. Bible," *s.v.* "Caul"; Cheyne, "Encyc. Bibl." *s.v.* "Caul"; see SACRIFICE).

The Karaites include the yoteret among the animal parts forbidden to the Jews as food (see Aaron b. Elijah, *l.c.*; Elijah Bashyazi, "Aderet Eliyahu," Sheḥiṭah, xviii.); rabbinic law, however, knows of no such prohibition (see Ḥul. 117a; Rashi, *ad loc.*, *s.v.* יותרת; Pesik. Zuṭṭa, *l.c.*; Maimonides, "Yad," Ma'akalot Asurot, vii. 5; Naḥmanides to Lev. iii. 6 *et*

seq.). That the caul mentioned by Josephus ("Ant." iii. 11, § 2) in connection with such a law does not mean the yoteret is evident from his naming the caul and the lobe of the liver as distinct parts devoted to the altar (*ib.* iii. 9, § 2). What he means is doubtlessly the epiploon, or the fatty membrane constituting the gastrocolic or great omentum. The same is meant by Herodotus (ii. 47), who mentions the caul in connection with an ancient Egyptian sacrifice to the moon.

J. SR. S. M.

CAUTION (אזהרה): Warning given to witnesses before testimony. Neither Biblical nor rabbinical law requires a witness to confirm his testimony by an oath. Jewish casuists are of opinion that the witness who would not tell the truth without an oath would not scruple to depose a falsehood with an oath (Tosef., Ḳid. 43b, *s.v.* "Hashta"; compare Josephus, "B. J." ii. 8, § 6).

Instead of an oath, rabbinical law prescribes in criminal cases a preliminary caution or admonition, in the course of which the witnesses are exhorted to testify to such matters only as have come under their personal observation, and are warned not to state anything based on imagination or hearsay. They are told that the court will subject them to a careful examination and a searching cross-examination. Finally, the formal caution laid down in the Mishnah (Sanh. iv. 5; Maimonides, "Yad," Sanh. xii. 3) proceeds as follows:

Responsibilities of Witness.

"Know ye that the responsibilities devolving upon the witness in criminal cases are vastly more serious than those of the witness in civil suits. In civil suits a man makes good the losses sustained through his falsehood, and is forgiven; but in criminal cases the blood of the victim of falsehood and the blood of his possible offspring to the end of time, which is cut off by his undeserved death, fall on the head of the false witness. That such is the case is evident from God's rebuke administered to Cain, who slew his brother (Gen. iv. 10), where it is said, 'The voice of thy brother's bloods cry unto me.' Now, since the Bible says 'Thy brother's *bloods* (דמי אחיך), and not 'Thy brother's *blood*,' it teaches that Cain was considered guilty of shedding the blood of Abel's possible progeny, as well as that of Abel himself. Also the fact that, at the beginning, God created one man only, should teach thee that whosoever destroys a single innocent life is as guilty as if he had destroyed a whole generation; and that, on the contrary, whosoever saves a single innocent life is as meritorious as if he had saved a whole generation. . . . Say not, however, 'Why should we mix ourselves up in these troubles?' Scripture declares (Lev. v. 1), 'The witness who hath seen or known, and doth not tell it, shall bear his iniquity.' Nor must ye scruple about becoming the instruments of this man's death. Remember the Scriptural maxim (Prov. xi. 10), 'When the wicked perish there is shouting.'"

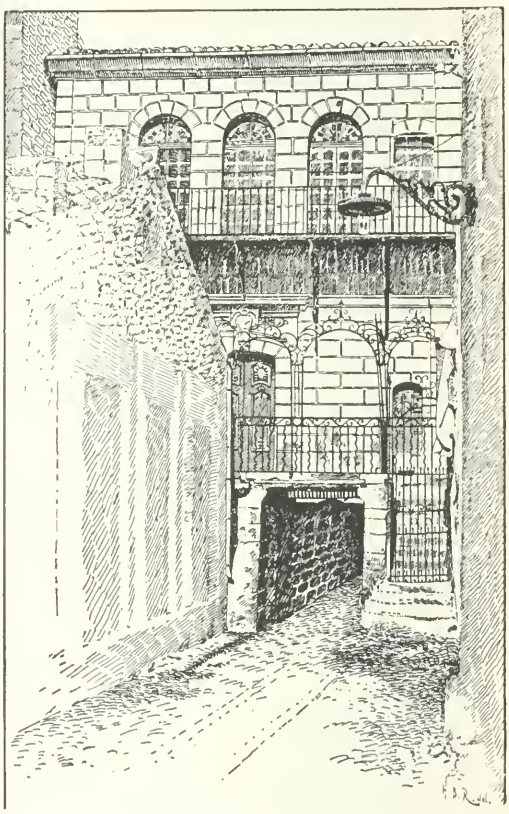
Object of Warning.

The object of the closing admonition is to remind the honest man of his duty to bear witness even against a person tried for his life, to impress upon him the verity that the escape of the guilty is an injury to the innocent, while the punishment of the wicked is a benefit to the public. Therefore, although the criminal's deed can not be undone, no mawkish compassion should prevent the giving of testimony leading to conviction (Deut. xix. 13; Sifre, *l.c.* 187); therefore, too, the honest witness must not scruple to testify against the accused, in the event of whose conviction he, the witness, must act as executioner (Deut. xvii. 7; Sifra, Ḳedoshim, viii.; Sifre, Deut. 89). See CAPITAL PUNISHMENT, WARNING.

BIBLIOGRAPHY: Maimonides, *Yad ha-Ḥazaḳah, Sanh.* xii. 3.

E. C. S. M.

CAVAILLON: Small town in the department of Vaucluse, France. In his book, "Réponses de Rabbins Français et Lorrains" (Vienna, 1881), Joël Müller mentions (No. 17) a rabbi of Cavaillon, Eliezer ben Judah, pupil of Isaac ben Menahem, who lived at Orleans in the second half of the eleventh century. It also appears from the same book (Nos. 21, 22) that the celebrated Rashi of Troyes was in correspondence with the scholars of Cavaillon. Gross ("Gallia Judaica," p. 591), however, maintains that the passage refers not to Cavaillon, but to Châlons-sur-Saône. However that may be,



The Old Synagogue at Cavaillon.
(After a photograph.)

it is certain that Jews were living at an early period at Cavaillon. A Jew named Jaquiellus was a tenant of crown lands in 1303 (Bardinet, "Revue Historique," 1880, xiv. 36). A document of the year 1372 mentions five Jews who, in the name of the community, rendered homage to the bishop, to whom the Jews of Cavaillon paid an annual quitrent for the houses and lands owned by them in his territory (*ib.* xii. 44, 46).

In 1453 the Jews were relegated to a special quarter ("Inventaire des Archives de la Communauté de Cavaillon," No. 127). The year 1485 was an unfor-

tunate one for the Jews of Cavaillon. Imitating the inhabitants of Arles and Tarascon, the Christians of Cavaillon fell upon the Jews and pillaged their property ("Rev. Et. Juives," vi. 35).

Toros of Cavaillon, one of the three wardens of the Jewish community of Avignon in 1400, is identified by Steinschneider with the physician Todros of Cavaillon, the author of a pharmacopœia written partly in Hebrew and partly in Latin (Renan-Neubauer, "Les Ecrivains Juifs," p. 725). Something is known of another scholar of Cavaillon, Jacob Léon, for whom Moses Farissol Botarel in 1465 wrote a treatise on the calendar. Gross (*l.c.* p. 539) identifies this Jacob Léon with Jacob of Cavaillon, at whose suggestion Mordecai Durant Farissol copied, in the same year, a part of Levi ben Gerson's book, "Milḥamot ha-Shem."

Cavaillon was one of the four communities ("arba' ḳehillot") having a special ritual of prayers (see CARPENTRAS), this being edited in 1767 at Avignon, by Elijah Carmi, a teacher at Carpentras. A new edition of this liturgy was published in 1855 at Aix, by Michel Milhaud.

The lists of the Jews of Carpentras ("Rev. Et. Juives," xii. 193–212) contain the names of a number of Jews called after the town of Cavaillon. In 1413–1414 there were also at Perpignan Jews who came originally from Cavaillon (*ib.* xiv. 75). At Arles R. Joseph of Cavaillon was in 1385 a member of the rabbinical college of judges in the scandalous trial mentioned in the article on CADENET, Provence. R. Isaac ben Nathan of Cavaillon was in 1582 a member of the rabbinical court of Fossano, Italy. A document of the same year, relating to the excommunication of the woman Bonastorga of Carpentras, bears the signatures of Bongoias de la Rocca and David Cohen of Cavaillon ("Rev. Et. Juives," x. 82). At Cavaillon, in 1713, lived the poet Gad ben Judah of Bédarride, author of a thanksgiving prayer preserved in the ritual of Avignon (Zunz, "Z. G." p. 466).

The old community has almost disappeared, only three Jewish families residing in Cavaillon in 1901. The synagogue, which was repaired in 1774, has been preserved. It rests partly upon an archway under which a street passes; and this arch was probably once the gate to the ghetto. The synagogue closely resembles that of Carpentras.

G. S. K.

CAVALLERO, CAVAGLIERO (קבלירה, קאבליירו): Name of a family, with branches in Provence, Africa, Turkey, and Italy.

1. Abraham ben Judah Cavallero: Lived at Fez between 1688 and 1700.

BIBLIOGRAPHY: Steinschneider, *Hebräische Bibl.* xvi. 62.

2. Isaac Cavallero: Talmudic scholar. He began the study of the Talmud at Salonica about 1630, and was a fellow-student of David Conforte ("Ḳore ha-Dorot," ed. Cassel, 52b). He is probably not identical with the Isaac Cavellero who was a preacher at Venice in the second half of the seventeenth century, and whose sermons were published by his relative Judah ben Joseph Perez under the title "Naḥal Etan" in the "Peraḥ Lebanon" (Berlin 1712).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 121.

L. G. M. K.

3. Isaac de Don Shem-Ṭob Cavallero: Italian scholar; son of Shem-Ṭob Cavallero; flourished at Venice at the end of the sixteenth and beginning of the seventeenth century. He was the author of "Orden de Oraciones" (Venice, prior to 1583), an edition of the prayer-book according to the ritual of the Spanish and Portuguese Jews, and containing the Hebrew text with a translation into the Spanish vernacular; a second edition, to which the "Declaracion de los Puntos" was appended, was published at Venice in 1622. The "Orden de Oraciones" was placed upon the "Index Librorum Prohibitorum," edited by Caspar á Quiroga (p. 69b, Madrid, 1583).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 37, 59, 60; Wolf, *Bibl. Hebr.* iii. 1279b; Steinschneider, *Cat. Bodl.* Nos. 2123, 2404, 5328.

J. M. W. L.

4. Jacob Cavallero: Lived in Turkey about the middle of the sixteenth century, and was correspondent of Jacob Berab and of Moses Trani (Conforte, *l.c.* p. 37a).

5. Jonas Cavallero: Of Besalu; was an intimate friend of Kalonymus b. Kalonymus, the author of "Eben Boḥan" (Touchstone).

BIBLIOGRAPHY: *Monatsschrift*, xxviii. 549.

6. Moses b. Jehiel Cavagliero: Physician; died at Ancona, 1583.

BIBLIOGRAPHY: *Revue Etudes Juives*, iii. 236.

7. Shealtiel b. Solomon Cavallero: Hebrew poet; lived at Salonica about the second half of the sixteenth century, and was probably the son of Solomon Cavallero (No. 8). He is classed among the Hebrew poets by Gedaliah ibn Yaḥya.

BIBLIOGRAPHY: Carmoly, *Jachia*, p. 40.

8. Solomon Cavallero: Lived at Salonica about 1515; corresponded with Elijah Mizraḥi and with Tam (Jacob) ibn Yaḥya (Conforte, *l.c.* pp. 33a *et seq*). It was for him, or for a contemporary mathematician of the same name living at Salonica, that Ephraim Mizraḥi translated into Hebrew Georg Peurbach's "Theorica Planctarum" under the title "Ṭioriḳa ha-Niḳra' Mahalak ha-Kokabim."

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* p. 640.

L. G. M. K.

CAVES IN PALESTINE: By "me'arah" (מערה) the Hebrew designates natural caves. The mountains of Palestine, which for the greater part are formations of soft limestone, abound in natural caves and grottoes. Most of these have developed from an initial fissure or crack in the rock, which, widening, in time became the channel of a subterranean stream. But as the latter changed its bed in the course of years, a large, dry, hollow passageway was finally left. In many places the skill of man has completed the work of nature. This has been the case more particularly east of the Jordan, and especially in the Hauran. In the latter district, artificial caves are very numerous (see Wetzstein, "Reisebericht über Hauran und Trachonitis," pp. 22, 44 *et seq.*, Berlin, 1860).

These caves are historically of the highest interest. Undoubtedly they served for the original habitations

of prehistoric man. In the cave where the Nahr-al-Kabir takes its rise, in the grottoes at the bridge across the river near its mouth, and again in the Ferraja grotto in the district of Kesrawan, etc., flint knives, arrow-heads, and fragments of pottery have been found, of essentially the same kind as those unearthed in Europe; while the remains of animals are largely of species that are now extinct or have disappeared from the region. This circumstance points to a time when the climatic conditions were evidently different from those now prevailing; it presupposes a temperate, if not a semi-arctic, climate. Formerly it was the common opinion that the entire people of the Horites, who, anterior to and contemporaneously with the Edomites, inhabited the mountain of Seir (Deut. ii. 12, 22; Gen. xxxvi. 20), were troglodytes, their name being connected with חור, "ḥur" (hole, cave). It is not probable, however, that this may be applied to a whole people, and it is certainly more correct to identify חורי, "Ḥori," with the Egyptian "Haru," the designation of southern Syria.

Caves in Prehistoric Times.

Caves were used: (*a*) as dwellings, and (*b*) as burial-places. (*a*) Even in historic periods, long after houses had become the common abodes, caves served, especially in time of war, as places of refuge or as natural fortresses (compare Josh. x. 16 *et seq.*; Judges vi. 2; I Sam. xiii. 6; Ezek. xxxiii. 27; I Macc. i. 56). Robbers made them their hiding-places; shepherds used them for folds, and as dwellings when the flock was at large; and travelers rested in them at night.

Caves in Historic Times.

(*b*) The custom of using the caves for burial-places dates from the earliest times. The entrance was closed with large stones in order to protect the bodies against men and animals. Perhaps the best known of these burial-places is the Machpelah cave at Hebron, which Abraham bought from the inhabitants for a burial-plot for himself and his family (Gen. xxiii.). The descendants of David had their plot in the caves on Zion. Even to-day a large number of vaults in the rocks around Jerusalem show how wide-spread was this custom among the ancient inhabitants of Jerusalem (see Burial).

Tradition locates the so-called Machpelah cave in the eastern part of the present Hebron, on the edge of the valley, and the mosque which now stands there is supposed to enclose it. It is certain that this refers to a holy spot of great antiquity, whose associations antedate Josephus (compare Buhl, "Geographie des Alten Palästina," p. 161). There is some difficulty in reconciling the Machpelah tradition with that of the Mamre oaks at Hebron, and it is not improbable that these two traditions date from different epochs (*ib.* pp. 160 *et seq.*).

Important Caves in the Bible.

The cave of Makkedah (Josh. x. 16 *et seq.*), where five kings are said to have hidden in the days of Joshua, is probably identical with one of the caves near the village Al-mughar, southwest of Ekron. That of En-gedi, where the encounter between Saul and David occurred (I Sam. xxiv.), can not be definitely located. On the old road northwest of En-gedi (I Sam. xxiv. 2) several caves may be seen to-day; *e.g.*, Magharat al-Nasraniyyah and Magharat al-Sakf. It is probable that the cave of Adullam (כיערת עדלם) owes its name to a scribal error, the true reading of the passage, I Sam. xxii. 1, 4 being מצודת or מצדת (compare I Sam. xxii. 1, 4 and II Sam. xxiii. 13, 14).

E. G. H. W. N.

CAYENNE or **FRENCH GUIANA:** An island of South America, and a town of the same name situated on this island that lies at the mouth of the Cayenne or Oyaque river, in the Atlantic.

A band of Jews settled in Dutch Guiana as early as 1644. They were chiefly immigrants from Holland, who had arrived two years before from Amsterdam, under the lead of Isaac Aboab and Moses Raphael de Aguilar. After the capitulation of Recife Jan. 23, 1654, when all Dutch possessions in South America, excepting Dutch Guiana, were ceded to Portugal, the Jews having supported Holland in the struggle for supremacy (1623–54), were compelled to leave Brazil. Many of them returned to their native country, whither their conquerors accorded them a safe-conduct; others migrated to New York or the West Indies, and the majority of them, under the captainship of David Nassy, a native Brazilian and a cultured and influential man, settled at Cayenne, in French Guiana. The directors of the West India Company, alive to the possibilities of such a colony, and eager to encourage Jewish settlements everywhere, granted them, under date of Sept. 12, 1659, a most liberal Charter of Privileges ("Vrijheden onder Exemptien"), wherein freedom of thought, liberty of conscience, and political autonomy were vouchsafed to the new colonists headed by David Nassy, who was the accredited representative of the company. This document, one of the most remarkable in American Jewish history, numbers 18 paragraphs and has been published at various times (see bibliography). Attracted by these generous inducements, the colonists thrived, and encouraged their coreligionists in Holland and elsewhere to join them. In 1660 one hundred and fifty-two Jews of both sexes arrived from Leghorn, Italy (on the 9th of Ab = August), and among them was the famous poet, historian, and litterateur Don Miguel Levi de Barrios, who afterward visited the West Indies, where his wife Deborah died. The colony prospered for nearly five years, but owing to the constant wars between Holland and Portugal and to the frequent depredations of the French, the settlement was, on May 15, 1664, transferred to Surinam, Dutch Guiana, where it flourished for two centuries, with occasional interruptions. Among the "Articles and Conditions" of surrender, agreed upon and signed by the French and the Dutch, March 15, 1664, when the island was ceded to France, we read that the Jews stipulated, among other things, "that the expenses incurred by the patron (patroon) and individuals of the Hebrew colony shall be repaid them," and that they be given "the free and public exercise of their religion."

It was on the Ile du Diable, off the coast of Cayenne, that Capt. Alfred Dreyfus was imprisoned.

BIBLIOGRAPHY: Miguel Levi de Barrios, *Gorierno Popular Judayco*, p. 28; *Essai Historique sur la Colonie Surinam*, ii. 113–122, Paramaribo, 1788; *Geschieden Handelkundig Tafereel van de Bataafsche West-Indische Colonien*, ii. 41–42, 93–100, Amsterdam, 1802; Thomas Southey, *Chronological History of the West Indies*, ii. 49–50, London, 1827; H. J. Koenen, *Geschiedenis der Joden in Nederland*, pp. 283–284, 460–466, Utrecht, 1843; M. Kayserling, *Sephardim*, pp. 265–266, Berlin, 1859; *Publications of the American Jewish Historical Society*, No. 2, pp. 94, 95, 99; No. 3, pp. 18, 104, 136–137; No. 4, p. 2; G. A. Kohut, in Simon Wolf's *American Jew as Patriot, Soldier, and Citizen*, pp. 449, 454–455, Philadelphia, 1895. Full text of the Charter is given in the second, third, and fourth books in the above list.

A. G. A. K.

CAZÈS, DAVID: Moroccan educator and writer; born at Tetuan in 1851. Sent to Paris in his early youth, he was educated by the Alliance Israélite Universelle, and at the age of eighteen was commissioned to establish and direct several primary schools in the East; namely, at Volo in Thessaly (1869), at Smyrna (1873), and at Tunis (1878–93). In each of these places he took part also in the organization of the communities. At Tunis especially the official organization of Judaism by the government of the French protectorate was his work. Since 1893 he has been in Buenos Ayres, Argentine Republic, serving as a member of the administrative committee of the colonization fund founded by the Baron Maurice de Hirsch under the name of the Jewish Colonization Association.

In 1878 Cazès was appointed an officer of the Order of Nishan Iftikhar of Tunis; and the French government in 1886 awarded him academic laurels, and in 1889 the rosette of Chevalier of the Legion of Honor.

Cazès is the author of the following works: "Essai sur l'Histoire des Israélites de Tunisie," Paris, 1889; "Notes Bibliographiques sur la Littérature Juive-Tunisienne," Tunis, 1893, giving an exact picture of the literary life of the Jews of Tunis. He has also contributed a large number of articles to the "Revue des Etudes Juives" and other Jewish periodicals.

S. M. FR.

CEDARS OF LEBANON.
(From a photograph by Bonfils.)

CEDAR (ארז): A tree of the pine family frequently mentioned in the Old Testament, where the "cedar of Lebanon" is generally meant. The cedar-tree grows best in a high, dry, and sandy region, and it found these requirements in the northern part of Palestine in the Lebanon district. In this district there are to be seen trees that reach a girth measurement of no less than forty-two feet. The tree spreads its roots among the rocks, and thus secures a strong hold. From this hold the tree sometimes grows to a height of ninety feet, but this scarcely gives an idea of its size, for the cedar usually grows horizontally, the limbs out from the

stem as well as the branches out from the limbs. The leaves are dark green, about an inch in length, and are evergreen; the shade they make is broad and dense. The wood of the cedar-tree is valuable for building purposes, since the oil in it prevents destruction by dry-rot and worms. Cedar-oil was used by the Romans for the protection of their manuscripts.

Various were the uses to which cedar was put in Biblical times. It was used by Solomon in building the Temple (I Kings vi. 18), the inside of which was all of cedar, no stone being visible. On the outside, also, cedar was used (I Kings vii. 12). The altar was made of the same wood (I Kings vi. 20). Later on it was employed in building the Second Temple (Ezra iii. 7). From Ezek. xvxii. 5 it is clear that cedar was used in the making of masts. In religious service it was used in cleansing the leper (Lev. xiv. 4, 49, 51, 52) and in the ceremony of the Red Heifer (Num. xix. 6).

It is natural to find so striking a tree introduced as a favorite figure of the Biblical writers. A maiden describes her lover as a choice cedar (Cant. v. 15). Oftentimes a strong nation is compared to the cedar; for example, the Amorite (Amos ii. 9) and Assyrian (Ezek. xxxi. 3). In Zech. xi. 2 it is a synonym of "powerful." The strength of the cedar as well as of the leviathan is brought out in Job xl. 17. Another favorite figure is based on the luxuriance of the growth of the cedar. A flourishing land is evidenced by the presence of the cedar (Isa. xli. 19); and the prosperity of the righteous is compared to it (Ps. xcii. 13 [A. V. 12]).

In Num. xxiv. 6 cedar is mentioned as growing beside water. This seems to be impossible; but it is to be noticed that the term "cedar" was applied very often to trees that were really not cedars. In Rosh ha-Shanah 23a the statement is made that the inhabitants of Palestine called ten different trees cedar.

BIBLIOGRAPHY: H. B. Tristram, *Natural History of the Bible*, pp. 341-344.

J. JR. G. B. L.

CEDRON: 1. Name of the brook Kidron as given in John xviii. 1. Near the stream was the garden in which Jesus was taken by the officials after he had been betrayed by Judas (see KIDRON).

2. A place mentioned in connection with Jamnia (the "Jabneh" of II Chron. xxvi. 6) and fortified by Cendebeus at the command of Antiochus (I Macc. xv. 39). From Cedron as a base, Cendebeus began to ravage Judea. According to the account of Josephus ("Ant." xiii. 7, § 3), Simon Maccabeus, although at this time quite old, himself led the attack and drove back Cendebeus; but, according to I Macc. xv. 39–41, xvi. 9, Simon delegated the command to his sons Judas and John. Judas was wounded, but John continued the pursuit to Cedron and thence to Azotus (Ashdod). Cedron is perhaps the same as Gederoth (Josh. xv. 41; II Chron. xxviii. 18), and to be identified with the modern Ḳaṭra, three and one-half miles southwest of Ekron, the modern 'Aḳir.

BIBLIOGRAPHY: Buhl, *Geographie des Alten Palästina*, p. 188; Guérin, *Judée*, ii. 35 *et seq.*

F. C. G. B. L.

CELIBACY: Deliberate renunciation of marriage. In the Old Testament there is no direct reference to the subject. The prophet Jeremiah was a celibate (Jer. xvi. 2). He seems to have regarded it as futile to beget offspring doomed to death in the impending national catastrophe (*ib.* iii. 4). The pessimistic author of Ecclesiastes, although no admirer of woman (Eccl. vii. 26, 28), counsels "enjoying life with a woman whom thou lovest" (*ib.* ix. 9).

In post-Biblical literature Jewish opinion stands out clear and simple: marriage is a duty, and celibacy a sin. "The world was created to produce life; He created it not a waste, He formed it to be inhabited" (Isa. xlv. 18; Giṭ. iv. 5 = 'Eduy. i. 13). "Be fruitful, and multiply" (Gen. i. 28) is taken as a command; marriage with a view to that end is a duty incumbent upon every male adult (according to some the duty devolves also upon woman; Yeb. vi. 8; Maimonides, "Yad," Ishut, xv.; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 13).

Abstention from marital intercourse on the part of the husband exceeding a legitimate limit, which varies with the different occupations, may be taken by the wife as ground for a divorce (Ket. v. 6, 7). A single man who is past twenty may be compelled by the court to marry (Shulḥan 'Aruk, *l.c.* i. 3). Isserles adds that this custom is obsolete. Exception is made in favor of a student, who may postpone marriage until a time when his education is complete and beyond the possibility of being endangered by the cares incident to procuring a livelihood (*ib.*; the source is Ḳid. 29b). "He who is without a wife is without joy, without blessing, without happiness, without learning, without protection, without peace; indeed, he is no man; for it is written (Gen. v. 2), 'Male and female created He them, and called their name Man [A. V., "Adam"]'" (Yeb. 62b, 63a; Shulḥan 'Aruk, *l.c.* i. 1, note). "He who is not married is, as it were, guilty of bloodshed and deserves death: he causes the image of God to be diminished and the divine presence to withdraw from Israel" (Yeb. 63b, 64a).

The only known celibate among the rabbis of Talmudic times is Ben 'Azzai, who preached marriage to others, but did not practise it himself. "My soul is fond of the Law," he is reported as having said; "the world will be perpetuated by others" (Yeb. 63b). Regarding the passages which appear to indicate that Ben 'Azzai was married (Ket. 63a; Soṭah 4b), see Tosef., Ket. *s.v.* ברתיה, and Yeb. 63b, *s.v.* ישיתקיים. The excuse is recognized by the Shulḥan 'Aruk (*l.c.* i. 4); it is by no means recommended to follow an example which, at best, is considered exceptional. According to Josephus ("B. J." ii 8, § 2) marriage was repudiated by some of the Essenes. Inasmuch as intercourse with woman was regarded as polluting, the aspiration to the highest degree of Levitical purity and sanctity may have led them to the rejection of marriage. There is nothing in Jewish literature to parallel Matt. xix. 12 in phraseology or motive (Dalman, "Worte Jesu," p. 100). Paul's views on celibacy may be found in I Cor. vii. See ASCETICISM, ESSENES.

K. M. L. M.

CELSUS (Κέλσος): Greek polemical writer against Christianity; flourished in the second century. He was the first pagan who denounced Christianity, and in his work, "The True Word" (Λόγος Ἀληθής), he attempted not only to refute but to ridicule the doctrines of Christianity. Although the work has been lost, large fragments of it are preserved in the apology of Christianity ("Contra Celsum," in eight books) written by Origen in answer to Celsus. An attempt was recently made by Keim and Muth to reconstruct the original from these fragments. Origen was not clear as to the person of Celsus; he mentions two Epicureans by that name, one of whom was said to have lived under Nero and the other under Hadrian; and it was against the latter that he directed his polemic. In designating his opponent by the opprobrious epithet of "Epicurean," Origen was misled by his prejudice; for Celsus, according to his own teachings, was an eclectic, following Plato and perhaps also Philo. Moreover, he must have lived after Hadrian's time, probably flourishing about 180 under Marcus Aurelius (161–180), since he mentions the Marcionites and the Marcellians. Lucian, who also denounced Christianity, dedicated to him his "Alexander, the Lying Prophet" ("Alex." xxi.).

Celsus and the Jews.

In the first book of Celsus from which Origen took his extracts, a Jew, introduced by Celsus, addresses Jesus; in the second book, the Jew addresses his Jewish coreligionists who have embraced Christianity; and in the remaining six books Celsus speaks in his own person. All this shows, as Mosheim says, that Celsus mingled with the Jews, getting from them the story of the life and passion of Jesus. Yet the Jew introduced knew so little about his own religion as to describe it often incorrectly; hence his introduction in the work is merely a rhetorical device, and Celsus himself is the speaker, promulgating opinions which he had heard or learned from Jews. Whether he reproduced mere verbal assertions of the Jews (compare Origen, "Contra Celsum," vi. § 27, and Justin, "Dial. cum Tryph." pp. 10, 17, 108), or information from written Jewish sources, can hardly be determined. Keim believes that Tertullian ("De Spect." xxx.) had a written Jewish polemical work before him; but it is certainly wrong to assume that Celsus used the "Toledot Yeshu."

Celsus was by no means friendly to the Jews, regarding them as slaves escaped from Egypt. He denounced their history, especially that contained in Genesis, as foolish fables (iv. 5, § 2), affirming that sensible Jews and Christians look upon these things as allegories. He knew the divine names "Adonai" and "Sabaoth," the rite of circumcision, and the command against eating pork; and he ridiculed these and similar laws. Although understanding why the Jews should cling to their own laws, he thought Christians foolish for renouncing Hellenism in order to become converts to a false doctrine. He compared the disputes of the Jews and Christians about the Messiah with the dispute about the shadow of the ass (iii. 1, § 2), and asked whether Moses or Jesus was right, since the latter countermanded what the former had ordained.

It has been assumed that Celsus' work contained material not to be found elsewhere; but he knows no more than is found in the Gospels, as has been proved. All beyond this is merely an addition to what has been called the Jesus myths.

Yet there are connections between Celsus and Judaism that must be emphasized; *e.g.*, he asserts that Jesus was the illegitimate son of a certain Panthera, and, again, that he had been a servant in Egypt, not when a child, as according to the New Testament, but when he was grown, and that he learned there the secret arts (i. 9, § 7). These statements are frequently identical with those of the Talmud. Celsus might have heard this from the Jews; he makes his Jew say that he could tell more about Jesus if he chose. Origen, however, rightly explains this phrase as a rhetorical device (ii. 3, § 1). Celsus agreed with the Jews in the chief points of their controversy with Christians, denying the divinity of Jesus, declaring all the marvelous stories about him to be fables similar to those of Greek mythology, and saying that the Jews were right in refusing to accept Jesus, especially as he was betrayed even by his own disciples, and left helpless into the hands of his enemies.

Origen.

Origen had no single historic fact to oppose to Celsus' assertions; he too knew only what the Gospels recount, but he interpreted them as a faithful Christian, and explained allegorically even the difficult passages in the Old Testament. Celsus gave all the ideas on miracles, angelology, and demonology current at his time even among the Jews; so that his treatise is important also for the study of Judaism.

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G. S. KR.

CEMETERY: A place for the burial of the dead. The word "cemetery" is derived from the Greek κοιμητήριον, "the place where the dead sleep" (from κοιμάω ("to sleep"), used of the dead in I Kings xi. 43, LXX.; II Macc. xii. 45; Ecclus. (Sirach) xlvi. 19, xlviii. 13; Matt. xxvii. 52; I Cor. xv. 20, and is applied almost exclusively to Jewish and Christian graveyards (see Eusebius, "Hist. Eccl." vii. 11, 13; "Apost. Const." vi. 30; and Herzog-Hauck, "Real-Encyc." *s.v.* "Koimeterien"). In Hebrew it is variously termed: בית הקברות ("the place of sepulchers," Neh. ii. 3; Sanh. vi. 5), בית עולם ("house of eternity"; "long home," Eccl. xii. 5, A. V.), or בית עלמין (Eccl. R. x. 9; Targ. Isa. xlii. 11; Yer. M. K. i. 80b), and בית חיים ("house of the living," after Job xxx. 23 and Isa. xxvi. 19). The modern euphemistic name is "the good place," and among Polish-Russian Jews "the pure place." Non-Jewish names are: "hortus Judæorum" (garden of the Jews), probably from the trees surrounding the graves (Abrahams, "Jewish Life in the

Middle Ages," p. 77); "mons Judaicus" (Jewish hill; Berliner, "Gesch. der Juden in Rom," ii. 14); and "Juden-Sand" or "Sandhof" (sand-yard.)

The ancient law (see BURIAL) required the burial-place to be at least fifty ells distant from the nearest house (B. B. ii. 9); the place for the cemetery was therefore selected as remote as convenient from the city (Luke vii. 12). In Talmudical times the tombs were either in caves—hence

Site.

מערתא, frequently the name for a cemetery (M. K. 17a; B. M. 85a; B. B. 58a)—or hewn out of rocks; and the site was marked by a whitewashed stone (ציין, Shek. i. 1) to warn passers-by against Levitical impurity. MAUSOLEUMS, MONUMENTS, and inscribed TOMBSTONES, though not unknown, were exceptional. In the Middle Ages the Jewish cemetery was as a rule situated at the extreme end of the ghetto, the hospital and other communal buildings being frequently erected in the neighborhood. The limited area often made it necessary to inter bodies above those previously buried; and thus the rule became general to leave a space of six handbreadths between them (Ṭur Yoreh De'ah, 363, after Hai Gaon, and Sifte Cohen to Yoreh De'ah, 362, 4).

The Jewish cemetery in London in 1285 was within the city walls and was surrounded by a protective wall (Abrahams, *l.c.* p. 78), as was one in Rome (Berliner, *l.c.* i. 14; compare *idem*, ii. 62).

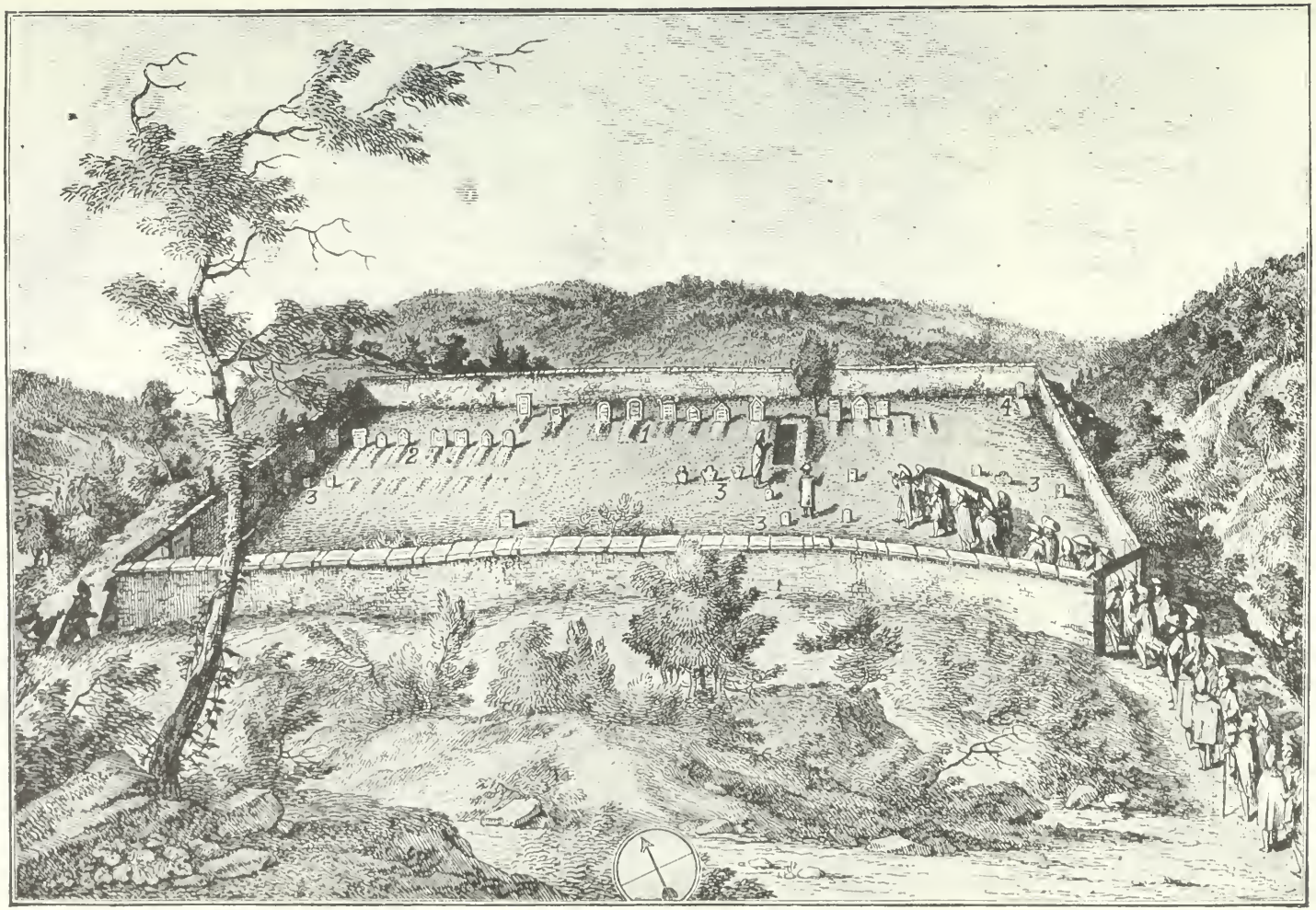
THE OLD CEMETERY OF THE COMMUNITY OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

At times, however, the cemetery was at a great distance from the town (Berliner, *l.c.*; Abrahams, *l.c.*). In fact, it was frequently the case that many townships (ישובים = "settlements") had one cemetery in common. The London cemetery was the only one in England up to 1177; the Hamburg Jews had to bury their dead in Altona; the Amsterdam Jews, in Onderkerk (Schudt, "Merckwürdigkeiten," vi. 38, § 2; Jacobs, "Jews of Angevin England," p. 62); the Jews of both upper and lower Bavaria, in Regensburg (Berliner, "Aus dem Leben

Medieval Cemeteries.

der Deutschen Juden im Mittelalter," p. 118); and the municipality often imposed a tax for the right of burial (Stobbe, "Rechtsverhältnisse der Juden," p. 21).

In ancient times the cemetery was a necropolis consisting of family sepulchers, and common burial-grounds, in which criminals had special sections assigned to them (Sanh. vi. 5; compare "the potter's field," Matt. xxvii. 7). In the Middle Ages the area was often limited, but the dead were as a rule buried in a row (Ya'ir Bacharach, Responsa, No. 239). Rabbis and men of distinction were placed in a special row (see Feuchtwang, in Kaufmann Gedenkbuch, p. 370; and HOLDHEIM). On the other hand, baptized Jews and persons of evil repute, as well as suicides, were buried in a corner outside of the line (Shulḥan 'Aruk, Yoreh De'ah, 345 and 362). In regard to the direction in which the head was



JEWISH CEMETERY BETWEEN LANGNAU AND ENDINGEN, SWITZERLAND.

The Figures 1, 2, and 3 Indicate Respectively the Graves of Men, Women, and Children; 4, that of a Woman who Died in Childbirth.

(From Ulrich, "Jüdische Geschichte in der Schweiz," 1768.)

placed custom differed: some preferred it toward the east; others toward the west or south; others, again, toward the exit of the cemetery (see Horowitz, "Inschriften des Alten Friedhofs," Introduction, iii.). Each cemetery had, as a rule, a place for the ablution of the dead, called the ṬAHARAH, in which the prayers were also recited and the HAḲḲAFOT made. Adjacent to this hall or house lived the keeper, whose duty it was to watch the cemetery to prevent profanation.

In Talmudic times the cemetery was visited on fast-days for the sake of offering prayer at the graves of the departed, "in order that they may intercede in behalf of the living" (Ta'an. 16; Yer. Ta'an. ii. 65a; compare Soṭah 34b); and this remained the custom throughout the Middle Ages (see Isserles, Shulḥan 'Aruk, Oraḥ Ḥayyim, 459, 10, and 481, 4; Schudt, *l.c.* vi. 38, 78; Berliner, *l.c.* pp. 118 *et seq.*). Any occupation showing disregard of the dead, such as eating, drinking, profane work, even the wearing of ṭallit and tefillin, or the use of a scroll of the Law, is forbidden in the cemetery; nor may the vegetation growing there, or the ground itself, be used for private purposes (Meg. 29a; Shulḥan 'Aruk, Yoreh De'ah, 367, 3-4, and 368). The non-use of the grass, however, often led to total neglect of the cemetery, which gave it a very dreary aspect not at all in keeping with its original design. In Talmudic times great care was bestowed upon the cemetery; so that the saying became current, "The Jewish tombs are fairer than royal palaces" (Sanh. 96b; compare Matt. xxiii. 29, and Schürer, "Gesch." 3d ed., iii. 14). Orthodox rabbis in modern times, however, have strongly objected to the decking of graves with flowers (see the report of a bitter controversy in Löw's "Ben Chananjah," 1858, pp. 433–442). A singular custom in the Middle Ages permitted first-born animals, which were held too sacred for private use (Yoreh De'ah, 309, 1), to pasture in the cemetery (Schudt, *l.c.* vi. 8, 39). On the other hand, the cemetery was an object of fear and superstition, inasmuch as it was regarded as the dwelling-place of spirits and demons (Isa. lxv. 4; Matt. viii. 28), and dangerous to remain in overnight (Ḥag. 3b; Nid. 17a); wherefore cabalists deprecated the idea of women—who since Eden's days have had a special predilection for the archfiend—visiting the cemetery.

Sacredness of the Cemetery.

On entering a cemetery the following benediction is to be recited: "Blessed be the Lord our God, King of the Universe, who created you in justice, who maintained and supported you in justice, who caused you to die in justice, and who recorded the number of you all in justice, and who is sure to resuscitate you in justice. Blessed art Thou, O Lord, who revivest the dead" (Ber. 58b). Compare an older and milder version in Yer. Ber. ix. 13, and Tosef., Ber. vi. 5: "Blessed be He who recordeth the number of you all. He shall judge you all, and He shall raise you all. Blessed be He who is faithful in His word, the Reviver of the Dead." Compare also Pesiḳ. R., ed. Buber, 46b, and Baer's "'Abodat Yisrael," p. 586. For other prayers composed later, see "Ma'abar Yabboḳ," compiled by Aaron Berechiah of Modena: L. Landshuth, סדר בקור חולים מעבר יבק וספר חיים. Berlin, 1867; and B. H. Ascher, "The Book of Life." 4th ed., London, 1874. A manual of prayers and devotional readings upon visiting the cemetery was prepared by the

THE JEWISH CEMETERY, BRODY, AUSTRIA.
(From Joseph Pennell, "The Jew at Home," by permission of D. Appleton & Co.)

New York Board of Jewish Ministers, and published (1898) under the title of "The Door of Hope."

The fate of their cemeteries forms one of the most tragic chapters in the tragic history of the Jewish people. Every massacre of the living was, as a rule, followed by furious attacks on the dead in their graves and by a wanton spoliation of the tombstones. Graveyards, though regarded as asylums by the pagan Roman and Teuton alike, were not sacred enough in the eyes of the numerous mobs to serve as a last refuge for the martyr race during the centuries of persecution. Old selihot and many eye-witnesses, quoted in Zunz, "Z. G." pp. 396–401, tell the same sad story of the Jewish cemeteries.

Tragic Fate of Jewish Cemeteries.

Most of the tombstones were scattered about the cities and used for building and other purposes; and only occasionally were the lines of an inscription recorded by the historian. There is consequently little hope that the history of the old Jewish communities will ever, like that of buried cities of old, be unearthed. Nearly every trace of the ancient cemeteries and settlements has been wantonly effaced. Still, a few scanty records saved here and there, and occasional discoveries of scattered tombstones and of graveyards long concealed from sight, have brought considerable material to light, with which the historian is enabled to reconstruct in part the history of "those that sleep in the dust" and to revive their memory.

See CATACOMBS.

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PART OF THE CEMETERY OF THE EMANU-EL CONGREGATION, AT SALEM FIELDS, NEW YORK.
(From a photograph.)

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CENSER: An implement shaped like a bowl or a pan, intended for the burning of incense. In the English Bible the term is employed indiscriminately to render two Hebrew words which seem to have denoted different objects. One of these words, "miḳṭeret," occurs only three times (once in the variant "meḳaṭṭerot," II Chron. xxx. 14). This, according to its etymology, indicated a censer which was among the appointments of the Temple required for the performance of holy offices. The other word, "maḥtah," is mentioned in the Bible twenty-one times. In the English version it is rendered thirteen times as "censer," four times as "fire-pan," three times as "snuff-dishes," and once as "snuffer." Derived from the root "ḥatah" (to gather together coal or ashes), it was probably the name of various contrivances intended to remove the ashes or to carry live coals. Dillmann and Knobel contend that it was the saucer in which the snuffers were deposited. In Ex. xxv. 38 it stands for ladles used to remove the burnt portion of the wick (see Rashi on the passage). These may have been of small size. The larger ones in connection with the altar for burnt offerings (Ex. xxvii. 3; Num. xvii. 3 *et seq.*) may more properly be rendered by "fire-pans." From Mishnah Kelim ii. 3, 7 it is evident that various forms of these were known; some being open without rims, while others, designated as "complete," were provided with raised rims.

The maḥtah was, as a rule, not used to burn incense. From the documents, as now incorporated in the Pentateuch, it appears that only on the golden altar, or, as it is also called, "the inner altar," could incense be offered (Ex. xxx. 1–7; xl. 26, 27). The critical school has indeed contended that the inner or golden altar was not recognized in earlier times. But this does not weaken the evidence of the documents to the effect that in post-exilic periods censers were not proper utensils for the burning of incense. The story of Korah's adherents (Num. xvi. 17, 18), as well as Ezek. viii. 11, proves that in the opinion of the later days the use of the maḥtah for this purpose was regarded in the light of an illegal profanation.

But the maḥtah was used in conveying incense to the altar. An exception to this was in the ritual for the Day of Atonement. The high priest filled the censer with coals from the altar and, placing upon them a handful of incense, caused the smoke to cover the mercy-seat of the Ark in the Holy of Holies (Lev. xvi. 12, 13). These "pans" were of bronze, silver, and gold. Mishnah Tamid v. 5 indicates that those in the Temple were complicated in construction and of costly material (see also Yoma 43b).

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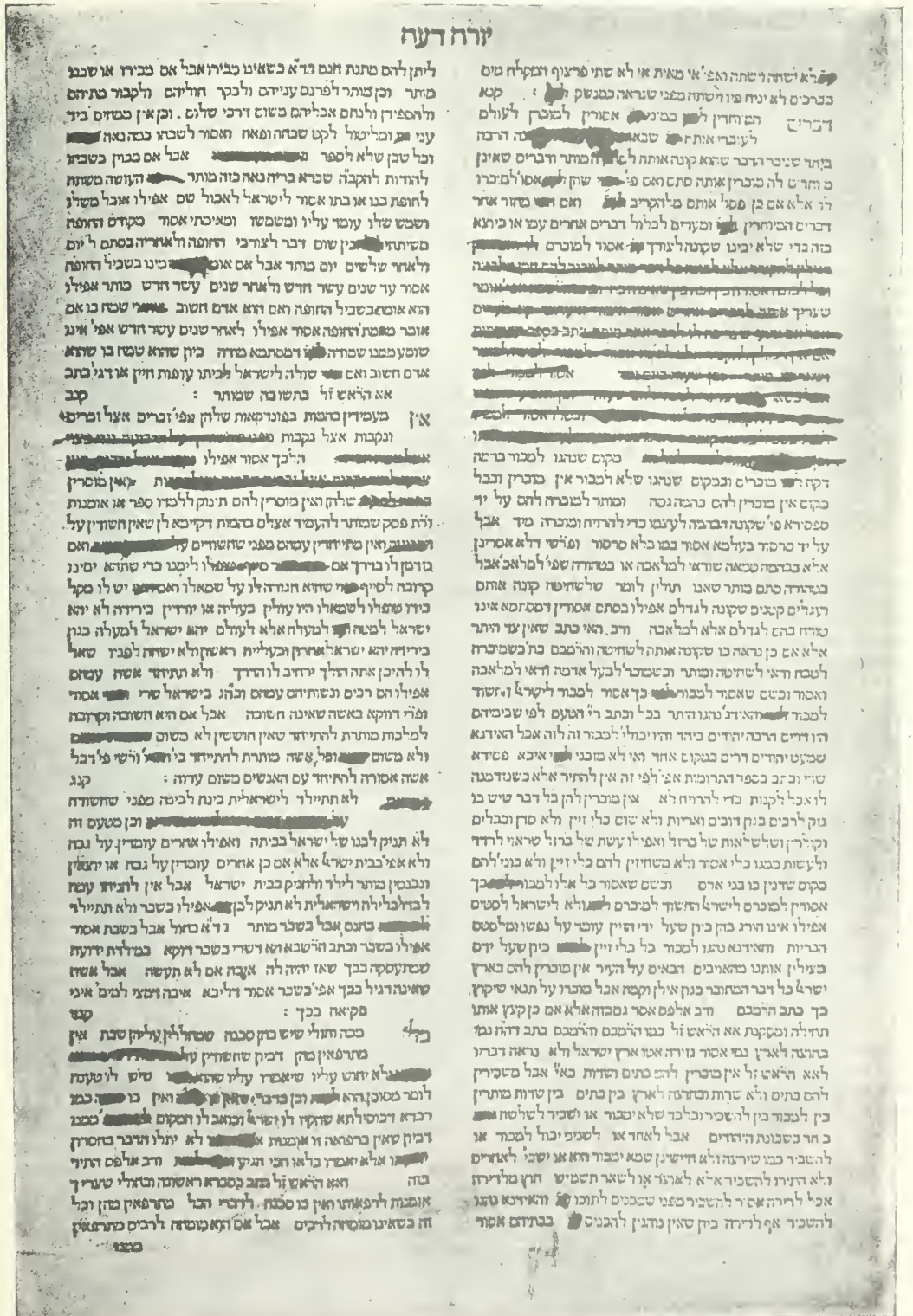
B. D.—E. G. H.

CENSORSHIP OF HEBREW BOOKS: Censorship is the regulation, first decreed by the Church and then carried out either by that institution or by the state, whereby books (both manuscript and printed) were examined for the purpose of ascertaining whether they contained heretical or other objectionable passages. Upon this examination depended the conditions under which a book might be used or printed, or its condemnation. If a book was unconditionally rejected, it was laid under the ban, and all copies that could be found were destroyed. If a book was authorized conditionally, all the words and passages that the authorities found objectionable had to be expunged, being either omitted entirely in works that were about to be printed, or rendered illegible in those that had already been set up. Censorship, however, as regards the books of the Jews, is generally taken to mean only the revision, expurgation, or purification (זקוק) of the text undertaken in Italy by persons appointed by the Inquisition.

The Words "Censura" and "Censor."

The word "censura," in the sense of objection to questionable passages, is found from the middle of the fifteenth century. "Censor" was the title of the official appointed by the Church to decide, after examination, whether a book was beyond all revision, and hence would have to be prohibited, or whether it could be revised and allowed to circulate after expurgation. But for the examination of Hebrew books before printing there were no censors, in the exact meaning of the word, in the sixteenth and seventeenth centuries. Such censors, employed by the state, are not found before the second half of the eight-



A Censored Page from Jacob ben Asher's "Arba' Turim," Printed by Soncino in 1516.
(In the Columbia University Library, New York.)

eenth century, and then not in Italy, the chief seat of censorship, but in the territory of Austria. Since the beginning of the nineteenth century they are met with in Russia also. The description "censor" is not once found added to the signature in the numerous certificates of censorship of Hebrew books that have come down from Italy; but "reviser" ("revedetor," 1557; "reveditor," 1597; "riveditore" and "revisore" in the seventeenth century) is the usual title, and, as an exception, "expurgator" (1627). It would be more correct, therefore, to speak of the "revisers" than of the "censors" of Hebrew books in Italy. The three converts appointed by the bishop of Mantua to revise the Hebrew books are only occasionally (and then incorrectly) designated as "censores," in a document dated Aug. 27, 1595 (printed by Stern, "Urkundliche Beiträge," No. 158). Evidently none of them ever bore the title "censor" or added it to his signature.

No Censorship Proper.

There was no censorship for Hebrew books appointed and authorized by the Church as such. For even after a most careful expurgation the books of the Jews were not to be given such ecclesiastical authority as was conferred upon non-Jewish works when revised and certified by censors. Therefore the persons employed to examine the Hebrew books were not considered by the Church as censors in the full meaning of the word.

The censors (using the term in its common acceptance) proceeded as follows: The Hebrew books were demanded from their Jewish possessors in the name of the Inquisition, and were handed over to the local office. Concealment of books was rigorously punished, not only by seizure of the books and by large fines, but, under certain circumstances, also by imprisonment and by confiscation of property. The books collected were examined by the appointed revisers, who destroyed the interdicted ones, and punished their possessors. The objectionable books were then expurgated and restored to their owners with a certificate of censorship. The Jews had to provide the costs of the censorship; that is, the payment of the revisers. It was forbidden, on pain of heavy punishment, to restore the expurgated words, or to supply the missing passages between the lines or in the margins.

Objectionable Phrases and Passages.

All passages which, in the opinion of the revisers, contradicted the doctrines, regulations, or customs of the Christian Church, or contained blasphemies, heresies, or errors, were condemned. Thus they rendered illegible in Hebrew books any account of Christians and baptized Jews, clericals or heretics, the uncircumcised, Judæophobes, or observers of strange rites (עובדי עבודה זרה), unless the context showed unmistakably that only the idolatry of antiquity, and not Christianity, could be intended. They also expurgated all references to Judaism as the one true religion in contrast to all the others; all mention of the Messiah to come; any passages of Scripture interpreted apologetically in favor of Judaism, or polemically in an anti-Christian sense; all complimentary epithets (as, for instance, צדיק, קדוש = "pious," "holy") when applied to the Jewish race, to a Jewish community, or to individual Jews, especially to Jewish martyrs (in the Latin edition of Benjamin of Tudela's "Itinerary," expressions like "bonæ, felicis," or "probandæ memoriæ," etc., following the names of rabbis; "honesti viri," following "Judæi"; "sacra" before "synagoga," etc., are also condemned by the papal index of 1612). The revisers also deleted any reflection on non-Jews and non-Jewish matters, or even a commendation of Jews or Judaism, that could be construed into a reflection on the opposite parties; all expressions like מלכות הרשעה, מין, רומי, אדום, גוי ("wicked kingdom" "sectarian," "Roman," "Edom," "stranger"), that really or apparently referred to Christians and Christianity; all mention of the word תלמוד ("Talmud") or of the euphemistic phrase ירום הודו ("may his dignity be exalted"; usually applied to rulers), and similar expressions, when appended to the names of non-Christian rulers.

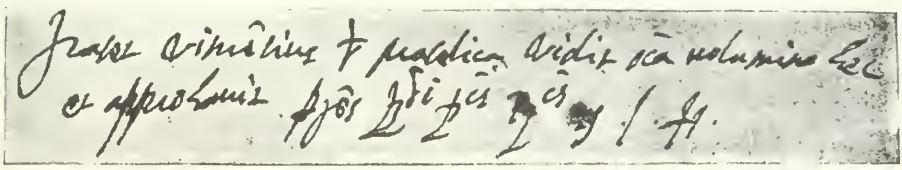
The words to be expurgated were scored through more or less heavily with pen and ink, and sometimes were rendered quite illegible by means of cross-lines. In consequence of this heavy crossing with acid ink, the paper in the course of time frequently crumbled, as was especially the case with prayer-books, Bible commentaries, and liturgic works, wherein many so-called anti-Christian passages were treated with unusual severity. At the same time, in many other cases, the ink of the expurgator has in the course of centuries gradually faded and revealed the original text. The application of printing-ink, to render the passage completely and permanently illegible, seems to have been an invention of nineteenth-century censorship. Occasionally the objectionable passage was emended, not by being stricken out, but by the addition of one or more words, such as של after עכו"ם = עובדי כוכבים ומזלות (צלמים עכו"ם, "worshipers of the stars and constellations"), in order to exclude any possibility of applying the word צלמים to the holy images of the Christians. Sometimes a totally unobjectionable word was substituted for that erased by the reviser: thus, instead of גוי, that might be referred to the Christians, was inserted the word כותי ("Cuthean") or בבלי ("Babylonian"); and for עבודה זרה, abbreviated into ע"ז ("strange rite"), which might also mean Christianity, was substituted עבודת אלילים, abbreviated ע"א ("idolatry"). Still, such emendations can hardly have been made by the Christian revisers, on account of the trouble connected therewith; they were probably undertaken by the Jewish owners themselves, either under compulsion or as a precaution. From the end of the sixteenth century, whenever a large part of the text of a folio, of a page, or even of a column was considered objectionable, the reviser, not taking the trouble to strike out the several expressions and passages, preferred to deal summarily by cutting or tearing out the whole folio or a part of it. This explains for example the absence of several folios from the middle (ch. iii., § 25) of Joseph Albo's "'Iḳḳarim" in most of the Italian copies of the first three editions.

Proceedings in Detail.

In several cases it has been definitely stated that the revisers lightened their work either by correcting

מאמר שמיני לה

EXPURGATED PAGE FROM "SEFER SHA'AR HA-SHAMAYIM," OF GERSHON BEN SOLOMON, PRINTED AT VENICE, 1547.



HOLOGRAPH APPROBATION OF THE CENSOR VINCENTIUS MATELICA ON FRONT COVER OF "SEFER SHA'AR HA-SHAMAYIM."

only one copy of each book, and using that as a pattern for all the other copies of the same edition, or by employing the so-called "Index Expurgatorius" (ספר הזיקוק), a list of passages to be expunged, prepared either by themselves or other experts.

Censor's Certificate.

When the work of expurgation was finished, a short certificate by the censor, in Latin or in Italian, occasionally in Hebrew, or in Italian and Hebrew, was affixed to the last page of the book, or sometimes to the title-page. The oldest censor's note extant is as follows: "1555 Die 10. dec[em]bris Reuisus per D[ominum] Jac[obu]m Geraldini comiss[arium] ap[ostoli]cum. Cæsar Belliossus Curiæ Ep[iscopa]l[i]s Bonon[iensis] et dicti D[omini] Comiss[arii] not[a]r[ius] vicar[ius]," which may be translated: "Dec. 10, 1555, Jac. Geraldini, apostolic commissioner, revised this book and Cæsar Belliossus, notary (and vicar?) testified to this by his signature to the bishop of Bologna and to the above mentioned commissioner." There is a similar endorsement of the episcopal notary at Reggio made in 1556 by order of the above-mentioned apostolic and ducal commissioner Geraldini.

The earliest censor's certificates (and even those as late as 1604) were formulated, at the request or with the consent of the ecclesiastical authority, by the notaries or the vicars of the Inquisition, who sometimes added the information that the inquisitor N. N. authorized the book, and that he (the notary or vicar) signed by order or in the place of the former. Toward the end of the sixteenth century, and less often during the seventeenth, the local inquisitor signed alone, sometimes adding a statement to the effect that he had commissioned the reviser N. N. to look through the book. In 1594 a reviser (Hippolitus Ferrarensis of Cremona) testified to the effect that the book revised by him had been passed by the Inquisition with the permission of the vicar N. N. A double signature to the same revision is also often found; as, for example, that of the reviser commissioned by the Inquisition, and below it that of the inquisitor by whom the order was given (end of the sixteenth century, at Turin); or that of the reviser, and below it that of the notary (1600).

Beginning with 1557, censors' certificates of the reviser—who sometimes adds that he has revised the book by order of the inquisitor (1590, 1622; Ancona, 1629) or of the Inquisition (1687)—are found side by side with these censors' certificates signed on the authority of the Inquisition by its officials, which, however, were declared inadmissible by the Roman Curia from the end of the sixteenth century. Sometimes, instead of the signature of the reviser himself, that of another person occurs (1622), with the remark that the revision has been undertaken by order of the appointed corrector, N. N., or that the book has been revised by another in the presence of the signer, by order of the Inquisitor. A curious entry of the year 1566 is found, to the effect that Rabbi Judah ha-Dani revised the book with the permission of the Inquisitor of Alexandria, Vincentio Perera. The books revised at Mantua in 1597 often have the signatures of two revisers, Domenico Hierosolymitano and Alessandro Scipione. In most cases, however, the expurgation is testified to by one signature only, often containing merely the name of the expurgator, but occasionally other matter, as date, place, the nature of work done (correction, expurgation, revision, seldom approbation), and details of the commission (middle of sixteenth century): Vittorio Eliano, baptized grandson of the famous grammarian Elijah Levita of Venice wrote: "De ordine dei Essecutori contra la Biastema" (by order of the Executive Commission against Blasphemy); others wrote: "1622, by order and in the name of the bishop"; "1623, by the order of Rome"; "1683, by order of the archbishop of Urbino"; "1754, by order of the magister Sacri Palatii." The following protest, written in 1640–41 by the corrector Girolamo da Durallano, in the name of the possessor of the book is an exception: מלוח כללות לגנאי על עכו"ם לא על הנוצרים נדפסו, probably meaning that expressions of disdain (כללות, probably misspelled for קללות) have been applied not to Christians, but to idol worshipers. Once, in 1754, in addition to the certificate of the reviser, Peruzzotti, there occurs a warning to the owner of the book (who has affixed his signature thereto), that the restoration of the erased words is forbidden on pain of a fine of 100 scudi.

Renewed Revision.

As the censorship of Hebrew works was never given an authoritative character, the Church refusing any responsibility for conscientious expurgation, books that had once been revised and attested could be again demanded for censorship, either by the Inquisition of another place, or even by the same local Inquisition. Frequently books are found containing five different censors' certificates within half a century; hence it is evident that the certificate of expurgation was by no means equivalent to an ecclesiastical sanction of the expurgated book. The repeated domiciliary visits and revisions of books in the sixteenth century may have been due to the suspicion that some Jews owned prohibited books, such as Talmud treatises. But even after experience had shown how groundless these suspicions were, the authorities did not cease to demand Hebrew books. Even works published with the permission of the authorities ("con licenza dei superiori"), and, hence, examined and sanctioned before printing, had to be produced again and again for purposes of censorship. Furthermore, the conscientiousness of the earlier revisers was sometimes doubted; and they were openly accused of superficiality and negligence in correcting, of unreliability, and even of bribery. It became evident at each new revision that, in spite of the censor's certificate, many books had, either accidentally or intentionally, been left wholly or almost intact: for, on the one hand, much offensive matter had not been expunged; and, on the other, many erased passages had been restored by means of chemicals or had been written in the margin, the severe interdiction notwithstanding. One local inquisition distrusted the other; one inquisitor, his predecessor; all mistrusted the baptized revisers and the Jewish owners. This distrust, increased by repeated denunciations and by the prevailing inclination to harass the Jews, led in Italy to repeated domiciliary visits and to the confiscation or renewed expurgation of Hebrew books

in the old territory of the Pontifical States in 1753 and 1754. This last extensive book-inquisition marked the end of expurgatorial censorship in Italy.

Principles of Censorship.

The rules followed in the expurgation became more and more stringent as time went on. The revisers up to the end of the sixteenth century were much more lenient than those who came after; and the latter, again, were not so rigorous as the revisers of the seventeenth and eighteenth centuries. A list of the general rules to be observed in expurgating Hebrew books is found in the preface to the ספר הזיקוק, of which (as now known) only five copies are extant in manuscript. This book, written in Hebrew, is an "Index Expurgatorius" for several hundred Hebrew books, and was begun in 1594 by an anonymous Capuchin. It was finished in 1596 by Domenico Hierosolymitano, who made additions, bringing it down to 1612. Finally it was further enlarged in 1626 by the reviser Renato da Modena. It was not used, however, until the seventeenth century. Although theoretically there was a definite agreement as to the methods to be followed in expurgating a book, practically the revisers acted most arbitrarily; so that frequently different copies of the same book were severely scored by one censor and hardly touched by another. No similarity of treatment was observed even by the same censor. At one time he would be severe, at another lenient; at one time thorough, and at another lax. Chance and bribery also came into play. As the revisers were paid by the Jews, and were mostly poor converts to whom money was a consideration, the Jews bought their good-will in order to save the books from being mutilated; hence the revisers were often bribed to certify to the expurgation, though the books had hardly been touched.

Ignorant Censorship.

Numerous blunders were made by the generally ignorant censors of the sixteenth and seventeenth centuries. The following striking examples, unlike the fictitious illustrations which, given first in the "Literaturblatt des Orients" (v. 548, vii. 251), have been widely copied, are genuine and attested. Laurentius Franguellus (1575) strikes out the word תלמוד ("knowledge," not "Talmud") in the prayer "Let us heed all the knowledge of Thy law," את כל דברי תלמוד תורתך; the verse of the Psalm אבדו גוים מארצו; and similar Biblical passages, in which גוים, אדום, עשו occurs, as though these passages referred to Christianity. Luigi of Bologna (1602) deletes the words שרי לנלחו in the book תרומת הדשן (ed. Venice, 1545, § 86), where the cutting of the hair is referred to. Hence he read לְנַלְּחוֹ and took it to mean a cleric (נלח). In the book פסקים וכתבים (ed. Venice, 1546) the same censor strikes out the first words in טובל ושרץ בידו, ("He who bathes while he holds an insect in his hand,") which he here connected with Christian baptism. Giovanni Domenico Vistorini (1609) deletes the Biblical passage ולא תלכו בחקות הגוי in the book ספר מצות גדול (Venice, 1547, fol. 10). In Abraham ibn Ezra's preface to his Pentateuch commentary the words משיח וישועה וכל מין are stricken out by several expurgators, who evidently took them to refer to the Messiah, to Jesus, and to all Christians, while, in reality, two Karaite commentators, Mashiaḥ and Jeshua, and similar sectaries, are meant.

History of Expurgation.

The extent of the work of a busy censor may be estimated from a manuscript notice of Domenico Hierosolymitano, probably of the year 1612 (in Porges copy of "Sefer ha-Zikḳuḳ"), which states that he had expurgated 21,167 (read "22,167") printed books, 4,311 manuscripts, and 2,533 books, partly printed and partly in manuscript; a total of 29,011 works.

The first notice of Jews having been forced to expurgate alleged blasphemies against Christianity dates from the middle of the thirteenth century. On Aug. 19, 1263, King Jacob of Aragon ordered all the Jews within his domain to delete within three months all the so-called objectionable passages found in their books either by themselves or by Paul of Burgos. Failure to obey the command would entail the destruction of the books and a heavy fine. Books of the fifteenth century also show many omissions in the text, gaps not filled in, and textual emendations, which are due either to previously expurgated manuscript copies or to Jewish expurgation made before printing. In 1426 the Jews of Savoy expunged from their Talmud copies and prayer-books passages pointed out as objectionable by the Inquisition. In the second half of the fifteenth century the Jews in the duchy of Milan expurgated their prayer-books in order to anticipate the denunciations of the apostate Vicenzo. When compared with earlier editions, printed books of the first half of the sixteenth century also show many omissions, indicating a Jewish anticipatory expurgation; but whether this was undertaken from fear or by order of the authorities is not certain.

Eight months after the Talmud was publicly burned at Rome (Sept. 9, 1553), a papal bull (May 29, 1554) commanded the Jews, on pain of heavy punishment, to give up within four months all books containing alleged blasphemies or vituperations against Jesus; but they were allowed to retain other Hebrew books that contained no objectionable passages. Hereby expurgation of all Hebrew books was naturally assumed without being expressly demanded. An ecclesiastical decision from Rome, given through the "Essecutori contra la Biastema" in Venice toward the end of 1553, declared, in answer to the question which Talmudic books apart from the Talmud proper should be burned, that the non-Talmudic books should be revised by Christians who knew Hebrew.

The first one officially appointed for this work was the baptized Jew Jacob Geraldino (Geraldini), proposed by the Jews themselves and made apostolic commissioner by the pope in 1555. In 1556 he was appointed ducal commissioner by the duke of Modena. Another convert, Andrea de Monte, appointed not by the pope, but at the request of the Jews, was soon associated with him. Their work was merely superficial; and it gave subsequent censorial authorities much cause for complaint. Probably, in order to lighten the work of the expurgators, the rabbi Abraham Provenzale of Mantua began (1555) a list of passages to be expurgated, but did not

get beyond thirty books, mostly Bible commentaries.

In order to anticipate the censorship by correcting the texts before printing, the printing establishment founded at Cremona in 1556 engaged as reviser Vittorio Eliano, a baptized grandson of the grammarian Elijah Levita. The Jews were so glad to save their non-Talmudic books from expurgation, that they willingly made great pecuniary sacrifices in order to soften the severity of the expurgators. There was a tendency in the Roman Inquisition, however, to restrict as much as possible the number of books permitted to be expurgated. When, in 1559, the first papal index of prohibited books appeared—which included the Talmud with all its compendiums, glosses, notes, interpretations, and expositions—the vicars of the Inquisition at Cremona (Sixtus of Siena and Hieronymus of Vercelli) endeavored to give to it the widest possible interpretation. On complaint of the Jews of the duchy of Milan, however—to which Cremona at that time belonged—most of the non-Talmudic books were restored, although grudgingly. The two abovementioned vicars demanded a high price for the revision of the returned books, made either by themselves or by others, and in addressing the duke the Jews could unhesitatingly say that the two revisers had cared more for the money than for the expurgation.

The index of Pius IV. of Trent, which appeared March 24, 1564, permitted the Jews to use Hebrew and even Talmudic books, provided they were printed without the word "Talmud," and were purged from vituperations against the Christian religion. The expurgation of Hebrew books, thus expressly declared admissible, was henceforth regularly undertaken before printing, either by the Jews themselves or by Christian correctors; and this accounts for the more or less mutilated state of reprints since the middle of the sixteenth century.

Although the expurgation of Hebrew books and manuscripts was undertaken about 1560–74 in accordance with instructions of the Inquisition, it was certified to neither by the signatures of the Inquisition nor by those of the expurgators. There is a single certificate (1566) that the rabbi "Jhehodah" of the tribe of "Dan" expurgated a book by permission of the Inquisition. As late as 1589–90 it must have been customary in Mantua not to sign censors' certificates; for not a single signature by Alessandro Scipione is extant from this period, although in 1589–90 he corrected and revised all the Hebrew books in that city. The statement in Neubauer's "Catalogue of Hebrew Manuscripts in the Bodleian Library" (Index, "Censors"), that Laurentius "Franquella" signed censors' certificates as early as 1571, seems to be due to an error in reading the date; the signature of Laurentius Franguellus, who was one of the busiest revisers of whom there is record, is not found before Nov. 1574.

In 1571 the first papal Index Expurgatorius for non-Jewish books appeared. For Hebrew books busy expurgators doubtless used a similar index, as it would have been a waste of time to correct every book afresh page by page. None of these Hebrew indices, however, not even the "Sefer ha-Ziḳḳuḳ," already mentioned, received the authorization or ecclesiastical sanction granted to the Index Expurgatorius for non-Hebrew books. For, although the Church declared the expurgation of Hebrew books indispensable, neither the Roman Congregation of the Index, existing since 1571, nor the Congregatio Sancti Officii of Rome, founded 1588, nor any pope would vouch for the correctness of the expurgation undertaken by the Christian revisers, who were generally of Jewish origin; nor would they confer upon the purified texts the approbation of the Church. Furthermore, the opinions of the Church in regard to the admissibility and value of the expurgation of Hebrew books were continually changing, not only with successive incumbents of the papal chair, but at times even with one and the same pope.

By permission of Pope Gregory XIII. the censored (mutilated) edition of the Babylonian Talmud appeared at Basel in 1578–81 with many of its passages changed beyond recognition, a scandalous instance of Roman censorship. But even this "purified" Talmud did not receive ecclesiastical approbation, but was merely tolerated. In the third quarter of the sixteenth and in the first half of the seventeenth century extraordinarily large numbers of Hebrew books were expurgated.

Vacillation in Censorship.

Notwithstanding the many annoyances and the heavy expenses connected therewith, the Jews were glad to be able to save their books from destruction, and to be protected against the punishment attendant upon the use of non-expurgated books.

The customary inconsistency of the papal court was now again shown in the continual wavering between leniency and rigor. At the instance of the Jews, who shrank from no trouble and no sacrifices, Pope Sixtus V., in 1540, ordered a renewed expurgation of the Talmud by the Index commission, and the rules to be followed were formulated; but the year after Sixtus' death the Roman Inquisition wrote that the expurgation of the Talmud was a ridiculous and useless work. In 1592 the Inquisition repeatedly declared, in accordance with the wishes of Pope Clement VIII., that the Jews had no right to keep any Hebrew books except the Bible and grammars. A year later, however, a bull of the same pope limited the prohibition to a few Talmudic and cabalistic books, together with some other Hebrew books and manuscripts—already condemned by his predecessor—which could not be permitted, even under the pretext that they had been expurgated. A papal writ of April 17, 1593, allowed the Jews six weeks in which to expurgate other books that had not been expressly forbidden. The bishops and local inquisitors, confused by these contradictions, waverings, and changes of the chief authority, treated the books of the Jews according to their own personal likes or dislikes, rather than in accordance with the severe or lenient injunctions from Rome. As early as 1591, and more frequently since then, inquisitors were censured and threatened because they had participated in the expurgation of Hebrew books, and had affixed their signatures to them.

Papal Inconsistency.

In 1588 various Jewish communities vainly urged the Roman Inquisition to depute an expurgator to purify their books from heresies and errors. The Inquisition continued to insist that it was the duty of the Church not to engage in any way in expurgating Hebrew books, but merely to punish those Jews found in possession of uncensored or insufficiently expurgated ones. Thus, the Jews of Mantua, who at their own expense had their books revised by the convert Alessandro Scipione (1589–90), could not obtain a signed official certificate of the revision.

Russian Censor's Marks on the Title-Page of the Manuscript of A. B. Dobsevage's "Lo Dubbim Welo Ya'ar."

It was not until 1595 that the Jews of that city prevailed upon the bishop to appoint as censors of Hebrew books the three converts, Laurentius Franguellus, Domenico Hierosolymitano, and Alessandro Scipione. All the Hebrew books of Mantua were again expurgated en masse; and the completed revision was certified to at the end of each book by the signature of one or two revisers. In the same way the Roman inquisitional tribunal, contrary to former ordinances, decreed in 1598 that Hebrew books, in so far as they were not among the prohibited ones, should be left to the local inquisition for correction; but in 1602 the Roman Inquisition ordered the local inquisitions to have nothing to do with the expurgation of Hebrew books. Nevertheless many censors' certificates of the end of the sixteenth century and the beginning of the seventeenth show that the local inquisitions often disregarded this decree of their superiors, and were repeatedly reprimanded therefor by the Holy Office.

The series of contradictions from Rome is repeated in the seventeenth century. Notwithstanding the strict prohibitions renewed from time to time, Hebrew books were expurgated not only by Christian revisers, but also by those appointed and authorized by the Church; as, for instance, in 1608, when Pietro Ferdinando signs himself "Revisore deputato." In 1618 Giovanni Domenico Carretto was appointed corrector for one year by the inquisitor-general of Mantua. Pope Gregory XV. (1621–23), unlike his predecessors, doubtless approved the censorship of Hebrew books by Christians; for during his incumbency of the papal chair at least three expurgators of Hebrew books were appointed by the Roman Inquisition: Vincentius Matelica, 1622, "auctoritate apostolica"; Isaia di Roma, 1623, "per ordine di Roma"; and Petrus de Trevio, 1623, "deputatus" (officially appointed to revise books). After the death of Gregory XV. more stringent rules in regard to books seem to have been adopted by Rome, probably at the instigation of the fanatic cardinal Carlo Borromeo. In 1625 it was again decreed that the Jews themselves should expurgate their books; but in the following year Renato da Modena was appointed expurgator by the Inquisition of that city.

Seventeenth and Eighteenth Centuries.

In 1641 the work of expurgation was relaxed in Italy. The old Hebrew books and manuscripts had been repeatedly expurgated; the newly printed books were by a rigorous censorship purified of all objectionable matter before publication, and after that were generally again examined by expurgators. Yet the monk Antonio Francisco Enriquez, appointed by the archbishop of Urbino, was still busily employed as expurgator (1683–88).

In the eighteenth century, after an interval of more than sixty years, the work of revision was resumed with renewed zeal throughout the papal dominions, by Giovanni Antonio Costanzi, actively assisted by Philipo Peruzzotti (1753–54). Costanzi was scriptor in the library of the Vatican, and the author of the large catalogue of its Hebrew manuscripts that appeared in 1756 under Assemani's name. During the interval of rest, the Jews had undone the work of the censors by restoring the expunged or omitted passages. Though this was a dangerous thing to do, punishable not only by confiscation and large fines, but also by long imprisonment, as in the case of Rabbi Solomon Abi'ad Basila in Mantua, 1733, yet the Jews could not resist the temptation. They were suddenly dumbfounded when, at the instigation of Costanzi, searching domiciliary visits in quest of Hebrew books were made in all the ghettos of the pontifical states. The Hebrew books, without exception, were collected and divided into three classes: (1) those permitted without reserve, which were immediately returned; (2) those permitted conditionally, returned after having been revised and paid for; and (3) those absolutely unrevisable, which were confiscated. Whenever several copies of the same book had to be revised, the reviser corrected merely one copy, which he signed; the Jews were then obliged to correct all other copies by this one, and to bring them to the reviser for his signature.

After the arduous work of revision had been completed an edict was issued, in 1755, for the Pontifical States, either prohibiting Hebrew books entirely or permitting them under certain restrictions. Costanzi planned to formulate exact rules for the censorship of such works; endeavoring also to work out an Index Expurgatorius for Jewish books, similar to that first made by the Spanish Inquisition for non-Jewish books. His trouble was in vain; and his book, which, according to the opinion of the celebrated Assemani, was arranged with signal clearness and knowledge of the subject, is now buried in the library of the Vatican. Outside of Italy the expurgation of Hebrew books and manuscripts was undertaken only in the French territory belonging to the Pontifical States. For the censorship of Hebrew books in Russia and for a list of censors see below.

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G. N. P.

—In Russia: Jews at once took advantage of the ukase of Catherine II., dated Jan. 27, 1783, permitting the establishment of printing-presses; and in the same year Hebrew books were published at Shklov and Polonnoe. These, as well as books imported from Poland (on account of there being no Hebrew censors among the censors of foreign books at the custom-houses, or among the censors of domestic printed matter in the chief towns), escaped the notice of the government. The attention of the authorities was first drawn by Governor-General Passek to the condition of affairs with regard to Hebrew books. This official reported in 1790 that he had ordered some Jewish books, imported from Poland, to be detained at the custom-house of Tolochin; holding the silence of the fiscal laws with regard to Hebrew books to be a prohibition against their admission into Russia—contrary to the dictum of the "kahal" (communal council) of Mohilev, which claimed that such silence implied only the non-taxation of Hebrew books. Catherine thereupon prohibited the importation of Hebrew books, stating that the Jews could obtain their supplies of religious literature from the Russian printing-offices.

Beginning of Censorship.

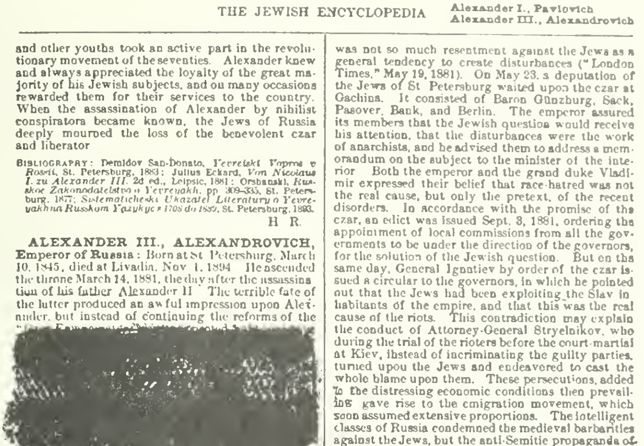
For six years (1790–96) this prohibition was the subject of frequent complaints on the part of the Jews, who were compelled to have recourse to smuggling, the small and inadequate Russian printing-offices being unable to produce the large numbers of books needed. In 1796 the government legalized the importation of Hebrew books, having been compelled to do so in consequence of the ukase of Sept. 28 of that year, by which the liberty to establish printing-offices in Russia was withdrawn. Special censors, well versed in the Hebrew language, now became a necessity. On Oct. 17, 1796, Paul I. issued a ukase ordering the installation of two learned Jews in the censor's office at Riga, for the purpose of examining Hebrew books, both those published in Russia and those imported. The "two learned Jews" were found by Governor Richter of Livonia in the persons of Moses Hezekiel (or Hekiel) and Ezekiel David Lewy, both of Riga, who, after having been sworn (Jan. 1, 1798), entered upon their duties as subordinates of the Gentile censor at Riga, at a salary of 300 rubles a year. The first Jewish censor with full powers was Leon Elkan, a Prussian Jew, who, being well recommended to the authorities, was appointed Jewish censor at Riga at a salary of 600 rubles a year.

At Riga.

The Jewish communities soon felt the scarcity of sacred books, due first to the interference of the government with private enterprise in the printing industry, and secondly to the forced import of Hebrew books through one channel; namely, through Riga. Jewish merchants complained to the local officials, and petitioned the higher authorities at St. Petersburg. The censors at Radzivil also petitioned the attorney-general to increase the number of Jewish censors, on the ground that in the governments of Volhynia, Podolsk, and Minsk there were many Jews who needed Hebrew books "both for prayer and for the education of their children in the Law and Faith." The request was refused, the government considering one Jewish censor sufficient for the

needs of all the Russian Jews. It was not until 1798 that a censor's office was established at Wilna, Karl Tile of Leipsic being appointed censor for Hebrew books in that year. The new office did not, however, commence operations until March 14, 1800; and in the mean while the censorship of Hebrew books, of either foreign or native production, continued to be exercised in Riga, whither the Jewish printing-houses of Grodno, Shklov, Slavuta, Koretz, and Novodvor had to send their works for approbation.

At Wilna.


THE JEWISH ENCYCLOPEDIA Alexander I., Pavlovich Alexander III., Alexandrovich

and other youths took an active part in the revolutionary movement of the seventies. Alexander knew and always appreciated the loyalty of the great majority of his Jewish subjects, and on many occasions rewarded them for their services to the country. When the assassination of Alexander by nihilist conspirators became known, the Jews of Russia deeply mourned the loss of the benevolent czar and liberator

BIBLIOGRAPHY: Demidov San-Donato, *Yevreiskii Vopros v Rossii*, St. Petersburg, 1883; Julius Eckard, *Von Nicolaus I. zu Alexander III.* 2d ed., Leipsic, 1881; Orshanski, *Russkoe Zakonodatelstvo o Yevreyakh*, pp. 309–335, St. Petersburg, 1877; *Sistematicheski Ukazatel Literatury o Yevreyakh na Russkom Yazykye s 1708 do 1889*, St. Petersburg, 1893.
H. R.

ALEXANDER III., ALEXANDROVICH, Emperor of Russia: Born at St. Petersburg, March 10, 1845, died at Livadia, Nov. 1, 1894. He ascended the throne March 14, 1881, the day after the assassination of his father Alexander II. The terrible fate of the latter produced an awful impression upon Alexander, but instead of continuing the reforms of the [redacted]

S[redacted]er A[redacted]xander III had ascended the throne, anti-Jewish riots (POGROMY) broke out in Elizabethgrad (April 27, 28), Kiev (May 8–11), Shpola (May 9), Ananiev (May 9), Wasilkov (May 10), Konotop (May 10), and, during the following six months, in one hundred and sixty other places of southern Russia. In these riots thousands of Jewish homes were destroyed, many families reduced to extremes of poverty; women outraged, and large numbers of men, women, and children killed or injured. It was clear that the riots were premeditated ("Voskhod," May 24, 1881, p. 75). To give but one example—a week before the *pogrom* of Kiev broke out, Von Hubbenet, chief of police of Kiev, warned some of his Jewish friends of the coming riots. Appeals to the authorities for protection were of no avail. All the police did was to prevent the Jews from defending their homes, families, and property. "The local authorities," says Mysh in "Voskhod," 1883, i. 210, "surrounded the pillagers with an honorary escort, while some of the rabble shouted approval." To a delegation of the Jews of Kiev, Governor-General Drentelen said that he could do nothing for them, "for the sake of a few Jews he would not endanger the lives of his soldiers" ("Zeitung des Judenthums," May 31, 1881). On May 18, Baron Horace de Günzburg was received in audience by Grand Duke Vladimir, who declared that the motive of the anti-Jewish agitation

Popular Outbreaks Against Jews.

was not so much resentment against the Jews as a general tendency to create disturbances ("London Times," May 19, 1881). On May 23, a deputation of the Jews of St. Petersburg waited upon the czar at Gachina. It consisted of Baron Günzburg, Sack, Pasover, Bank, and Berlin. The emperor assured its members that the Jewish question would receive his attention, that the disturbances were the work of anarchists, and he advised them to address a memorandum on the subject to the minister of the interior. Both the emperor and the grand duke Vladimir expressed their belief that race-hatred was not the real cause, but only the pretext, of the recent disorders. In accordance with the promise of the czar, an edict was issued Sept. 3, 1881, ordering the appointment of local commissions from all the governments to be under the direction of the governors, for the solution of the Jewish question. But on the same day, General Ignatiev by order of the czar issued a circular to the governors, in which he pointed out that the Jews had been exploiting the Slav inhabitants of the empire, and that this was the real cause of the riots. This contradiction may explain the conduct of Attorney-General Stryelnikov, who during the trial of the rioters before the court-martial at Kiev, instead of incriminating the guilty parties, turned upon the Jews and endeavored to cast the whole blame upon them. These persecutions, added to the distressing economic conditions then prevailing gave rise to the emigration movement, which soon assumed extensive proportions. The intelligent classes of Russia condemned the medieval barbarities against the Jews, but the anti-Semitic propaganda of the "Novoe Vremya," "Kievlyanin," and other organs hostile to the Jews, did not cease even after the riots. The constant Jew-baiting of Aksakov, Suvorin, and Pichno had its effect on that class of the Russian people which was entirely unfamiliar with Jewish life, and therefore believed all the charges brought against the Jews by the agitators. That the South Russians especially had no cause for complaints against the Jews may be seen from the following statement made by the Russian economist Chicherin: "Those who have lived in Little Russia, which is densely inhabited by Jews, and have compared the conditions of the peasant there with those existing in the provinces of Great Russia, know how exaggerated are the accusations against the Jews. If there is a difference in the condition of these peasants, it is in favor of the Little Russians."

The second series of persecutions began with the riots of Warsaw on Christmas, 1881, and lasted for three days. Twelve Jews were killed, many women outraged, and two million rubles' worth of property destroyed. In the neighboring Lithuanian provinces the disturbances were slight, owing to the precautions taken by Count Todleben, governor-general of Wilna, who was not one of Ignatiev's disciples. Order was also maintained by General Gurko, governor-general of Odessa, and thus the riots in Odessa and vicinity were prevented from assuming great proportions. In Nyezhin the soldiers, who were called out to quell the riots, killed and pillaged a wealthy Jewish family. Other riots occurred in Kuzmintzy, Plitovich, Klimov, Okhrimotzy, and, on March 23, in Lubny, where three soldiers killed a Jewish family of six. Balta was the scene of another series of riots (Easter, 1882) resulting in the death of eight and the wounding of more than two hundred persons. Over a thousand houses were demolished and property to the value of over one million dollars was destroyed. These disgraceful acts aroused the public indignation of

Further Persecutions.

REDUCED FACSIMILE OF A CENSORED PAGE OF THE JEWISH ENCYCLOPEDIA.

It is interesting to note that the first book to puzzle the official censor as to its being in accord with the designs of the government was an ordinary prayer-book, entitled "Rosh Ḥodesh Siddurim." The most doubtful passages were found in the "Eighteen Benedictions," in "Taḥnun," and in the Sabbatic poem "Iklu Mashmannim": the passages in the first two containing hints about tyrants and the land of exile; while the last was considered immoral on account of its exhortations to feasting and drinking. Censor Elkan did not recommend the burning of the prayer-book; but he advised that the page containing "Iklu Mashmannim" be torn out, and in the other cases that the obnoxious words be obliterated. Of other books that were condemned by the censor the first to fall under the ban was the "Ḥizzuḳ Emunah," written at the end of the sixteenth century by Isaac ben Abraham Troki. In March, 1799, the entire edition of "Nizzaḥon," by Lipman Mülhausen, was confiscated, on the ground that it was written as a refutation of the Christian religion. In 1800 the historical work of Joseph ha-Kohen, "Dibre ha-Yamim le-Malke Ẓarfat," was prohibited because it contained passages disrespectful to Christians and the Christian religion. The same fate befell the "Teḥinnot Immahot," because the prayers for the New Moon contained allusions to cruel potentates calculated to breed hatred. The history of the Cossack persecutions under Chmielnicki, entitled "Yawen Meẓulah," was prohibited, because of the name יונים applied to Russians, and on the further ground that the reading of the book might prejudice the Jews against the natural-born subjects of the czar. The "Or ha-Ḥayyim," by Ya'abeẓ, was prohibited because of one passage stating that God in heaven, unlike the czars on earth, is not influenced by the high social standing of the sinner. Other books, notably "Babe Ma'aseh" and "Imre Yosef," were prohibited on account of alleged coarse or profane expressions in the text.

Confiscations.

By the ukase of April 30, 1800, the importation of books in any language was prohibited till further notice, and the Hebrew censors at Riga were dismissed. During the 28 months of their activity in office 126 books were confiscated out of a total of 6,225 which were imported.

With the accession of Alexander I. the importation of books was once more legalized, the censorship being entrusted to the civil governors. This arrangement did not last; and in 1804 a committee of censors was reestablished in every Russian university.

During the reign of Nicholas I. the censorship of Hebrew books was entrusted to the official rabbis, who, partly through ignorance and partly from fear of the government, showed themselves particularly severe. Under Alexander II. Jewish publications shared with Russian literature a liberal interpretation of the law with regard to censorship. Since the reign of Alexander III. Russian, and especially Hebrew, literature has suffered much from

Nicholas I. to Alexander III.

the severity of the censors. Thus, by order of the censor-in-chief at St. Petersburg, the press was forbidden to publish any news concerning the anti-Jewish riots. Other orders (May 2, 1882; Nov. 19, 1890; June 19 and July 12, 1891) forbade the Jewish periodicals (either in Russian or in Hebrew) to comment editorially upon, or to print any matter concerning, the "new, widely circulating rumors that some persons have the senseless and insolent intention to protest against a so-styled oppression of the Jews." Several Jewish papers were temporarily stopped; and those published abroad were not admitted into Russia. By a circular issued from the chief office of the censor Aug. 13, 1891, the publication of appeals for aid for Jewish emigrants, as well as the collection of subscriptions in their behalf, was forbidden.

The activity of the censor still continues in Russia, being exercised as late as 1901 on the first volume of the JEWISH ENCYCLOPEDIA, in which a passage relating to Alexander III. was blotted out in copies admitted into the czar's dominions.

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H. R. M. Z.

List of Censors: The following list of censors may be found useful in dating books and manuscripts. For Italy, the main source is Popper, with additions from Steinschneider and Neubauer. For Austria it is difficult to give more than a few selected names.

AUSTRIA-HUNGARY.

Fischer, K., Prague, 1791–1831.
Gall, Joannes, 1710, Prague.
Georgieco, Thomas, 1710, Prague.
Cæsare, Leopold, Prague, 1786.
Harzfeld, Löb, Vienna.
Haselbauer, Franciscus, 1710, Prague.
Kohlmen, J. C., 1837, Budapest.

ITALY.

Alessandro Sciplone, 1593–99, Mantua.
Alexander Longus, 1590, Monreale.
Alexandro Cari, 1559.
Alonis Morionello, 1590 or 1620 (?).
Andrea Alberti.
Andrea de Monte, 1557, Rome.
Andrea Tassini, 1753, Pesaro.
Andreas Scribarius (Notarius), 1600, Pesaro (?).
Angelo Gabulozzi, 1753, Lugo.
Anselmo Pinapellarius (Notarius).
Antonio Francisco Enriquez, 1687, Urbino.
Antonio di Medicis, 1628–29, Florence.
Bartolomeo Ghislieri (Vicar), 1600.
Bartolomeo Rocca di Praterino, Turin (?).
Benaja, 1590.
Boncampagno Marcellino.
Boniforte del Asina, 1582, Asti (?).
Cæsar Belliosus, 1553–55, Papal.
Camillo Jagel, 1611–21, Ancona, Urbino, Lugo.
Carl Barromeo, after 1593, Rome.
Clemente Carretto.
Clemente Renato.
Dionysius Sturiatus, 1589, Monreale.
Domenico Irosolymitano, 1578–1618, Mantua, Venice.
Dominico Martinez (Berliner, "Censur," p. 10).
Ferdinando Bonetti, 1567, Milan.
Giovanni Antonio Costanzi, 1753, Rome, Ancona.
Giovanni Dominico Carretto, 1607–28, Mantua, Venice (?).
Giovanni Dominico Vistorini, 1609–20.
Giovanni Monni di Modena.
Girolamo da Duraliano, 1641, Modena, Reggio.
Guido Venturiñi, 1753, Ferrara.
Hieronymus Carolus, 1582.
Hippolito, 1601–21.
Hippolitus Ferr(is) or Ferr(eno), 1601, Cremona, 1593–1621.
Huesas (?), Parma.
Isaia de Roma, 1623, Mantua.
Jacob Geraldino, 1555–56, Papal State, Ferrara.
Jacobus Gentiline, 1555.
Jacobus Pola, 1554.
Joseph Ciantes (Berliner, *l.c.* p. 10) = J. Cionti, 1639–6141, Rome.
Jos. Parius (?), 1604 (?), Carpi (?).
Joshua dei Cantori, 1559, Cremona.
Laurentius Franguellus, 1570–1579, Mantua.
Leo, 1567.
Luigi da Bologna, 1596–1606, Mantua, Modena, Ancona, Reggio.
Marcellino (Berliner, *l.c.* p. 10).
Marcus Antonius Lucius, 1557, Milan.
Mesnil, 1763.
Michel de Montaigne, after 1581 (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 173.
Nicolas de Sorzone, 1602.
Parcicciani, 1753, Urbino.
Paul Turin.
Paulus Barengarias.
Petrus de Trevio, 1623, Rome.
Philipo Peruzzotti, 1753, Lugo.
Pietro de Fiones, 1619.
Pietro Ferdinando, 1608, Mantua (?).
Pietro Martire, 1687.
Prospero Ruggieri, 1669.
Renato da Modena, 1620–26 (? =R. de Bologna).
Rossi, 1753, Sinigaglia.
Tomasso Rufini, 1753, Ferrara.
Vincentius Matelica, 1622.
Vincento Suppa.
Vincento Renato.
Vittorio Caro (Berliner, *l.c.* p. 32).
Vittorio Eliano, 1557–67, Cremona, Venice.
Zomegnius (?) 1589, Turin.

RUSSIA.

Abraham Aba Karasik (d. 1897), assistant, Kiev.
Baratz, Kiev.
Brafmann, St. Petersburg.
Elkan, J. L., Riga.
Feodoro Vladimir (Greenberg), Kiev, Warsaw.
Friedberg, A. S., 1889, Warsaw.
Greidinger, J. C. (general), Riga.
Hezekiel, Moses, Riga.
Landau, I., St. Petersburg.
Lewy, E. D., 1799, Riga.
Margolin, P., St. Petersburg.
Sachs, N. G., Warsaw.
Seiberling, Joseph (for 15 years), 1850.
Slonimski, H. S.
Steinberg, J., Wilna.
Stern, A. J., 1835, Warsaw.
Sussmann, St. Petersburg.
Tile, Karl, 1798, Wilna.
Tugendhold, J., 1791–1871, Warsaw.
Tugenhold, Wolf, Wilna.
Warschavsky, Isaac, 1894, Odessa.
Wohl, A., Wilna.
Zimmermann, 1863–85, Warsaw.

For an additional list of Russian censors see RUSSIA.

E. C. J.

CENSUS: A numbering of the people. Several cases are given in the Bible. The first mentioned is that in Num. i. (from which the book receives its name), when the males—*i.e.*, men capable of bearing arms—numbered 603,550 at the Exodus. Modern critics, foremost among them Bishop Colenso ("The Pentateuch and Joshua," pt. I. ch. v.), have pointed out the difficulties attached to such a number arising in four generations from the twelve sons of Israel, not to mention the commissariat required for at least four times that number. The numbering was again gone through six months later, according to the account of Num. xxvi.–xxvii., with exactly the same result. On these occasions, the numbering was done indirectly, half a shekel being given to the sanctuary by each person of the proper age, and then the half-shekels, and not the persons, were counted. This expedient, according to the critics, was resorted to by the writer of Numbers owing to the superstition which had arisen against a census through the experience in David's reign. After David had organized his kingdom he found it necessary, for military purposes, to know exactly how many men, of an age suitable for bearing arms, he could depend upon; and he determined to take a census (II Sam. xxiv.). Notwithstanding the remonstrances of Joab, David persisted in carrying out the numbering of the people. It appears to have been a laborious operation, as it took no less than nine months and twenty days to complete it. Unfortunately the numbers given in the Biblical text are

discrepant; the Book of Samuel giving 800,000 for Israel and 500,000 for Judah, whereas I Chron. xxi. raises the former to 1,100,000 and reduces the latter to 470,000. As these numbers included only the fighting men, they would imply a population of probably 5,000,000 for Israel and 2,000,000 for Judah. The Assyrian practise of counting captives shows that such a census was not uncommon at the time. The figures recorded are, however, regarded by Biblical critics as doubtful for various reasons, apart from the uncertainty of the text, which Budde would emend to 100,000 for Israel and 70,000 for Judah ("S. B. O. T." *ad loc.*). A pestilence appears to have occurred shortly after the census, and confirmed the people in the superstition, common among primitive nations, against being numbered. In the Biblical text David's action in ordering a census is regarded as sinful.

It is possible that this objection to being numbered had something to do with the uprising, led by Judas the Galilean, against the census undertaken by Quirinius (Cyrenius) in the years 6–7 (Luke ii. 2; Acts v. 37). This census, or rather the taxation which was the outcome of it, is mentioned by Josephus ("Ant." xviii. 1, § 1); and Luke connects with it the date of the birth of Jesus. But it has been conclusively proved by Schürer ("Gesch." i. 508–543) that such a census could not have been undertaken by a Roman official while Herod was still reigning. No details are known with regard to this census of Quirinius.

Census of Quirinius.

In modern civilized states, since the periodical taking of a census has been regarded as a necessary part of public policy, the number of Jews has been determined either by estimate or by actual count—in Hungary, for instance, since 1720; in Prussia, since 1816; and in Poland, since 1825. Custom varies in different countries with regard to the inclusion of the numbers of adherents to the several creeds in the census returns. At one time France included them, but no longer does so. Almost all the British colonies do so, as does Ireland; but England, Scotland, and the United States do not. In consequence, an exact enumeration of the Jewish population of the world is impossible.

BIBLIOGRAPHY: Commentaries on II Sam. xxiv.; Schürer, as above.

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CENTO (צינטו): City of 8,000 inhabitants in the province of Ferrara, central Italy. If the statement is correct that the Ha-Me'ati (המאתי), a family of translators, derived their name from their native place, Cento (מאה, "a hundred" = *cento*), there must have been a Jewish settlement in that city as early as the middle of the thirteenth century; and the beginnings of the community would then have been contemporary with those of the neighboring capital Ferrara. Authentic accounts record the existence of a Jewish population from the end of the fifteenth century. The Padoa family, still living at Cento, traces its genealogy back to Spanish exiles who came thither in 1492. In 1505 Duke Ercole d'Este decreed that the Jewish inhabitants of Cento should share, as far as they were able, the contributions of their coreligionists in the duchy of Ferrara.

Under the Estes, the Jews enjoyed great liberty and many privileges; but when that family became extinct and the Jews passed under the papal dominion (1598), they were subjected to all the restrictions that, since the time of Paul IV., had been imposed upon their coreligionists in the Pontifical States. They were not allowed to acquire real estate; they had to sell the lands they then possessed; they were forbidden to engage in any business except money-lending and rag-picking; they had to live in a ghetto and to wear the Jews' badge. These severe laws remained in force for fully two centuries; but, nevertheless, certain Jews obtained special privileges and became active in public affairs. Thus the members of the Carpi family still possess a diploma showing that in 1774 their ancestor Moses Carpi was appointed "familiaris" to Cardinal Albani, being granted all privileges; and it is known that the Jews of Cento from their advent into the community always owned real estate, for they were aided by the authorities themselves in evading the unjust law.

Restrictions.

The great changes brought about by the French Revolution caused the abolition of the ghetto at Cento in 1797. During the French occupation the Jews had full civic rights, and many of them were called upon to fill posts of honor; but when the papal supremacy was restored, in 1815, they were again subjected to exceptional laws that were enforced rigorously and cruelly, especially by Leo XII. Nevertheless, the severity of their operation was mitigated by the humanity of the authorities, who informed the Jews in advance of impending domiciliary visits in search of forbidden books and of children to be baptized, and who, in spite of the law, connived at the performance of work for the Jews on the Sabbath.

Progress of Community.

A happier era dawned only with the overthrow of the papal rule, in 1859, when Romagna became a part of the new kingdom of Italy, and when the Jews received all the rights of citizenship.

Though it is doubtful whether a community was organized when Jews first settled at Cento, there must have been a religious association before 1500; for, unlike others, this community has always preserved its Italian liturgy and did not introduce the Spanish liturgy or admit it on the same footing. This fact is probably attributable in part to the small number of the immigrants from Spain. The community seems to have been organized about 1600, when some families from the neighboring Pieve settled at Cento; it buried its dead for a long time in the cemetery at Pieve, and even to-day (1902) it holds services at that city on the Ninth of Ab and on the eve of the Day of Atonement. The new community at once founded a Talmud-Torah society for the advancement of Hebrew studies, and appointed a salaried teacher, who instructed the children and also officiated as ḥazan, or leader in prayer. In 1690 the twelve members of this society formed a second philanthropic society—Gemilut Ḥasadim—the statutes of which, in twenty-one articles, are still extant; the society proposed to nurse the sick and to render general philanthropic services, and determined to

lay out at once a new cemetery at Cento, for which they obtained the permission of the papal legate.

Institutions.

In 1727 the community received a new constitution, and both the societies were merged into the single Confraternita di Studi Sacri e di Misericordia. The community was reorganized during the period of liberty under the French consistorial constitution. In 1814 a new section was added to the Confraternita for reciting special prayers. These societies and philanthropic foundations for preserving the ritual, providing dowries for poor girls, and for the relief of the poor still exist. Under the kingdom of Italy this community, like many others, has been constituted a free association, the expenses of public worship and other congregational institutions being defrayed chiefly by the generosity of the Modena, Carpi, and Padoa families. The community that numbered 150 persons in 1865 has been reduced to 34 (in 1902); it possesses a new synagogue and a cemetery.

Of the scholars and rabbis of Cento the following are known: Ishmael Ḥazaḳ (1613, Oxford MS. No. 1379); Eliah Daniel del Bene, מהטוב (1667–75); Gamaliel; Monselice; Nathaniel b. Meshullam Levi; Isaiah Bassani; Israel Berechiah Fontanella (1724); Reuben b. Zerachiah Yaḥya (1727); Solomon David b. Moses del Vecchio; Giuseppe Alexandro Modena and his son Isaac Mordecai (1761); Hananeel Neppi (1820-36); Abraham Carpanetti (–1853); David Jacob Maroni (–1860); Moses Sorani (–1880); Donato Camerini; Moses Levi (1902).

Bibliography: Flaminio Servi, in *Educatore Israelita*, 1865, xiii. 264, 303, 335; *Corriere Israelitico*, iv. 222; Mortara, *Indice*; Pesaro, in *Vessillo Israelitico*, 1882.

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CENTO, NATHAN DA. See Me'ati, Nathan ha-.

CENTO, SAMUEL DA. See Me'ati, Samuel ha-.

CENTO, SOLOMON DA. See Me'ati, Solomon ha-.

CENTRAL AMERICA. See South and Central America.

CENTRAL CONFERENCE OF AMERICAN RABBIS. See Conferences of American Rabbis.

CENTRALANZEIGER FÜR JÜDISCHE LITERATUR. See Periodicals.

CEPHAS. See Peter.

CEREMONIES AND THE CEREMONIAL LAW: Symbolic rites and observances, expressive of certain thoughts or sentiments. As social life demands forms of etiquette (see Greetings), so every religous system has its peculiar ceremonies indicative of its own particular truths. The Biblical name for ceremonies appears to be "'edut" ("testimonies," Deut. iv. 45; vi. 17, 20; see Naḥmanides on the last passage), in distinction to "mishpaṭim" ("judgments," "ordinances," Ex. xxi. 1, and elsewhere); while the term "ḥuḳḳim" ("statutes") is applied to both moral and ceremonial laws (Ex. xii. 14, 43; Lev. xviii. 4, and elsewhere). The Rabbis distinguish between mishpaṭim, moral laws—which are dictated by reason and common sense, such as laws concerning justice, incestuous marriages, and the like—and ḥuḳḳim, those divine statutes to which the "Yeẓer ha-Ra'" (the evil inclination) and the heathen object, such as the prohibition of pork or of wearing garments woven of wool and linen (Sifra, Aḥare Mot, xiii. on Lev. xviii. 5; Yoma 67b).

The Prophets laid the greatest stress upon the moral laws, while condemning mere ceremonialism (see Hosea vi. 6; Amos v. 21–24; Micah vi. 6–8; Isa. i. 13–17). The Psalmist (see Ps. xv.), and especially the Book of Wisdom, do not even refer to the ceremonial law. Whenever Judaism entered into relations with other nations and religions, the moral laws were accentuated, and the ceremonial laws were put into the background. Hellenistic Judaism, therefore (for Pseudo-Phocylides see Bernays, "Gesammelte Schriften," i. 227), Philo, and the entire propaganda literature to which the Didache belongs, take the same attitude toward the ceremonial laws. And, again, when the Jew came into contact with Arabic culture, this view of the ceremonial laws prevailed as being dictated by reason and common sense.

The discrimination between "laws based upon reason" and "laws demanding obedience to God's will" was adopted by Saadia ("Emunot we-De'ot," iii. 12; compare Ibn Ezra to Ex. xxi. and "Yesod Moreh," v.), and, with direct reference to the rabbinical passages quoted, by Maimonides ("Morch Nebukim," iii. 2b; "Shemonah Peraḳim," vi.). Joseph Albo ("Iḳḳarim," iii. 25), if not Simon ben Ẓemaḥ Duran (see Zunz, "G. S." ii. 194), is the first who divides the Biblical laws into ceremonial, juridical, and moral laws. He admits, however, that he adopted this classification from a Christian controversialist; and, as a matter of fact, he forced himself in consequence to declare, with Maimonides (*l.c.* iii. 46), the sacrifices of the Mosaic law to be a concession to the pagan propensities of the people, and (in accordance with Sifre to Deut. xi. 13) prayer to be the true "service of the Lord"—a standpoint hardly to be reconciled with the belief in supernatural revelation and the permanence of the Mosaic law.

First Mention of Ceremonial Laws.

The Mosaic law expressly states that certain ceremonies are to serve as "signs" and "memorials": (*a*) Circumcision is enjoined as "ot berit" ("a token of the covenant betwixt me and you," Gen. xvii. 11). (*b*) The Sabbath is to be "ot" ("a sign between me and you throughout your generations," Ex. xxxi. 13, 17; Ezek. xx. 17, 20). (*c*) The Passover feast "shall be for a sign [ot] unto thee upon thine hand and for a memorial between thine eyes" (Ex. xiii. 9). (*d*) Connected therewith is the redemption of the firstborn to be a "token upon thine hands and for frontlets between thine eyes" (Ex. xiii. 16). According to rabbinical traditions, there are: (*e*) The putting on of the phylacteries or Tefillin prescribed in Deut. vi. 8, xi. 18, "Thou shalt bind them for a sign [ot] upon thine hand, and they shall be as frontlets between thine eyes." (*f*) The placing of Mezuzah upon the doors (Deut. vi. 9, xi. 20): "Thou shalt write them upon the doorposts of thine house." (*g*) The Ẓiẓit,

Biblical and Rabbinical Ceremonies.

the fringe upon the borders of the garment, is also enjoined for the purpose "that ye may look upon it and remember all the commandments of the Lord" (Num. xv. 39).

In fact, all the festivals are to be "remembrances" of God's deliverance and protection of the people of Israel (Deut. xvi. 3, 12; vi. 24; Lev. xxiii. 43); the paschal lamb, the mazzah, and the bitter herb on Passover, and the sukkah and the four plants of the Feast of Tabernacles (Ex. xii. 8; Lev. xxiii. 40 *et seq.*), being the significant symbols. Similarly, the erection of the sanctuary and the sacrificial worship therein must be counted among the ceremonial laws, and no less so the dietary laws (Ex. xxii. 30; Lev. xi.; Deut. xvi. 3-21), as symbolically emphasizing the idea of Israel being God's "holy" or priest people.

To these, Pharisaic Judaism added a number of new ceremonies, among which may be mentioned the kindling of the lights, the blessing over the wine (see Kiddush and Habdalah) for Sabbaths and festival days, and the blessing of the Moon.

Ceremonies are the impressive part, the poetry of religion. They invest life at its various stages and periods with "the beauty of holiness." The need of such has been all the more felt by Judaism since images or signs representing the Deity have been scrupulously shunned; and the home and every-day life of the Jew was to be sanctified no less than the Temple, the ancient domain of the priest. But exactly as the pomp of ritual called forth the protest of the prophet against "the work of men learned by rote" (Isa. xxix. 13, Hebr.), so there was a danger lest the multitude of forms might crush the spirit, wherefore many haggadists and writers, like Aristobulus and Philo, attribute symbolical meanings to Biblical ceremonies. Medieval mysticism also, from Bahya and Nahmanides down to Isaac Luria, endeavored to imbue the old ceremonies with new spirituality; while the liberal spirit awakened in Italy in the seventeenth century found its echo in Leon de Modena's attack on ceremonialism in his "Kol Sakal."

The question of the relative value of the ceremonies in Judaism was brought to a focus through Moses Mendelssohn, who, in his "Jerusalem," presented a new view of the Jewish ceremonial laws. He proudly repelled the attempts of Christian writers to win him over to Christianity, and declared Judaism to be not a system of belief based upon creeds, but a revealed system of law based upon ceremonies. While granting liberty of conscience to all, because truth is the property of all and dictated solely by reason, the Jewish law demands strict obedience from its adherents, for whom the ceremonial law is a system of sign-language suggestive of thought and sentiment for mind and heart alike. It is a living force impelling people to act well and at the same time to think rightly—the only proper bond of union of a people to be educated for truth and for freedom of thought and to be kept together until God's design shall be fulfilled. Though some of these ceremonies have in the course of time lost their meaning, they nevertheless retain their value and importance as bonds of union, and, even when no longer understood as signs, remain binding upon the Jews until God in His own way and through some universally recognized authority abrogates or changes them. "Doctrines and beliefs," Mendelssohn writes to Herz Homberg, who objected to these postulates of blind obedience, "become shackles of the intellect. As long as polytheism, anthropomorphism, and religious despotism rule on earth, so long must a people of theists, such as the Jews are, remain banded together solely by symbolic actions; that is, by ceremonies" ("Schriften," iii. 311-319, 348-356; v. 669, Leipsic, 1843).

Mendelssohn's View of Jewish Ceremonial Law.

This was a powerful plea for the ceremonial laws; but it rendered Judaism a national concern void of a world-wide mission—a system of forms without the spirit of faith. Mendelssohn's own disciples were the first to surrender both the form and the faith. As soon as the modern Jew recognized the fact (which Mendelssohn, as follower of Wolfian deism, had failed to see) that in the historic development of humanity Judaism had a mission of its own, centered upon the monotheistic truth and the universal hope of man, the issue was raised between insistence on ceremony advocated by Orthodoxy and accentuating the prophetic ideas as the universal ideal, as was done by the leaders of Reform Judaism. The need of adequate and impressive ceremonies in place of the old and obsolete ones was urged by the Reform pioneers, and the introduction of forms, though adopted from Christian surroundings, roused a new religious life and zeal in many, but likewise awakened opposition from the conservatives. "Ceremonies," says Geiger, in an article on formalism ("Der Formenglaube in Seinem Unwerthe und Seinen Folgen") in his "Wiss. Zeit. für Jüd. Theol." 1839, pp. 1-12, "in order to imbue the people with a religious spirit and hallow their life, must have an elevating character and be in perfect harmony with their own mode of life, or else they lead to superstition bordering on idolatry. Blind obedience against one's conviction, 'the obedience of a dog,' is incompatible with the dignity of man and with faith in a holy God dwelling within him."

Mutability of the Ceremonial Law.

This view, advocating a gradual change of the ceremonial law, was pushed to its extreme, much to the detriment of the Reform movement, by the hazardous attempt of the Frankfurter Reform-Verein to abrogate circumcision and by the transfer of the Sabbath to Sunday made by the Berlin Reform congregation. Holdheim, the radical Reform leader, went so far as to deny the validity of the entire ceremonial law in his work, "Das Ceremonialgesetz im Messiasreich" (1845), taking the stand that it is closely interwoven with the national idea and with the temple as center of the Jewish commonwealth, whereas the Messianic era of which modern Israel is to be the herald and harbinger is to be the realization of the universal prophetic ideal. Less outspoken, but in sympathy with the principle enunciated by Holdheim, were Einhorn, Geiger, Samuel Hirsch (who, however, claimed permanency for the Abrahamic rite), Herzfeld, Hess, and others; the Sabbath, as far as the choice of day was concerned,

being included among the ceremonial laws, all of which were subject to change. A Talmudical passage, stating that "in the world to come [the Messianic time] the ceremonial commandments will cease to have validity" (Nid. 61b; compare Midr. Teh. to Ps. cxlvi. and Yalk. to Isa. xxvi. 2), is referred to by some as corroborating this statement (see Herzfeld, "Zwei Predigten über den Messias," 1844). Einhorn, in his "Sinai," 1856, p. 574, with deeper insight, refers to the frequent alterations and modifications of the Law in Biblical and Talmudical times, mentioned already by Albo ("Ikkarim," iii., xiii.–xvi.).

Against these radical Reform views Leopold Zunz advanced the doctrine that the SABBATH and CIRCUMCISION have ever been regarded institutions of a fundamental if not sacramental character, and can not be abrogated or radically altered without undermining Judaism itself (Zunz, "Gutachten über die Beschneidung," in "G. S." ii. 191–203). Joseph Aub also, in an article on "The Symbols of Faith of the Mosaic Religion," in Frankel's "Zeitschrift," 1845, pp. 409, 449, claims an exceptional position among the ceremonial laws for what he calls "the two fundamental symbols of Judaism" (see also Jost, "Neuere Gesch." iii. 218 *et seq.*, 261; compare Geiger, "Nachgelassene Schriften," v. 181, and "Sinai," 1857, pp. 696, 698 *et seq.*).

The issue between Reform and Orthodoxy hinges chiefly upon the view taken of the ceremonial law; the Talmudical conception of the Law knows of no such distinction as is claimed to exist between ceremonial and moral laws. The less important and the more important laws ("mizwot kallot" and "hamurot") are rated alike (Yer. Kid. i. 61b; Tan., 'Ekeb, 1). "Ceremonial laws must be obeyed as divine ordinances with unhesitating and unreflective obedience" (Yoma 67b), and "the wilful transgressor of any of the ceremonial laws is considered as a breaker of the law" (Ḥul. 5a). "Be as careful in the observance of the smallest commandment as of the greatest" is the ancient Mishnaic rule (Abot ii. 1). On the other hand, the fact is being more and more recognized that while certain ceremonies fall into disuse and others take their place, as has been the case with the sacrificial and Levitical laws, there are some ceremonies which form distinctive features of Judaism and must be upheld in order to keep it from disintegration.

Issue Between Talmudic and Reform Judaism.

Often imperceptibly old ceremonies are dropped and replaced by new ones. While practical life necessitates a compromise, the law of evolution (which rules religion as well as other domains of life) exerts its power also in regard to ceremonies. Deeper historical research discloses the fact that all forms of religion adapt themselves to the conditions of the time. The regulations concerning the ẓiẓit, the maẓẓah, the sukkah, and the lulab are not observed even by conservative Israelites in exactly the same manner as prescribed in the Law. All religious rites have undergone great and radical transformations, and receive in their modified and sanctioned form only a new meaning or interpretation at the hand of the religion which enjoins it as sacred or sacramental; and the Jewish religion forms no exception to the rule (see Tylor, "Primitive Culture," ii. 362). Consequently, the question of ceremonial observance becomes for the theologian part of the larger problem, how far the principle of evolution is admissible and reconcilable with the belief in revelation and the divine character of the Law, and how far every age has power and authority to change and modify the Law and the forms of religion.

BIBLIOGRAPHY: Aub, Einhorn, Holdheim, and Zunz, as above.

K.

CERF, KARL FRIEDRICH: German theatrical manager; born at Unterreissheim-on-the-Main in 1782; died at Berlin Nov. 6, 1845. He embraced Christianity when very young, and had to support his father's family when only seventeen years old. After having been engaged for many years in the horse trade at Dessau, he rose to the post of chief military agent, and in this capacity took part in the campaign of 1813–15, under Count Wittgenstein, general of the Russian army. The courage and fidelity displayed by Cerf won for him the favor of Emperor Alexander, who conferred on him a gold medal.

Cerf then settled at Berlin, and obtained from Friedrich Wilhelm III. a perpetual grant for the erection of the Königsstädtisches Theater, which was devoted to French comedy and Italian opera, and which he managed until his death.

BIBLIOGRAPHY: *Allgemeine Deutsche Biographie*, iv. 89; J. F. A. de Le Roi, *Gesch. der Evangelischen Juden-Mission*, p. 249.

S. I. BR.

CERFBEER, HERZ, OF MEDELSHEIM: French philanthropist; born at Bischheim, Alsace, in 1730; died at Strasburg in 1793. He was a contractor to the army, and employed his wealth and his influence with the French government in promoting the material and spiritual welfare of his coreligionists. The government permitted him to settle at Strasburg, in opposition to the wishes of the authorities of that city, who zealously enforced the law excluding Jews.

Cerfbeer protected all Jews who were willing to earn a livelihood by manual labor. As soon as he had received (in 1775) from Louis XVI. the patent granting him the rights of citizenship, "for services rendered by him to the government and to the land during the famine of 1770 and 1771," Cerfbeer established factories, where he employed Jews, in order to withdraw them from petty trading, and also to deprive their accusers of all excuse for prejudice.

The narrow-minded Strasburg Germans, who made every effort to prevent the Jews from settling in that city, compelled Cerfbeer to endeavor to obtain from the government the repeal of exceptional laws. A petition to the king was drawn up by Cerfbeer and sent to Moses Mendelssohn for revision. The latter consulted DOHM, who offered to write an apology for the Jews. This apology, "Ueber die Bürgerliche Verbesserung der Juden," which Cerfbeer energetically spread in France, combined with his personal efforts, brought about the convocation by Malesherbes of a commission to make suggestions for the amelioration of the condition of the Jews in France. Cerfbeer was the leading

member of this commission; and the first result of its efforts was the abrogation of the degrading poll-tax.

At the outbreak of the Reign of Terror in France, Cerfbeer was thrown into prison on suspicion of favoring the royal cause; but was set free after a year of confinement.

Being acquainted with the Talmud, Cerfbeer took a great interest in Jewish literature. He supported a yeshibah at Bischheim and published at his own expense rare Hebrew books, among which was the "Leḥem Setarim" of Solomon Algazi. Wessely wrote a poem in honor of Cerfbeer ("in Ha-Meassef," 1786, p. 49), and Abraham Auerbach dedicated to him his poem "Dibre ha-Mekes we-Biṭṭulo."

Bibliography: Löwenstein, in *Blätter für Jüdische Gesch. und Literatur*, 1848, Nos. 1 and 2; *Annuaire de la Société des Etudes Juives*, ii. 154 *et seq.*; Glaser, *Gesch. der Juden in Strasburg*, pp. 38 *et seq.*; Grätz, *Gesch. der Juden*, xi. 171 *et seq.*

S. I. Br.

CERFBEER, MAX-THÉODORE: French officer and deputy; born at Nancy, Meurthe, Dec. 9, 1792; died Jan. 15, 1876. He entered the army at an early age, and was made an officer by Napoleon I. without having passed through the military school. In 1827 he was made captain on the general staff, and in 1834 commander of a squadron, and was attached to the War Department as staff secretary. When General Schneider became minister of war in 1839, he placed Cerfbeer at the head of his bureau. Cerfbeer, promoted to the rank of lieutenant-colonel, took his seat in the Chamber of Deputies July 9, 1842, as representative from Wissembourg, having received 86 out of a total of 161 votes against 71 cast for Renouard de Bussières, the retiring deputy. He supported the government, devoting himself chiefly to military questions; thus he succeeded in having the fund for the relief of old soldiers increased by 150,000 francs. Cerfbeer, now a colonel, was reelected to the Chamber of Deputies Aug. 1, 1846, having received 119 out of a total of 218 votes against 95 cast for Renouard de Bussières. He cast his vote for the ministry of Guizot. He retired from office after the revolution of February, 1848. In addition to his political duties, Cerfbeer had also acted as manager of the Théâtre du Gymnase at Paris. He was a commander of the Legion of Honor. S.

CERFBERR, ANATOLE: French journalist and author; born at Paris 1835; died at Neuilly 1896. Under various pseudonyms, among which were "Arthur Clary," "Antoine Cerlier," and "Fulgence Ridal," he contributed to numerous papers. He was an admirer of Balzac and Victor Hugo, an ardent socialist, and well versed in matters concerning the stage. Cerfberr published many poems, biographies, studies, etc., besides a work entitled "Répertoire de la Comédie Humaine de H. de Balzac," which was crowned by the Académie Française (Paris, 1887).

Bibliography: *Nouveau Larousse Illustré*, ii. 627; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, AUGUSTE ÉDOUARD: French author; born at Epinal in 1811; died in 1858. Having completed his studies in law, Cerfberr entered the service of the government, in which he held many high positions. His last office was that of prefect and general inspector of the prisons at Grenoble. Cerfberr was the author of two works: (1) "Du Gouvernement d'Alger" (Paris, 1834); (2) "Des Sociétés de Bienfaisance Mutuelle, ou des Moyens d'Améliorer le Sort des Classes Ouvrières" (Grenoble, 1836).

Bibliography: *La Grande Encyclopédie*, s.v.

S. I. Br.

CERFBERR, FRÉDÉRIC: French consul; born at Strasburg Oct. 27, 1786; died at sea Sept. 18, 1842, on a voyage from New York to France. Being fond of travel and foreign languages, he obtained (in 1809) the appointment as secretary of the imperial commissariat in the Ionian Isles. Later he successively represented France at New York (1822), New Orleans, Haiti (1827-32), and again in the last-named place as consul-general, distinguishing himself in all three offices. In 1826, when the French government could find no representative for Santo Domingo, on account of an outbreak there of yellow fever, Cerfberr freely offered his services. On learning the miserable state to which the inhabitants of Cayes were reduced in consequence of an earthquake, Cerfberr despatched at his own expense a ship loaded with food and other needful articles.

Cerfberr fell a victim to his devotion to duty. The destructive earthquake at Haiti, May 7, 1842, killed his only daughter, and wounded him so severely that he expired on his voyage home.

Bibliography: Servi, *Gli Israeliti di Europa*, p. 259; Jost, *Neuere Gesch. der Israeliten*, ii. 165; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, MAXIMILIEN CHARLES ALPHONSE, OF MEDELSHEIM: French journalist; born at Epinal July 20, 1817; died at Paris Dec. 16, 1883. After traveling extensively in Algeria and the East, Cerfberr was attached in 1839 to the penitentiary administration in the Ministry of the Interior. In 1848 he held for a short time the position of commissary of the republic in the department of Saône-et-Loire.

Among Cerfberr's numerous writings the most noteworthy are: "Projet d'un Etablissement Pénitencier à Paris," 1841; "La Vérité sur les Prisons," 1844; "Le Silence en Prison, Réflexions d'un Condamné," 1847; "Ce Que Sont les Juifs en France," 1843; "Les Juifs, Leurs Histoire, Leurs Mœurs," 1846; "La Guyane, Civilisation et Barbarie, Coutumes et Usages," 1854; "Paraboles," 1854; "La Police d'Assurance," 1867; "L'Epargne par la Dépense," 1867; "Biographie Alsacienne," 1878; "Histoire d'un Village," 1881; L'Architecture en France," 1883.

Cerfberr wrote on several other subjects of less importance; and he translated several works from German into French.

Bibliography: Larousse, *Dict.* xvii. (2d Supplement), p. 761; *La Grande Encyclopédie*, x. 50.

S. I. Br.

CERFBERR, SAMSON, OF MEDELSHEIM: French soldier and author; born at Strasburg about 1780; committed suicide at Paris, 1826. He led an erratic and adventurous life, wandering

over the world, changing his name and even his religion several times. At one time he is disguised as a Mussulman with the name of "Ibrahim Manṣur Effendi," serving in the Turkish army; at another he is found holding office in Westphalia under the name of "Medelsheim." In 1813 Cerfberr fought against the Servians in Bosnia. At the end of the war he wandered throughout the East, sojourned for a time in Austria and at Naples, and in 1814–17 served in the army of Ali Pasha of Janina.

On his return home Cerfberr published a work entitled "Mémoires sur la Grèce et l'Albanie Pendant le Gouvernement d'Ali-Pacha" (Paris, 1826), containing much valuable information.

Bibliography: *La Grande Encyclopédie*, x. 50; *Nouveau Larousse Illustré*, ii. 627.

S. I. Br.

CERVERA (סירבירה): Hill-town in Catalonia, Spain, which in the fourteenth and fifteenth centuries had a Jewish community. In 1328 a quarter near the San Miguel place was assigned by King Alfonso IV. to the Jews, who enjoyed full commercial freedom; but four years later, because of their increased trade, they received permission to live in the "Calle de Vent" (the Traders' street). At the time of the Black Death, in 1349, the Jews were attacked and plundered during a riot, and eighteen of them were killed. The rest fled, but returned to Cervera after order had been restored.

The liberality and benevolence of Don Juan II. won for him the hearts of his Hebrew subjects; and upon his death, in Jan., 1479, the Jewish communities of Agramont, Belpuig, Tarrega, and certain other places assembled at Cervera for memorial services. All were dressed in black. The most distinguished Jews of Cervera carried a coffin decorated with the royal escutcheon and covered with a silken pall. Four men bearing huge torches preceded it. Singing psalms and extracts from the Jewish liturgy, the procession marched from the "Calle de Mayor," the main street, to the market-place. There the coffin was set upon a platform erected for the purpose, with torches at the two ends; and men and women joined in antiphonal dirges. Crescas ha-Kohen, physician to the king, delivered the memorial address, dwelling on the virtues of the deceased monarch; and the impressive services were closed with more dirges.

Bibliography: Jacobs, *Sources*, Nos. 179, 1021, 1042; Joseph ha-Kohen, *'Emek ha-Baka*, p. 66; Balaguer, *Historia de Cataluña*, xviii. ch. 27.

G. M. K.

CESENA (ציזינה): City of the Pontifical States. In early times a Jewish community existed here, of which the tosafist Eliezer is mentioned in the thirteenth century. The "payyeṭan" Moses de Rossi and the exegete Obadiah Sforno were born in the city toward the end of the fifteenth century; and the rabbi Isaac Joshua b. Immanuel de Lattes officiated there in the sixteenth century. Under the papal dominion the community was subjected to all the exceptional laws, and even to the Inquisition with all its horrors. The Jews amassed so much wealth by their commercial enterprises that in 1514 the people feared that the money so accumulated would enable the Jews to become masters of the whole city. The community was dissolved when the Jews were expelled from the papal dominions.

In 1459 Angiolo de Rossi da Cesena was granted by Pope Pius II. permission to practise medicine, and in 1474 Manuele de Solomone received similar permission from Sixtus IV., and in 1460 was appointed physician and confidant to the duke of Milan.

K. I. E.

CESTIUS FLORUS. See Florus Cestius.

CHABAD. See Ḥasidim.

CHABAR. See Ḥabar.

CHABAZELETH. See Periodicals.

CHABER. See Ḥaber.

CHABIS. See Ḥabib.

CHABRIS: Son of Gothoniel, and one of the three governors of Bethulia, a city besieged by Holofernes. Toward the end of the siege, which had entailed much suffering upon the Israelites, Chabris and his colleagues had agreed to hold out for five days longer in the hope of deliverance; promising the people that if no prospect of relief appeared by the end of that time, they would yield. For this they were reproached by Judith, who pledged her help, and redeemed her pledge by killing Holofernes (Judith vi. 15; vii. 1, 30; viii. 10; x. 6; xiii. 2 *et seq.*).

E. G. H. G. B. L.

CHACHAM (THE WISE). See Ḥakam.

CHACHAM BASHI. See Ḥakam Bashi.

CHACHAM ẒEBI. See Ashkenazi, Ẓebi Hirsch b. Jacob.

CHAD-GADYA. See Ḥad-Gadya.

CHADAD. See Ḥadad.

CHÆREMON (Χαιρήμων): Stoic philosopher and anti-Jewish writer (Origen, "Contra Celsum," i. 59; Eusebius, "Hist. Eccl." vi. 19), Egyptian priest (Porphyry, "De Abstinentia," iv. 6–8; Jerome, "Adversus Jovinianum Libri II.," ii. 13), teacher of Nero (Suidas, *s.v.* Ἀλέξανδρος Αἰγαῖος), and of Dionysius of Alexandria, and predecessor of the latter as librarian of Alexandria (Suidas, *s.v.* Διονύσιος Αλεξανδρεύς). Hence he flourished about the year 50. He was a younger contemporary of Josephus, who refutes in detail his anti-Jewish writings. Josephus quotes an extensive fragment from Chæremon's Egyptian history (Αἰγυπτιακὴ ἱστορία), in which he scornfully recounts and ridicules, in a manner similar to that of Manetho, the departure of the Jews from Egypt. Josephus points out his errors and untruths ("Contra Ap." i. 32, 33), and boasts of having refuted him as well as Manetho and others (*ib.* ii. 1). Chæremon's history is mentioned by Porphyry (Eusebius, "Præparatio Evangelica," iii. 4, v. 10; Porphyry, "De Abstinentia," iv. 6–8), who regards the author as a truthful and reliable writer. In this case hatred of the Jews must have induced an otherwise honest man to make false statements. Chæremon's description of Egypt recalls the ideas which Philo, Clement, Origen, and others introduced into the Old and the New Testament. The asceticism especially, which

he ascribes to the ancient Egyptian priests, is analogous to the description in Philo's work, "De Vita Contemplativa"; still there is no literary connection between the two authors.

Fragments of the "History of Egypt" may still exist in a treatise of Psellus published in 1877 (Sathas, in "Bulletin de Correspondance Hellénique," vol. i.). According to Suidas (*s.v.* Χαιρήμων), another work of Chæremon was entitled "Hieroglyphica," and probably contained interpretations of the hieroglyphics (collected from the works of the Byzantian Tzetzes, in Müller's "Fragmenta Historicorum Græcorum," iii. 499); while a third work may be the book "On the Comets" mentioned by Origen ("Contra Celsum," i. 59). Origen also made use of other writings of Chæremon that are now lost (Suidas, *s.v.* 'Ωριγένης).

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G. S. Kr.

CHAFF (מוץ or מין): Separated husks of grain. The Bible frequently compares things evanescent to chaff blown away by the wind (Zeph. ii. 2; Ps. i. 4, xxxv. 5; Job xxi. 18; Hosea xxxiii. 3; Isa. xvii. 13, xxix. 5, xli. 15). In the process of winnowing, by tossing the cut straw, grain, and chaff into the air, or letting it fall from an inverted fork, the grain falls almost vertically back upon the heap; the straw is blown a short distance away, while the chaff, consisting of the husks and finer particles of the straw, is carried by the wind ten or fifteen feet away. Other uses of the word "chaff" in the Old Testament are not accurate, referring rather to cut straw (Isa. v. 24; Jer. xxiii. 28) than to chaff.

E. G. H. M. W. L.

CHAGES. See Hagges

CHAGIS. See Hagis.

CHAIBAR, ARABIA. See Khaibar.

CHAIKIN, MOSES AVIGDOR: Rabbi and author; born at Sklow, government of Mohilev, in 1852, and removed at an early age with his father to St. Petersburg, where the latter became chief shohet. Chaikin was educated for the rabbinate, and obtained several rabbinical diplomas, among others one from Rabbi Spektor of Kovno. After the riots of 1881–82 he emigrated to Paris, where he served as rabbi of the Polish Jews from 1883 to 1887; but then returned to Russia and was rabbi at Rostov-on-the-Don from 1888 to 1889. Being expelled from Russia in 1890, he went to England, and in 1892 was appointed rabbi of Sheffield, England, and in 1901 of the Federation of Synagogues, London.

Chaikin is the author of "Apologie des Juifs," Paris, 1887, and "Celebrities of the Jews," Sheffield, 1889.

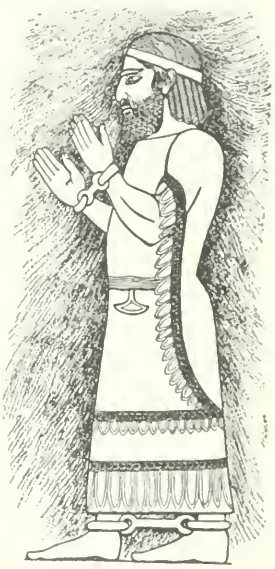
BIBLIOGRAPHY: *Young Israel*, June, 1899.

J. G. L.

CHAINS: A word employed in English versions of the Bible as an equivalent for the various Hebrew terms applied to devices consisting of a series of links and used (1) as means of restraint, or (2) for ornamental purposes on persons or on buildings. These Hebrew terms are as follows:

1. אצעדה: Occurring in Num. xxxi. 50; R. V., "ankle chains." In II Sam. i. 10 it is translated "bracelet"; and this is evidently its more exact meaning (see Driver and Klostermann on II Sam. i. 10, and compare צעדה below No. 11).

2. המנוכא: occurring in Dan. v. 7, 16, 29 (read המניכה), and indicating a necklace worn as a mark of distinction. One was conferred upon Daniel for interpreting Belshazzar's dream. In the Targum it is employed for רביד (Gen. xli. 42). Compare No. 12 below.



Assyrian Captive in Chains.
(After Botta, "Monuments de Ninive.")

3. זקים: Occurs in Nahum iii. 10, and Ps. cxlix. 8, where it indicates fetters, probably of iron, for binding captives.

4. חח: Translated "chain" in Ezek. xix. 4, 9, A. V., but more correctly rendered "hook" in R. V. Inserted in the nose, it served as a means of leading captives (compare II Kings xix. 28). It is also indicated as an ornament (Ex. xxxv. 22, A. V. "bracelets"; R. V., "brooches"). From its insertion in the nose of the captive, it seems probable that as an ornament the חח was a nose-ring (compare נזם).

5. חרוזים: Occurs in Song of Solomon i. 10 (R. V., "strings"). Ornamental chains for the neck, probably strings of coral, metal, or pearls, are meant.

6. כושרה: This word occurs only in Ps. lxviii. 7 (6), and is translated as "chains" in A. V., but more correctly in R. V. as "prosperity" (compare dictionaries of Gesenius [-Buhl], Siegfried-Stade, and Baethgen, on Ps. lxviii. 7).

7. נחשת and נחשתים: Occurring in Lam. iii. 7, and often translated "fetters," as in Judges xvi. 21; II Kings xxv. 7. Chains for prisoners, made, as the name implies, of bronze. They consisted of two rings—one for each foot or arm—connected by a link.

8. נטפות: Rendered "chains" in Isa. iii. 19, A. V., but better taken, in R. V., as "pendants"—obviously with reference to the drop-like form of the ornament. In Judges viii. 26, A. V., it is rendered "collars" [margin, "sweet jewels"]; in R. V., "pendants."

9. עבת: Employed in Ex. xxviii. 14, xxxix. 15 to designate the gold chains on the ephod and breastplate of the high priest.

10. ענק: An ornament for the neck mentioned in Song of Solomon iv. 9, etc. (compare ענקתמו, Ps. lxxiii. 6). The word is used in Judges viii. 26 to designate the chains worn by camels.

11. צעדה: Rendered by R. V. in Isa. iii. 20 as "ankle chains"; A. V. has "ornaments of the legs." Compare אצעדה (No. 1) above.

12. רביד: Occurs in Gen. xli. 42 and Ezek. xvi. 11, where it indicates a necklace evidently employed as a sign of distinction. Pharaoh adorned Joseph with a chain of this kind when investing him with office.

13. רתוק: Applied (1) to chains of captivity (Ezek. vii. 23); (2) to the gold chains hung before the "oracle" (דביר) in the Temple (I Kings vi. 21); and (3) to silver chains hung upon a graven image (Isa. xl. 19).

14. שרות: Translated "bracelets" in Isa. iii. 19, both A. V. and R. V., but "chains" is the marginal rendering in the latter. The word seems to indicate arm-ornaments; compare the Arabic "siwar" (bracelet).

15. שרשרות: Chainwork used in ornamentation. It was employed in the Temple (II Chron. iii. 5, 16) and for the ephod and breastplate of the high priest (Ex. xxviii. 14, xxxix. 15). Compare שרשה (Ex. xxviii. 22), which is an abbreviated form of this word. See FETTERS.

BIBLIOGRAPHY: Nowack, *Lehrbuch der Hebräischen Archäologie*, pp. 128 *et seq.*; and the various Bible commentaries.

E. G. H. C. J. M.

CHAJES or **CHAJAS, ẒEBI HIRSCH B. MEÏR**: Talmudist, literary historian, and rabbi; born at Brody Nov. 20, 1805; died at Lemberg Oct. 12, 1855. His father, a scion of the famous Ḥayot family of scholars, was a highly educated banker who lived for fifteen years at Florence before settling at Brody. He provided a good Jewish as well as secular education for his son, who even at the age of five years showed extraordinary talents. At Brody, where it was considered a sin for a Jew to speak German, the boy was taught French, German, and Italian by his father, who was himself familiar with six European languages. He also received instruction in Latin, natural science, history, etc. But rabbinical lore was his chief study, his teachers being Zanwil Margaliot of Przemysl, Ephraim Margaliot, and Elazar Landau of Brody. The last-named two Talmudists, although void of all modern scientific methods, were yet men of critical insight, and doubtless had a great influence on Chajes. At the age of twenty-two he received his diploma as rabbi, and a year later took charge of the important community of Zolkiev, which numbered among its members Nachman KROCHMAL. Although dissimilar in character and gifts, the two formed an intimate friendship, which exerted a specially wholesome critical influence on Chajes' knowledge and extraordinarily wide reading. When, in 1846, the law was promulgated in Austria compelling rabbinical candidates to pass a university examination in the liberal arts and philosophy, Chajes, though in office, passed his examination at Lemberg, and received the degree of doctor of philosophy. After officiating for twenty-four years as rabbi of Zolkiev, he accepted a call as chief rabbi of Kalisch, Russian Poland, where he remained until shortly before his death, when he returned to Zolkiev. He stayed there for a short time only, and then went for medical treatment to Lemberg, where he died. Chajes left several learned sons, among whom may be mentioned **Solomon, Moses,** and **Isaac,** chief rabbi of Brody, (born 1843 and died Feb. 1901).

Ẓebi Hirsch Chajes.

Chajes was the author of the following works: "Misped Tamrurim," a funeral oration on the death of Emperor Francis I. (Zolkiev, 1835);

His Works. "Torat Nebi'im," or "Eleh ha-Miẓwot," being thirteen treatises on the authority of Talmudic tradition, and on the organic structure and methodology of the Talmud (*ib.* 1836); "Iggeret Biḳḳoret," an examination into the Targumim and Midrashim (*ib.* 1840; with notes and revisions by Jacob Brüll, Presburg, 1853; German translation by Julius Fürst, in "Orient, Lit." i. Nos. 44 *et seq.*); "Aṭeret Ẓebi," six treatises on different subjects, which have appeared under separate titles, namely: (1) "Derush," an address on the accusation that the Jews are averse to agriculture and trades as means of livelihood; (2) "Mishpaṭ ha-Hora'ah," on the constitution and authority of the Great Sanhedrin; (3) "Tif'eret le-Mosheh"; and (4) "Darke Mosheh," a defense of Maimonides against the attacks of S. D. Luzzatto and Reggio, also on the dogmatics of Maimonides in his halakic works (a discourse on the blood accusation is added as an appendix); (5) "Iggeret Biḳḳoret," with newly added notes; and "Maṭbea' ha-Berakot," on the principle according to which the Rabbis pronounce the blessings in performing religious offices, to which are appended responsa under the title "Aṭeret Ẓebi" (*ib.* 1840–41). Chajes wrote also "Darke ha-Hora'ah," an examination of the rules that obtained in Talmudic times in deciding practical religious questions (Zolkiev, 1842); "Mebo ha-Talmud," Introduction to the Talmud (*ib.* 1845; translated in part by Jost in "Orient, Lit." vi. 16 *et seq.*); "She'elot u-Teshubot," responsa and scientific treatises (*ib.* 1850); "Imre Binah," six treatises, on the relation of Yerushalmi to Babli, on lost Haggadah collections, on the Targumim, on Rashi's commentary to Ta'anit, and on Bat Ḳol (*ib.* 1849); and "Minḥat Ḳena'ot" against Reform (*ib.* 1849). Chajes also contributed to different periodicals, among which were "Literaturblatt des Orients" and "Zion" (edited by Creizenach and Jost); and he included these contributions in his collected works. His notes to the Talmud, published first in the Vienna edition and then in that of Wilna, are most valuable, and throw much light on the text. The Wilna editions of Ḥabib's "En Ya'ḳob" (1876, 1894)

contain the portion of Chajes' "Mebo' ha-Talmud" dealing with the Haggadah, as well as his notes to the haggadic passages of the Talmud.

Krochmal, Rapoport, and Chajes form the triumvirate of the critical school of Galicia in the second third of the nineteenth century. Although Chajes lacked the penetrating insight of the first-named and the critical sense of Rapoport, he excelled both in acumen and range of knowledge.

His Importance. His contributions to the history of the Targumim, the Halakah, and the Haggadah have to some extent been superseded by later investigations, yet he rendered great service in that field, because he paved the way for those investigations. Geiger's hypothesis regarding the Jerusalem Targumim is, as he himself admits ("Z. D. M. G." xiv. 314), but the carrying out of the idea which Chajes had developed in his "Imre Binah." There are few modern works dealing in detail with the Halakah or the Haggadah which have not profited by the labors of Chajes, although his name is often passed over in silence. His Introduction to the Talmud is especially noteworthy. For the conservative Chajes the Talmud is everywhere the source of law, even where it does not embody the oldest tradition; hence a Talmud introduction means for him chiefly a systematization of the forms that the traditional law and all connected with it assumed in the schools. In this respect Chajes' Introduction is the only attempt made on the part of Orthodoxy to formulate the nature, extent, and authority of tradition. Although the proofs of the truth and necessity of tradition are not valid from a strictly scientific point of view, yet it may be assumed that Chajes' conception of tradition was the one that must have prevailed in Talmudic times. Whatever one's practical attitude toward this question may be, Chajes' representation of tradition is highly important for the comprehension of Talmudic literature.

The views expressed in his works are not an entirely trustworthy criterion of Chajes' attitude on religious questions. A rabbi in a Galician town, most of the members of his community took him probably for an Apikoros, who only doubted the genuineness of the Zohar; therefore Chajes had to be guarded in the expression of his liberal views, and frequently his views on important doctrines are to be read only between the lines. On reading Chajes' treatise on the Haggadah in his "Introduction," one must admire the courage with which he uttered such heretical opinions without regard to his surroundings. Jost's criticism of Chajes that he changed "from a liberal thinker favoring Reform to a bitter persecutor and attacker of all that is calculated to arrest superstition" (Jost's "Annalen," 1841, p. 72) is unfounded. Chajes' tolerance toward scientific questions is best proved by his veneration for Jost, whose works he almost knew by heart. It was the radical Reform theories of Holdheim and Geiger that he opposed, at the same time avoiding all personal attacks on the reformers.

Attitude Toward Reform.

Bibliography: Buber, *Anshe Shem*, p. 199 (contains also Chajes' epitaph); I. Bodek, in *Ha-Maggid*, i. Nos. 8-11; Kohen-Zedek, in *Meged Yerahim*, i. 106-116; Z. Sagoradski, in *Ha-Asif*, iv. 155-160; Zeitlin, *Bibl. Post-Mendels.* pp. 53-55; Rapoport, in *Kerem Hemed*, vi. 204-259 (a very severe criticism of Chajes' *Iggeret Bikḳoret*).

L. G.

CHAJUN. See Hayyun.

CHALAFTA. See Halafta.

CHALCIS: Capital of the island of Eubœa in the Ægean sea; under Greek dominion since 1832. Benjamin of Tudela found 200 Jews on the island. There is also testimony to the early residence of Jews in Chalcis in a Hebrew inscription on a gravestone set in the city walls at the entrance-gate. This stone, dated 5086 (1326 C.E.), shows that Jews came to Bœotia and Negropont before the expulsion from Spain, and therefore were not necessarily of Castilian origin.

According to information gathered at Chalcis, there were several Jewish communities in this region before the War of Independence (1821–27). The most important was at Thebes, where it is said there are still some Hebrew inscriptions. These communities suffered the ravages of the war, and some were completely broken up. The little synagogue of the congregation at Chalcis does not testify to any great prosperity in the past. The documents of the community were lost in a fire more than a century ago, and the synagogue itself, built about 1400, was also destroyed by fire in 1844, but was rebuilt five years later.

In a total population of 7,000 inhabitants there are in Chalcis about fifty Jewish families, all of the Sephardic ritual. All live in the same quarter, and are extremely poor, so that no rabbi is maintained and very little religious instruction is given. Few know the Torah or understand their prayers. Nevertheless they are attached to Judaism, and generally go to end their days in the Holy Land.

Their family names are for the most part Greek —such as Marzoukos, Kosty, Moschonas, Sakkys, Politi, Daskalaki—and their features are of the purest Greek type. Their language is Greek. The old men dress "à la Palikare," wearing the "shalvar," or fustanelle, with a high fez on the head, and a heavy tassel hanging down the neck. The old women cover their hair with an unbecoming headdress consisting of a dark silk kerchief twisted tightly around the head. The young people, however, like their Christian fellow-citizens, have recently adopted European dress.

The Jewish cemetery of Chalcis, which has no enclosure, covers a large extent of ground. The dead are buried in a most primitive way, without any sign to mark the grave.

Bibliography: *Chronique Israélite*, Corfu, 1863.

J. D.—M. C.

CHALDEA: The Hebrew "Kasdim" (generally without the article) usually designates the Chaldeans as a people, sometimes also their country (Jer. l. 10; li. 24, 35; Ezek. xi. 24, xvi. 29, xxiii. 15 *et seq.*) or the people together with the country (Gen. xi. 28, 31; xv. 7; Neh. ix. 7). The word is Assyrian, or rather Babylonian, yet the Hebrew is the earlier form; while the cuneiform inscriptions give the later or classical Babylonian sound of the word, namely,

"Kalde." Probably the Hebrew pronunciation was learned indirectly from the Chaldean tribes themselves before the latter had changed the earlier pronunciation.

The "land of the Chaldeans" (Jer. xxiv. 5 *et al.*) is also a frequently occurring phrase. The Chaldean country, in the strict sense, lay in southern Babylonia, on the lower Euphrates and Tigris. But the name was extended by the Biblical writers to include the whole of Babylonia, after the Chaldean Nebuchadnezzar had established the new Babylonian empire and brought his people to world-wide fame. Indeed, it is doubtful whether the Biblical "Chaldea" and "Chaldeans" ever connoted the ancient country and people; these terms, until the eighth century B.C., were restricted to the region along the head of the Persian gulf (see BABYLONIA). The only doubtful passages are those in which "Ur of the Chaldees" is spoken of (Gen. xi. 28 *et seq.*). On the whole, therefore, the Bible agrees with the inscriptions in making the Chaldeans of history a comparatively modern race, and in excluding them from all association with the ancient dynasties of Babylonia.

The term "Chaldaic," for the language spoken by the Chaldeans, does not occur in the Bible. What has been popularly signified under that name is properly called "Aramean" in Dan. ii. 4. The Chaldeans of course spoke Babylonian in the days of the prophet Daniel; but when the Book of Daniel was composed (second century B.C.), Aramean had come to be used by all classes throughout Babylonia.

E. G. H. J. F. McC.

The Land: Chaldea as the name of a country is used in two different senses. In the early period it was the name of a small territory in southern Babylonia extending along the northern and probably also the western shores of the Persian gulf. It is called in Assyrian "mat Kaldi"—that is, "land of Chaldea"—but there is also used, apparently synonymously, the expression "mat Bit Yakin." It would appear that Bit Yakin was the chief or capital city of the land; and the king of Chaldea is also called the king of Bit Yakin, just as the kings of Babylonia are regularly styled simply king of Babylon, the capital city. In the same way, the Persian gulf was sometimes called "the Sea of Bit Yakin, instead of "the Sea of the Land of Chaldea."

It is impossible to define narrowly the boundaries of this early land of Chaldea, and one may only locate it generally in the low, marshy, alluvial land about the estuaries of the Tigris and Euphrates, which then discharged their waters through separate mouths into the sea. In a later time, when the Chaldean people had burst their narrow bonds and obtained the ascendency over all Babylonia, they gave their name to the whole land of Babylonia, which then was called Chaldea.

The People: The Chaldeans were a Semitic people and apparently of very pure blood. Their original seat may have been Arabia, whence they migrated at an unknown period into the country of the sea-lands about the head of the Persian gulf. They seem to have appeared there at about the same time that the Arameans and the Sutu appeared in Babylonia. Though belonging to the same Semitic race, they are to be differentiated from the Aramean stock; and Sennacherib, for example, is careful in his inscriptions to distinguish them. When they came to possess the whole land their name became synonymous with Babylonian, and, though conquerors, they were speedily assimilated to Babylonian culture.

The language used by the Chaldeans was Semitic Babylonian, the same, save for slight peculiarities in sound and in characters, as Assyrian. In late periods the Babylonian language ceased to be spoken, and Aramaic took its place. One form of this widespread language is used in Daniel and Ezra, but the use of the name Chaldee for it, first introduced by Jerome, is a misnomer.

History: The Chaldeans, settled in the relatively poor country about the head of the Persian gulf, early coveted the rich cities and richly cultivated lands of the more favored Babylonians to the north of them. They began a running fire of efforts to possess themselves of the country. These efforts varied much. On the one hand, Chaldean communities were formed in several parts of Babylonia by the simple and peaceful process of immigration. On the other hand, Chaldean agitators were ever ready to participate in rebellions against Assyrian authority, hoping that the issue might make them the rulers of the independent kingdom. Such a man was MERODACH-BALADAN, who was king of Babylonia several times, being deposed by the Assyrians, but always succeeding in seizing the reins of power again.

Methods similar to those which he pursued triumphed in the end, and the new empire, which began with the reign of Nabopolassar in 625 B.C. (see BABYLONIA), was Chaldean, though there is no positive proof that its founder was himself of pure Chaldean blood.

When the Chaldean empire was absorbed into the Persian, the name Chaldean lost its meaning as the name of a race of men, and came to be applied to a class. The Persians found the Chaldeans masters of reading and writing, and especially versed in all forms of incantation, in sorcery, witchcraft, and the magical arts. They quite naturally spoke of astrologists and astronomers as Chaldeans. It therefore resulted that Chaldean came to mean astrologist. In this sense it is used in the BOOK of Daniel (Dan. i. 4, ii. 2 *et seq.*), and with the same meaning it is used by the classical writers (for example, by Strabo).

J. JR. R. W. R.

CHALFAN, PHOEBUS. See HALFON.

CHALIẒAH. See HALIẒAH.

CHÂLONS-SUR-MARNE (Latin, **Catalaunum**; Old French, **Chaalons**): Capital of the department of Marne, France. Little is known of the Jews of this city. In 1292 Davy and his son Salemon, Jews of Chaalons, were living at Paris. The "Document sur les Juifs du Barrois" (1321–23) mentions for Châlons only Lyonnet, his mother Doucine, Morel, and two other Jews, whose names are not given. In 1306 the king, Philip the Fair,

demanded the confiscated property of the Jews of Châlons in behalf of the royal treasury; but the bishop of the city maintained that as the Jews were subject to him their property also belonged to him. The Parliament was asked to settle the difficulty, but in the course of the proceedings the king yielded and presented the bishop with the cemetery of the Jews (1314). This cemetery seems to have been the burial-place of all the Jews of Barrois. The Jewish community of Châlons to-day consists of forty or fifty families; it has a synagogue and a rabbi.

BIBLIOGRAPHY: *Rev. Et. Juives*, i. 68, 70; ii. 72; xix 247, 254.

G. S. K.

CHÂLONS-SUR-SAÔNE (Hebrew, קאלן or קאלונש): Capital of the department of Saône-et-Loire, France. Jews were established in the city at an early period; the council that convened there in 630 forbade them to sell slaves abroad. A mint-master named Priscus, who held office at Châlons in 555, seems to be identical with the Jew of that name who, in the presence of Gregory of Tours, had a theological controversy with the king Chilperic. Among the other Jewish mint-masters of this period mention is made of Jacote of Châlons, Juse of Macon, Jacotus of Orleans, etc. In the second half of the eleventh century R. Eliezer ben Judah, the pupil of R. Isaac ben Menahem of Orleans, lived at Châlons. The celebrated Rashi of Troyes corresponded with the scholars of קבלון (Châlons; Latin, "Cabillonum"), who took part in the synod convened at Troyes about 1160 under the direction of R. Jacob Tam of Rameru.

In the thirteenth and fourteenth centuries the Jewish community of Châlons was one of the most important of Burgundy, although its members were still periodically subjected to harsh treatment. The most eminent Jews of the period (1306) were Hélion and Bénion, who numbered important personages among their debtors, and (1384-95) Alisa of Treves, Namiet Lévi, Solomon of Montréal, Saulcin Beaugey, Aaron Lévy, Croissant of Bourges, Isaac of Troyes, Maître Pérez, and R. Joseph, author of a commentary on the Pentateuch, in which he frequently cites the Bible commentator R. Eliakim מקולן or מקלן as his master and compatriot. Châlons-sur-Saône has to-day (1902) a small Jewish community, placed under the administrative and religious authority of the consistory of Lyons.

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G. S. K.

CHALPHI: Father of Judas. The latter was one of the two captains who remained when all the others under Jonathan had fled at the battle of the plain of Nasor (I Macc. xi. 70). Josephus refers to Chalphi, but calls him "Chapsios."

J. JR. G. B. L.

CHALUḲḲAH. See Ḥaluḳḳah.

CHALYZIANS: A people who, according to the Byzantine historian, John Cinnamus (twelfth century), accepted the Mosaic law. They fought, together with the Dalmatians, against the Greeks in the reign of Manuel Comnenus in 1154. "Chalyzians," as A. Harkavy suggests, is probably the name given by Cinnamus to the Chazars, whom Duke Taksony of Hungary invited, among other tribes, to settle in his domains, in order to make good the losses in the population of the country, due to the many raids which the Hungarians undertook into surrounding countries, but which, after causing alarm to the whole of Europe, resulted in the final defeat of Duke Taksony in the year 970.

The Polish historian August Bielkowski, however, suggests that the Chalyzians of Cinnamus were the Chvalissy of Nestor. When the Hungarians removed to Dacia and Pannonia, the reigning family among them was the Kabary, one of the Chazar tribes.

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G. H. R.

CHAMA (RAB). See Ḥama.

CHAMAI (GAON). See Ḥamai.

CHAMATI, NATHAN. See Nathan b. Gad of Ḥamath.

CHAMBERLAIN: The English rendering of סריס. This Hebrew word is also translated "officer" (Gen. xxxvii. 36; II Kings viii. 6). If "chamberlain" is to be used at all, it must be taken in a very broad sense. The chamberlain is sometimes a mere servant (Acts xii. 20), or messenger (II Kings viii. 6); at other times he holds a position of trust, and even has charge of the finances (Rom. xvi. 23). See Eunuch and Offices.

In Jer. li. 59 the word stands for שר מנוחה, which is incorrectly given by the A. V. as "a quiet prince." The chamberlain here referred to was a brother of Baruch, the secretary of Jeremiah.

E. G. H. G. B. L.

CHAMBERLAIN, HOUSTON STEWART: Anglo-German musical critic and anti-Semitic writer; born Sept. 9, 1855, at Portsmouth, England; son of Admiral W. C. Chamberlain. He went to school at Versailles, studied science at Geneva University, and finally became privat-docent in philosophy at the University of Vienna.

Besides several works on Richard Wagner, from whom he probably imbibed much of his anti-Semitism, he has attracted attention by his chief work, "Die Grundlagen des 19. Jahrhunderts," Munich, 1899; 4th ed., 1902. In this he regards all history as a conflict between the Aryans and the Semites; the latter being regarded as a special genus, "homo Syriacus," of which the Jew, "homo Judaicus," is a typical species. Race rules history; and the influence of the Semites in the early forms of Christianity broke down the ancient world, which had to be revived by the new blood of Germanism against which the Roman Catholic Church is perpetually struggling in order to introduce once more the abstract universalism of the Semite. Chamberlain dreads a world-supremacy on the part of the Jews, and attacks in every way their intellectual, moral, and religious qualities. While evincing great admiration

for the character and views of Jesus, so great is his anti-Semitic bias that he denies Jesus' Jewish origin.

Chamberlain's journalistic style and wide generalizations have attracted considerable attention, especially in German-Jewish journalism, as can be seen from the accompanying bibliography.

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E. C. J.

CHAMBÉRY: Capital of the department of Savoy, France. When the Jews were driven from France by Philippe Auguste in 1182, many of them sought refuge in Chambéry and the surrounding country, especially at Yenne, Seissel, Aiguebelle, and Saint-Genis (Gerson, "Notes sur les Juifs des États de la Savoie," in "Rev. Et. Juives," viii. 235; compare Loeb, "Un Episode de l'Histoire des Juifs de Savoie," in "Rev. Et. Juives," x. 32). They were subject to a tax, which in 1300 amounted to 75,374 francs; in 1328, to 2,400 florins (gold); and, in 1331, to 1,200 florins (Costa de Beauregard, "Notes et Documents sur la Condition des Juifs en Savoie," in "Mémoires de l'Académie Royale de Savoie," 2d series, 11; compare Victor de St.-Genis, "Histoire de Savoie," i. 456). Amadeus V. granted them privileges which were confirmed Nov. 17, 1323, these being chiefly in favor of the Jews Vivant de Vesos, Master Agin, his son-in-law, and Harasson de Biauna ("Rev. Et. Juives," x. 32).

In 1348, at the time of the Black Death, the Jews of Chambéry were accused of having poisoned the wells at the incitation of Rabbi Peyret and Aboget, a rich Jew. Many were massacred at Chambéry, Montmélian, Chillon, Chatel, Yenne, etc. (Costa de Beauregard, *l.c.*; compare Grätz, "Gesch. der Juden," vii. 362). Another persecution occurred in 1394, at the instigation of Vincent Ferrer (Joseph ha-Kohen, "'Emeḳ ha-Baka," translation by I. Sée, p. 85). In 1417 two converted Jewish physicians, Guillaume Saffon and Master Pierre of Macon, were commissioned to examine the books of the Jews at Chambéry in order to find therein the alleged blasphemies against the Christian religion with which they had been charged ("Mémoires de la Société Savois. d'Histoire et d'Archéologie," xv. 21, cited by Gerson in "Rev. Et. Juives," viii. 239).

At the request of the archbishop of Lyons, Marie de Berry, duchess of Bourbon, who governed the city of Trévoux in the absence of her husband, Jean de Bourbon, had the Jewish books examined in 1430. The physician Ayme (Amadeus), a converted Jew of Chambéry, was commissioned to examine works written in Hebrew, and to translate the passages that were to be condemned ("Rev. Et. Juives," x. 34). He also conducted an inquiry against the Jews of Savoy, whose books he ordered to be burned (*ib.* viii. 239).

Solomon ibn Verga ("Shebeṭ Yehudah," No. 11) tells of a general persecution of the Jews in Savoy and Piedmont in 1490. Gerson (*l.c.* p. 236) thinks, not without reason, that this was the persecution instigated in 1466 by Louis of Nice or Provence, a converted Jewish physician, commissioned by his godfather, Duke Louis, to make an inventory of the books of the Jews of Chambéry, who had been accused of witchcraft and sacrilege. This accusation was later acknowledged to be false (Costa de Beauregard, *l.c.* p. 106; compare "Rev. Et. Juives," viii. 239). In 1430 the Jews were confined to a special quarter assigned to them by Amadeus VII. The count of Savoy compelled them to wear, like the Jews of France, a wheel, half red and half white, upon the left shoulder ("Rev. Et. Juives," x. 33). They were finally forced to leave Chambéry in consequence of the general banishment of the Jews from Spain in 1492. According to Victor of St.-Genis, however (i. 455), this city had a Jewish community in 1714.

Among the scholars mentioned as having lived at Chambéry are: R. Aaron, commentator on the Pentateuch; R. Jacob Lévi; R. Solomon, the father of Joseph Kolon, who states that when he lived at Chambéry, about 1440, there were distinguished rabbis in that city; and the celebrated publisher, Gerson Soncino, who, in his preface to the Hebrew grammar of David Ḳimḥi (1532-34), says that he collected the Tosafot of Fouques in Chambéry. There were also several eminent Jewish physicians, among whom may be mentioned: Master Samson, physician to Amadeus V.; Master Palmieri, attached to the person of Amadeus VI., and physician of the city of Chambéry; Helias of Evian, called in 1418 to attend the daughters of the count of Savoy; Masters Isaac of Annecy and Jacob of Chambéry, physicians to Bonne de Berri, mother of Amadeus VIII.; Master Solomon, physician to Amadeus VIII.; Master Jacob of Cramonaz, physician to the regent Yolande ("Rev. Et. Juives," viii. 241, 242).

G. S. K.

CHAMELEON: An animal of the genus *Chamæleon*, the only genus of the tribe *Dendrosaura* (also *Chamæleonida*, *Rhiptoglossa*, *Vermilinguia*), of the *Chamæleontidæ* or *Chamæleonidæ* family, of which it is the type. Some sixty species of the genus are known to exist, the most common of which, *Chamæleon vulgaris*, is frequently found in Egypt and the Holy Land. The word "chameleon" is taken from the Greek χαμαιλέων (literally "ground-lion"), presumably a Greek adaptation of a foreign word. Bochart ("Hierozoicon," iv. ch. vi.) derives it from a supposed Punic word, גמליון ("little camel"). This conjecture he bases on the name "jamal al-Yahud" ("camel of the Jews"), which the Arabs give to the chameleon on account of the hump on its back.

In the A. V. "chameleon" is the rendering of the Hebrew כח (koaḥ), which occurs only once (in Lev. xi. 30), in a list of five unclean animals, where it occupies the second place. This rendering, apparently, has the support of the Septuagint and the Vulgate, which may, however, be due to the fact that the animals are not arranged in the same order in the LXX. as in the Hebrew. The same can be said of the rendering "ḥulda" of the Peshiṭta. The koaḥ is presumably a species of monitor, as the ḥulda is of the Mole. It is now commonly thought that the chameleon is to be identified with the fifth animal on the list, תנשמת (tinshemet), in the R. V. This identification is based principally on the etymology of the word תנשמת ("the breather," "inhaler"),

from the root נשם ("to blow," "to breathe"). The chameleon is remarkable for its habit of inflating itself, which, combined with its power of fasting, led the ancients to believe that it lived on air (see Bochart, *l.c.*, quoting Ḳimḥi). In reality it lives on insects, which it captures by darting at them its long and viscid tongue. The little animal, six or seven inches long, or, with the tail, eleven to twelve inches, lives almost exclusively upon trees, where it finds itself quite at home, thanks to its prehensile tail and feet.

Another peculiarity of the chameleon is its ability to change its color, supposedly in accordance with that of the objects with which it comes in contact. Whatever be the occasion of the phenomenon, its possibility is due to the presence in the skin of contractile cells, both clear and pigment-bearing, placed at various depths, and so arranged that, under the control of the nervous system, the one or the other only, or both kinds in various proportions, will come to the surface.

The tinshemet of Lev. xi. 30 must not be confounded with a bird of the same name mentioned in Lev. xi. 18.

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E. G. H. H. H.

CHAMOIS: The rendering of the Hebrew זמר (zemer), both in the A. V. and in the R. V., probably on the authority of Bochart ("Hierozoicon," iii. ch. xxi.). It must, however, be discarded, for the reason that the chamois is exclusively a European animal. The zemer can not be identified with precision. The word occurs only once (Deut. xiv. 5); and it has no parallel in the cognate languages. The versions of the Bible are at variance as to its translation. The Septuagint and the Vulgate, followed by the Coptic, have "camelopard" or "giraffe"—apparently a mere guess, and not a happy one considering the remoteness of the home of that animal from Palestine. The Peshiṭta translates "zemer" by *arna*, a word which does not occur elsewhere in Syriac literature; Bar-Bahlul renders it "mountain-sheep," on the authority of Gregory of Nyssa and Bar-Serushway; while BarAli (ed. Hoffmann, gloss 1518) has *althaital*, "wild goat," or *al-wa'il*, "mountain-sheep." Both the thaital and the wa'il belong to the wild goats (steinböke, bouquetins; see Hommel, "Die Namen der Säugethiere," pp. 280, 286). The rendering "elk" (Luther) is to be rejected for the same reason as "camelopard" or "chamois."

Modern naturalists generally agree that the zemer must have been a kind of wild sheep, of the same type as the ammotragus, the *aroui* of the Arabs which is represented on the Egyptian monuments and is still common in Egypt, Arabia Petræa, and the Atlas range.

Bibliography: A. B. Tristram, *The Natural History of the Bible*; J. G. Wood, *Bible Animals*; S. Bochart, *Hierozoicon*; F. Hommel, *Die Namen der Säugethiere*, Leipsic, 1879.

E. G. H. H. H.

CHAMPAGNE (קונפייגא, קפוניא, קלפייא, צמפן, קנפייא, קנפנייא, קאנפאניאה): A former province of France, now known as the departments of Marne, Haute-Marne, Aube, and Ardennes, with part of Seine-et-Marne, Yonne, Aisne, and Meuse. Jews settled in Champagne as early as the Gallo-Roman epoch. They depended on the protection of the counts governing the country, this protection, however, being dearly bought. Often the Jews of Champagne moved into adjacent countries, being unable to pay the heavy taxes imposed upon them. To avoid this loss to the treasury and to get "their Jews" back, the counts of Champagne concluded treaties of extradition with the neighboring countries. Such a treaty was concluded in 1198 between Count Thibaud IV. and Philippe Auguste, and was renewed in 1201 by Countess Blanche, the widow of Thibaud. The latter claimed the extradition of a wealthy Jew named Cresselin, who sought refuge at Paris from the extortions of the countess.

In 1284 Champagne was incorporated into the kingdom of France, and the fate of the Jews of this province became that of all the French Jews. In taking possession of Champagne Philip the Fair imposed upon the Jews of the province the payment of 25,000 livres as a gift for the "happy event."

Champagne was renowned in the twelfth century for its Talmudical schools at Troyes, Ramerupt, Dampierre, and other places. It was the native country of Rashi, Jacob Tam, and many other Talmudical celebrities. Its religious customs are often cited in the ritual laws.

At the present day (1902) the greater part of the ancient Champagne belongs to the consistorial district of Lille.

Bibliography: Brussel, *Usage Général des Fiefs en France*, i., book 2, ch. xxxix; Depping, *Les Juifs dans le Moyen-Age*, p. 176; Grätz, *Gesch. der Juden*, vi. 210; Gross, *Gallia Judaica*, p. 599.

K. I. Br.

CHANA B. CHANILAI (RAB). See Ḥana b. Ḥanilai.

CHANAN, CHANANEL, CHANANYA. See Ḥanan, Ḥananel, Ḥananya.

CHANELES, LÖB. See Ḥaneles, Löb.

CHANILAI. See Anilai.

CHANINAI. See Ḥaninai.

CHANOCH. See Enoch.

CHANTING. See Cantillation.

CHANUKKAH. See Ḥanukkah.

CHAO YNG-CHENG: Chinese mandarin; flourished about 1653. After the sack of K'ai Fung-Foo, which followed the fall of the Ming dynasty in 1642, the synagogue there was destroyed, and the Jews took refuge on the north side of the river Hoang-Ho, having saved the scrolls, which had been thrown into the water. Ten years later Chao, who was a Jewish mandarin from the province of Chen-Si, was detailed to restore the city, and with the aid of his brother, Yng-teou, induced the Jews to cross the river and take up their old quarters, and rebuild the temple in 1653. One complete scroll of the Law was made up out of the fragments which had been saved from the waters, and other copies were made from this. Chao wrote an account of the saving of the scrolls and the rebuilding of the temple,

which was expanded by his brother into a book of ten chapters. A stone stele dated 1663 was afterward erected, giving the details of his action.

Bibliography: J. Tobar, *Inscriptions Juives de K'ai-fong-fou*,, Shanghai, 1900; M. Adler, in *Jew. Quart. Rev.* xiii. 22-23.

J.

CHAPLET. See Crown, Diadem, and Miter.

CHAPMAN, JOHN: English educationist and communal worker; born 1845. Educated at Jews' College, London, he became an assistant master in that institution, and was subsequently appointed head master of the Jews' Hospital and Orphan Asylum. He has been for many years principal of the Great Ealing proprietary school, at which large numbers of Jewish lads of the middle class have been trained. For a time Chapman was minister of the Western Synagogue, Haymarket. He is the honorary secretary of the council of Jews' College.

Chapman was one of the founders of Ealing Public Library.

Bibliography: *Jewish Year Book*, 1901-02, London.

J. A. P.

CHARAATHALAN or **CHARAATHALAR:** Name occurring in I Esd. v. 36. It is a corruption of "Cherub," "Addan," and "Immer" (Ezra ii. 59 = Neh. vii. 61). Compare Cherub.

E. G. H. C. L.

CHARACA: A city about 750 stadia distant from Caspis. It was the seat of the Jews called "Tubieni." Judas Maccabeus went to this place after his conquest of Caspis (II Macc. xii. 17).

E. G. H. G. B. L.

CHARAN. See Haran.

CHARASHIM. See Ge-Ḥarashim.

CHARCHEMISH. See Carchemish.

CHARES (Χάρης): Leader of the Zealots in the Judæo-Roman war, and one of the most eminent men of Gamala (Josephus, "B. J." iv. 1, § 9). When the men of Bathyra, "called the Babylonians," who sided with Agrippa and the peace party, were at Gamala without their leader, Philip, they were attacked by the Gamalians, and Chares, Philip's relative, and his brother Jesus were killed (*idem*, "Vita," xxxv., xxxvii.). Chares' name is found in inscriptions.

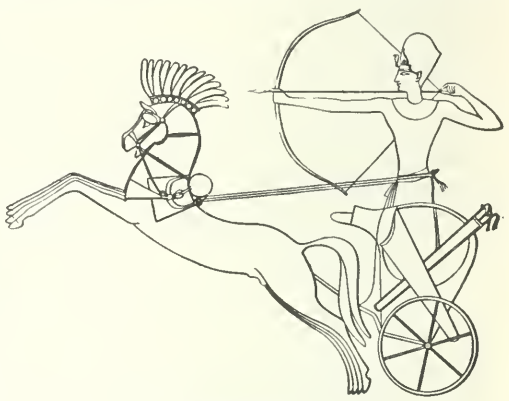
Bibliography: Waddington, *Inscriptions de la Syrie*, No. 2112.

G. S. Kr.

CHARGER: A rendering of two Hebrew words and a Greek one: (1) קערה (ḳa'arah), occurring in the list of the donations of the chiefs of the tribes on the day of the dedication of the Tabernacle (Num. vii. 13 *et seq.*). Elsewhere the word is rendered "dish." (2) אגרטל (agarṭel), the etymology of which is uncertain. It is, perhaps, the Greek κάρταλος taken into the Aramaic. The word is found in the list of vessels restored by King Cyrus to the returning Jewish exiles (Ezra i. 9). (3) Πίναξ, the dish upon which the head of John the Baptist was presented to Herodias (Matt. xiv. 8, 11; Mark vi. 25, 28).

E. G. H. G. B. L.

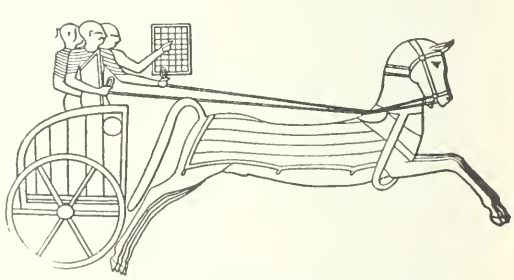
CHARIOT: Vehicles are designated in Hebrew chiefly by two expressions, "'agalah" and "rakab," with "merkab" and "merkabah" derived from the latter. The former denotes the wagon used for heavy loads and general work, the name being connected with the root "to roll"; while the latter is the chariot of war or of state. Wagons for carrying burdens or persons are found among the different



Egyptian Chariot.
(From Champollion, "Monuments de l'Egypte.")

peoples of antiquity, having displaced at an early time the sledge and the drag on rollers, drawn by men or oxen (compare the pictures in Wilkinson, "Manners and Customs of the Ancient Egyptians," iii. 324). Early Egyptian monuments show also a frame like a litter, which was fastened between asses and used to carry persons.

Originally the wheels of the wagons were solid disks (*ib.* i. 369), but a more artistic type, consisting of hub, spokes, and fellies, was gradually evolved. The spokes, "ḥishshuḳim" (I Kings vii. 33), sprang from the hollow cylinder in the center of the wheel ("ofan" or "galgal"), that is, from the hub, "ḥishshurim" (I Kings vii. 33), around the stationary axle-



Hittite Chariot.
(From Champollion, "Monuments de l'Egypte.")

tree, "yad," and connected it with the rim or the fellies, "gebim" (I Kings vii. 33; Ezek. i. 18, x. 12). In extant Assyrian illustrations the wheels generally have eight spokes, while in the Egyptian wagons four, or more frequently six, spokes are found. The body of the wagon and the pole were connected directly with the axletree. The pole had a yoke arranged for two animals only, so that each additional animal had to be harnessed separately, and not in

front, but on the side of the first two animals. As horses did not come into general use among the Israelites until the time of Solomon, oxen were originally the chief draft animals (I Sam. vi. 7), while asses were generally used for the saddle. That the Israelites in very early times had wagons for carrying burdens, is evident from I Sam. vi. 7 and II Sam. vi. 3. Mention is also made of threshing-wagons (Isa. xxviii. 27). There is no definite information regarding harvesting-wagons (see Amos ii. 13). It is to be noticed that the latter are not used to-day in Palestine ("Zeit. Deutsch. Paläst. Ver." ix. 40, and the commentaries on Amos, *l.c.*). Persons traveled chiefly on asses, because the poor condition of the roads in Palestine made it difficult to use wagons to any extent, especially for long journeys. Nevertheless, the fact that the Egyptians evidently received the word עגלה (Egyptian, "'agolt"), as well as מרכבה (Egyptian, "merkobt"), from the Canaanites, shows that wagon-building was known at an early date in Canaan.

Assyrian Chariot.
(From Layard's "Nineveh.")

War-chariots proper were also known in Canaan at an early time, for as a result of having them the Canaanites were so superior to the Israelites that the latter could not meet them in open battle on the plain (Josh. xi. 4; Judges i. 19, iv. 3; I Sam. xiii. 5). These vehicles were indeed strange to the Israelites. Although David captured chariots and horses in his war with the Syrians, he did not use them, and even hamstrung the horses (II Sam. viii. 4). It remained for Solomon to introduce war-chariots, which were stationed partly in Jerusalem and partly in other cities (I Kings ix. 19). Beginning with his time, chariots and horsemen are often mentioned in the army of the southern as well as of the northern kingdom (I Kings xvi. 9; II Kings viii. 21, xiii. 7; Isa. ii. 7; Micah v. 9). Horses were indispensable to these chariots, and the great difficulty in procuring them (II Kings vii. 13, xviii. 23) probably often induced political leanings toward Egypt (Isa. xxx. 16, xxxi. 1, xxxvi. 9).

War-Chariots.

The war-chariots doubtless resembled the Assyrian and Egyptian two-wheeled chariots, open in the back; they were not furnished with scythes, as is often stated, for the latter were introduced by the Persians. They were made of fig-tree wood, and trimmed with bronze or iron. Like those of the Assyrians, the Hittites, and others, the chariots of the Israelites probably carried three men, שלישים, the driver, the warrior proper, and the shield-bearer; while on those of the Egyptians there were generally but two men. According to I Kings x. 29 the price of a chariot imported from Egypt in the time of Solomon was 600 shekels, and that of a horse 150 shekels.

During the last decades of the southern kingdom mention is made of sun-horses and sun-chariots stationed in the outer court of the Temple, these being removed later by Josiah. They had been introduced at the time that syncretism was flourishing, and the cult of the sun-god had become dominant under Assyrian influence. As in the case of the Canaanite Baal (in reality the sun-god), the Assyro-Babylonian sun-god had been identified with YHWH, and his symbols placed in the court of the Temple. Such syncretism was not altogether foreign to Hebrew ideas, for YHWH is not only the God of heaven, but also He who rides in a chariot (Hab. iii. 8; Ps. lxviii. 18[17]) and on the CHERUBIM, and who descends in a chariot of fire to take His saints into heaven (II Kings ii. 11, vi. 17, xiii. 14). For God's chariot-throne see MERKABAH.

Sun-Chariots.

E. G. H. W. N.

CHARITY AND CHARITABLE INSTITUTIONS.—Ancient and Medieval Times. Charity is kindness shown to the needy; Hebrew, "ẓedaḳah"="righteousness" (Deut. xxiv. 13; Isa. xxxii. 17; Prov. xiv. 34; Ps. cvi. 3; Dan. iv. 24); "gemilut ḥesed" or "gemilut ḥasadim" = "the bestowing of kindness," is the rabbinical term for personal charity. Charity may be regarded merely as a free tribute of love, as in the New Testament, where *ἀγάπη* is often translated in A. V. by "charity"; or it may be equivalent to "liberality," a term borrowed from the Roman world, where, as in Greece, only on a larger scale, the free-born ("libri") or wealthy showed generosity by great donations to the lower classes. But in Judaism charity is an act of duty incumbent upon men of means to provide for those in want. Charity is righteousness in so far as God, the Giver of all blessings, claims from His gifts a share for the poor, and, as the actual owner of the land, claims certain portions of the produce for the fatherless and the widow, the Levite and the stranger: "Thou shalt surely give him [the poor], and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out

The Lord's Share.

of the land: therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and thy needy in thy land" (Deut. xv. 10, 11). In the Mosaic legislation the right of proprietorship does not extend to the corners of the field, the gleanings of the harvest, the forgotten sheaf, and the growth of the seventh year; they "shall be for the stranger, the fatherless, and the widow" (Lev. xix. 9, 10; xxiii. 22; Deut. xxiv. 19–21; Ex. xxiii. 11; compare Lev. xxv. 23). The tithes of the yearly produce also were claimed every third year for the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 22–29, xxvi. 12 *et seq.*; compare Mal. iii. 10). So should every enjoyment of God's gifts be shared by the needy (Deut. xvi. 11, 14). Charity from this point of view may be called an assessment of the rich in favor of the poor. This also is the view of the Rabbis. When asked by Tinnius Rufus: "Why does your God, being the lover of the needy, not Himself provide for their support?", R. Akiba replied: "By charity wealth is to be made a means of salvation; God, the Father of both the rich and the poor, wants the one to help the other, and thus to make the world a household of love" (B. B. 10a).

A Claim of Righteousness and Love.

In another aspect charity is righteousness. The helpless has a right to claim the help of his more fortunate brother. The cry of the distressed is an appeal to human compassion which must be responded to, lest the "gracious" God, who "doth execute the judgment of the fatherless and widow" (Deut. x. 18)- hear it and punish those who remain deaf to the call of duty (Ex. xxii. 20–25). The poor are "my people," says God: "If thy brother be waxen poor . . . thou shalt relieve him that he may live with thee" (Lev. xxv. 35). He is "of thine own flesh," and when thou seest him naked thou shouldst cover him, and give him bread when he is hungry, and shelter when he is cast out (Isa. lviii. 7). The idea that the poor and forsaken stand under the special protection of God, who "loves the stranger" and is "father of the fatherless and judge of the widows" (Deut. x. 18; Ps. lxviii. 6, 15), is the underlying motive of such charity as is expressed in Proverbs: "He that hath pity upon the poor lendeth unto the Lord" (xix. 17); "He that honoreth him hath mercy on the poor" (xiv. 31). Compare Ps. xli. 1: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble," and the whole of Ps. cxii. Accordingly, the ideal type of the righteous man is he who is "eyes to the blind," "feet to the lame," and "father to the poor" (Job xxix. 15); and that of the virtuous woman, she who "stretcheth out her hand to the poor" and "reacheth forth her hands to the needy" (Prov. xxxi. 20).

Charity Is Righteousness.

Charity is a human obligation. Man owes it to his fellow-man as a brother. It is expected of all men and toward all men (Deut. xxiii. 5; I Kings xx. 31; Amos i. 11–ii. 1; Philo, "De Caritate," §§ 17, 18). Abraham is a type of charity and benevolence (Gen. xviii. 3). In the Testaments of the Twelve Patriarchs it is simple-hearted Issachar (Issach. 3, 5, 7) who, by example and precept, teaches charity in "helping the poor and the feeble and sharing every gift of God with the needy." Philo (ed. Mangey, ii. 629), in the fragment preserved by Eusebius ("Præparatio Evangelicá," viii. 7) gives, as especial ordinances of Moses the lawgiver, the Buzygian laws; that is, the old Athenian laws of humanity (see Bernays, "Gesammelte Schriften," i. 278 *et seq.*): "not to refuse fire to any one asking for it, nor to cut off a stream of water; to offer food to beggars and cripples, and to give decent burial to the unclaimed dead; not to add additional suffering to one who is in trouble, nor to treat animals with cruelty." Josephus ("Contra Ap." ii. 29) also gives as ordinances of Moses regarding all men: "to afford fire, water, and food to such as need them, to show them the road [see Bernays, *l.c.* p. 78], and not to let any one lie unburied."

Charity a Human Obligation.

With unmistakable reference to a similar rabbinical tradition are the words spoken by Jethro, the God-fearing Gentile, to Moses (Ex. xviii. 20): "Thou shalt teach them ordinances and laws and shalt show them the way which they should walk therein and the work that they should do," as interpreted by Eleazar of Modin in Mek., Yitro (compare B. Ḳ. 99b; B. M. 30b; and Targ. Yer. Ex. xviii. 20), to mean: "Show them the house of life," *i.e.*, the synagogue where the poor are to be sheltered; "the way," that is, to visit the sick; "where they should walk," that is, to bury the dead; "therein," that is, "to bestow kindness" to other persons in need; and "the work they should do," that is, to do "more than is strictly required." "To him who shows mercy to all his fellow-creatures, Heaven will also show mercy; to him who fails to show mercy to his fellow-creatures, Heaven will not show mercy" (Shab. 151b, based upon Deut. xiii. 18 [A. V. 17]). The Israelites are distinguished for charity, modesty, and benevolence (Yeb. 79a). When Moses asked the Lord to show him "His way," He showed him the treasures of heaven in store for those who do works of charity, especially for those who rear orphan children (Tanh. to Ex. xxxiii. 13).

Charity, however, should not be so altruistic as to overlook one's duties toward self and those nearer home. "He commits a crime who imperils his life by refusing to take charity when he is in dire need" (Yer. Peah viii. 21b). Against the tendency prevailing in Essene and Christian circles to sell all one had and "give to the poor" in order to have "treasure in heaven" (Matt. xix. 21), the rabbis at the synod in Usha ordained that "no one should give away more than the fifth of his fortune lest from independence he may lapse into a state of dependence" (Ket. 50a). "He that doeth righteousness at all times" (Ps. cvi. 3) is he who supports his wife and small children (Ket. *l.c.*). The poor among one's own relatives, and then those in the same town, have the leading claims upon charity (B. M. 71a).

Principles of Charity.

On the other hand, charity is to provide each poor person with "what is sufficient for his need in accordance with what he lacks"; that is to say, his personal claims and wants with a view to his former social position should be considered; "and if he needs

a horse to ride on, it should not be withheld from him now that he is in reduced circumstances" (Sifre to Deut. xv. 8; Ket. 67b; Yer. Peah viii. 21b); the fundamental principle being expressed in Ps. xli. 1; see Midr. Teh. to the passage: "Blessed is he that considereth the poor." Furthermore, all possible secrecy should be maintained in order not to offend the recipient of charity (Ket. *l.c.*; B. B. 9b; see Alms). Of greater merit, therefore, than giving is the helping of the poor by lending him money, or in some other way facilitating his mode of living (Shab. 63a). But greater than all charity is that bestowing of personal kindness ("gemilut ḥasadim") which is enjoined by the words, "to love mercy" (Micah vi. 8). In fact, all charity is valued only by the element of personal kindness it contains (according to Hosea x. 12). "Charity is offered with one's money; kindness, with both one's person and one's money. Charity is bestowed upon the poor; kindness, upon both poor and rich. Charity is offered to the living; kindness, to both the living and the dead" (Suk. 49b). "The bestowal of kindness is one of the three things on which the world is stayed," teaches Simon the Just in the third pre-Christian century (Ab. i. 2). That is to say, the recognition of the needs of suffering humanity calls into existence a body of men who take charge of the various charitable works required for the maintenance of society. Such a body of elders of each city is held responsible for every case of neglect of human life which may lead to disastrous consequences; for why should the elders of that city "next unto the slain man" whose body has been found, "put away the guilt of innocent blood" from among them (Deut. xxi. 1–9), unless they have failed to provide properly for either the victim or the desperate murderer (Sifre, Deut. 210; Soṭah ix. 6).

Charity a Matter of Public Administration.

Here the principle is laid down for all times and places that charity, in its manifold ramifications, is a matter of public safety and public administration; and it is more than probable that the "Anshe Keneseth ha-Gedolah," of whom Simon the Just is said to have been one of the last remnants (Ab. i. 2), were also the organizers of the system of charity. It is one of the radical errors of Uhlhorn ("Die Christliche Liebesthätigkeit," 1882, p. 55) and all Christian writers to ascribe to the Cristian Church the merit of having originated systematic charitable work based on Matt. xxv. 35–39; the burying of the dead, as Uhlhorn says, having been added later to the six branches of charity mentioned there. The fact is that the whole description of the Messianic judgment in Matthew, *l.c.*, rests on the Midrashic interpretation of Ps. cxviii. 19 *et seq.* (see Midr. Teh. to the passage, where the deeds of charity are enumerated in words almost identical with those of Matthew). Indeed, these familiar Ḥasidic works of charity were regarded as having been practised from the beginning of the world, the Lord Himself having taught them to the Patriarchs (Soṭah 14a). Daniel, Job, and Abraham practised them (Ab. R. N. iv., vii.; ed. Schechter, pp. 21, 33), Abraham having learned them from Melchizedek (Midr. Teh. Ps. xxxvii.); and there are many indications that the ancient Ḥasidim divided themselves into groups attending to these (seven?) different branches of charitable work (see M. Ḳ. 27b; Sem. xii.; Ab. R. N. viii. 36 *et seq.*; Geiger, "Jüd. Zeit." vi. 279, ix. 7–9; Brüll, "Jahrb." i. 25; and art. Essenes). These seven branches, mutatis mutandis, mentioned in rabbinical literature, are: (1) feeding the hungry and giving the thirsty to drink; (2) clothing the naked; (3) visiting the sick; (4) burying the dead and comforting the mourners; (5) redeeming the captive; (6) educating the fatherless and sheltering the homeless; (7) providing poor maidens with dowries. The "Apostolic Constitutions" (iv. 2) enumerates ten branches.

Systematic Relief.

The Mosaic law, based upon the simple agricultural life of the Hebrews, offered provisions for widows, orphans, and strangers who had entered into a state of dependence; while the shiftless and otherwise unfortunate often sold themselves as slaves with the view of recovering their freedom in the seventh year and their patrimony in the jubilee year. In times of famine, emigration was resorted to (I Kings xvii. 9; Ruth i. 1). It is interesting to notice the changed conditions in Palestine during the first century, when Queen Helena of Adiabene during a great famine bought shiploads of wheat and figs to aid the starving, and her son Izates sent great sums of money "to the foremost men of Jerusalem for distribution among the people" (Josephus, "Ant." xx. 2, § 5). Here is the first historical evidence of the existence of a body of men at the head of the community having relief work in charge. And that the foremost men were selected for the office of charity collectors or overseers ("gabba'e ẓedaḳah"), may be learned from the ancient Mishnah (Ḳid. vi. 5): "He whose fathers belonged to the gabba'e ẓedaḳah is qualified to marry into priestly families without inquiry as to his pure descent." It is also known that at the beginning of the second century R. Akiba held the office of charity overseer (Ḳid. 28a).

The following system of relief was established in Mishnaic times. Every community had a charity-box, called "ḳuppah," or Ḳorban (see Alms), or "arca" (Tertullian, "Apologia," xxxix.), containing the funds for the support of the indigent townsmen, who received every Friday money for the fourteen meals of the whole week, and for clothing, as well as the charity for the transient poor, who received only as much as was needed for the day, and on Sabbath eve for three meals; also a charity-bowl ("tamḥoi") for the keeping of victuals needed for immediate relief. The charity-box was given in charge of three trustees, who formed a regular bet din to decide on the worthiness and claims of the applicants before giving money; personal merit as well as parentage and former social station being considered. Beggars who went from door to door received nothing, or at best a pittance. For the collection of the money two men of the utmost respectability and trustworthiness were sent, endowed with full power to tax the people and to seize property until the sum required was given them. In order to avoid all suspicion, these collectors were not allowed to separate while collecting or holding the money (see Apostle). The victuals for the tamḥuy were both collected and distributed for

immediate use by three officers. The collections for the ḳuppah were made weekly. A residence in the city for thirty days obliged persons to contribute to the ḳuppah, one of three months to the tamḥuy, one of six months to the clothing, and one of nine months to the burial fund (B. B. 8–9; Tosef. Peah iv. 8–15; Mishnah Peah viii. 7; Yer. Peah 21a, b). The task of the charity administrators—also called "parnasim" (פרנסים), from *προνοος* = "provider"; compare "Apostolic Constitutions," iii. 3, *προνοίαν ποιούμενος* (Tosef., Meg. iii. 4; Yer. Peah. viii. 21a, b; Sheḳ. v. 4, 48a)—was regarded as extremely delicate, and often entailed great sacrifice; while the reputation of the officers was so high that they were never called to account for their administration (Shab. 118b; B. B. 9a–11a; 'Ab. Zarah 17b).

The leading maxim was that the poor should never be put to shame by receiving charity (Ḥag. 5a). Maimonides ("Yad," Mattenot 'Aniyyim, x. 7–13) enumerates eight different ranks of givers of charity: (1) he who aids the poor in supporting himself by advancing money or by helping him to some lucrative occupation; (2) he who gives charity without knowing who is the recipient and without having the recipient know who is the giver, *i.e.* in the manner charity was practised in the chamber of the Ḥasshaim (Essenes) in the Temple at Jerusalem (Sheḳ. v. 7); (3) he who gives in secret, casting the money into the houses of the poor, who remain ignorant as to the name of their benefactor: this was done by great masters in Israel (Ket. 67b), and should be done whenever the public charity is not administered in a proper way; (4) he who gives without knowing the recipient, by casting it among the poor, while the recipient knows who is the giver (Ket. *l.c.*); (5) he who gives before he is asked; (6) he who gives after he is asked; (7) he who gives inadequately, but with a good grace; (8) he who gives with a bad grace.

Modes of Alms-giving.

Impostors who pretended to have bodily defects, whereby to appeal to the sympathy of the charity officers, are mentioned (Peah viii. 9; Tosef. Peah iv. 14; Ket. 68a). Non-Jewish poor were also supported from the charity fund (Giṭ. 61a), but such Jews as wilfully transgressed the Law had no claim to support as "brothers" (Shulḥan 'Aruk, Yoreh De'ah, 251). A woman's claim had precedence of a man's; a student of the Law, over an ignorant man, even though of the highest rank (Hor. iii. 7–8; Ket. 6, 7a; Maimonides, *l.c.* viii. 15; Shulḥan 'Aruk, *l.c.*).

Charity was also regarded as a form of sacrifice offered to God on behalf of the poor (see Altar), and was invested with the sacred character of vows and free-will offerings (Deut. xxiii. 24; R. H. 6a). Hence it came that, while only worthy persons should receive charity (B. B. 9b; Ecclus. [Sirach] xii. 1–6 Didache, i. 5–6; "Apost. Const." iv. 3), it was also of great importance that the givers should be of unblemished character (Tosef., B. Ḳ. xi. 9 *et seq.*; "Apost. Const." iv. 6–10—a very important Jewish chapter on charity, stating that charity has the character of a sacrifice, for which nothing that is abominable to God [Deut. xxiii. 19] may be used, and to which none who is an abomination [Deut. xviii. 10 *et seq.*] may be a contributor; see Didascalia). Especially idolaters, unless in cases of royal donors, were excluded from contributing to the charity fund (Sanh. 26b; B. B. 10b; Maimonides, *l.c.* viii. 9). A frequent form of charity practised in the pre-Christian and early Christian centuries was the hospice or public inn ("pandok," *πανδοκεῖον*), built on the high road to offer shelter and food to the poor traveler and the homeless. Ascribed alike to Abraham and to Job (Ab. R. N. vii., ed. Schechter, p. 34; Soṭah 10a; Gen. R. xlix., liv.; Test. Job iii.; see Kohler, in Kohut Memorial Volume, pp. 270, 318; compare Targ. Yer. to Deut. xxiii. 17); this practise was known in Philo's time (Philo, "De Caritate," § 12, and elsewhere), and later on in Babylonia, where Ḥana bar Ḥanilai kept an inn which had its four doors open on four sides, exactly like those of Job and Abraham, to all passers-by; sixty bakers being kept busy baking bread in the daytime, and sixty at night for the bashful poor who would not be seen asking bread by day (Ber. 58b; compare Test. Job iii. 11).

Public Inn for Travelers.

This *πανδοχεῖον* of the Essenes appears as a Christian institution in the fourth century under the name of "xenodochium" (inn for strangers), and connected with, or serving as, a "ptocheum" or "ptochotropheum" (sick-house) and was, as Hieronymus expressly states, transplanted from the East to the West "as a twig from Abraham's terebinth," a direct allusion to the rabbinical identification of Gen. xxi. 33 with such a hospice (see Uhlhorn, *l.c.* pp. 319–321, where Hieronymus' words are quoted, but seemingly without a comprehension of their significance). As a matter of fact, the emperor Julian, in instituting inns for strangers in every city, refers to both Jews and Christians, "the enemies of the gods," as models of philanthropy, inasmuch as with the former no beggar was to be found, and the latter also supported the heathen poor as well as their own (Julianus, "Epist." xxx. 49; Sozomen, "Hist. of the Church," v. 16). Abrahams (in his "Jewish Life in the Middle Ages," p. 314, note) is therefore not far from the truth when he suggests a possible connection of the ancient "pandok" with the communal inn of the Middle Ages for the lodging and feeding of poor or sick travelers, which became a special necessity after the Crusades. The halakic rule, fixed for all time, was that no city is worth living in for a devotee of the Law ("Talmid ḥakam") which has not a charity-box, "ḳuppah shel ẓedaḳah"; that is, a systematic relief of the poor (Sanh. 17b). Also the name "heḳdesh" for the Jewish hospital, found as early as the eleventh century in Cologne (see Brisch, "Gesch. der Juden in Coeln," 1879, p. 19; Berliner, "Aus dem Innern Leben der Deutschen Juden im Mittelalter," p. 120), and in the casuistic literature as "bet-heḳdesh [le 'aniyyim]" ("the house of the things consecrated [to the poor]," see Lampronti, *s.v.* הקדש), points to a long-established custom of the pious to consecrate property to God for the benefit of the poor (see Ta'an. 24a; B. B. 133b). This heḳdesh served all through the Middle Ages, like the ancient Christian xenodochium (Haeser, "Gesch. der Christl. Krankenpflege," 1857, 13), both as a poorhouse and as a hospital for the sick and the aged as well as for the stranger.

As has been shown by Abrahams (*l.c.* pp. 311–312), the tamḥoi or food distribution of old was gradually superseded either by private hospitality or by communal hostelries and by the benevolent activity of charitable societies formed for this purpose; while the institution of regular relief through the charity fund (ḳuppah) became universal (see Maimonides, *l.c.* ix. 3). Charity being the universal duty, all were forced to contribute (Ket. 49b), even women and children, and, as far as they could afford it, the poor themselves (B. Ḳ. 119a; Giṭ. 7b). In the synagogue the charity fund was remembered by vows made publicly (Tosef., Ter. i. 10; Tosef., Shab. xvii. 22), especially on occasions of joy or in commemoration of the dead ("Or Zarua'," i. 26; Roḳeaḥ, § 217); and occasionally collections were made at festal banquets (Abrahams, *l.c.* pp. 31 *et seq.*). The average Jew was always expected to give one-tenth of his income to charity (Ket. 50a; Yer. Peah i. 15b; Maimonides, *l.c.* vii. 5); and the rabbis of the Middle Ages endeavored to make this a legal tax rather than a mere voluntary contribution (Abrahams, *l.c.* pp. 319 *et seq.*) See also Judah Hadassi, in "Eshkol ha-Kofer."

In the thirteenth century (Abrahams, *l.c.* pp. 324 *et seq.*; Güdemann, "Gesch. des Erziehungswesens und der Cultur der Juden in Deutschland," i. 50, note; Berliner, "Gesch. der Juden in Rom," ii. 56; Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 315; "Ben Chananjah," 1861, p. 23) charitable societies were organized all over Europe for supporting and clothing the poor, for the education of the children of the poor, for endowing poor maidens, for nursing and educating orphans, for visiting the sick, for aid to sick and lying-in women among the poor, for sheltering the aged, for free burials, and for the ransom of prisoners, which, of all charitable objects, is declared in the Talmud to be the highest of merit (B. B. 8b; Maimonides, *l.c.* viii. 9–15; see Captives). The activity displayed by these societies in Rome in the seventeenth century is typical of all; though, according to Berliner (*l.c.* ii. 183), the Spanish and Italian Jews displayed a special talent for organization. There existed, and still exist, four central organizations in Rome: one by the name of "'Ozer Dallim" for the help of the poor; a second by the name of "Gemilut Ḥasadim" for the benefit of the dead; a third by the name of "Moshab Zekenim," a home for the aged; and a fourth by the name of "Shomer Emunim" for the maintenance of the faith and worship. These comprise wellnigh thirty different societies, seven of which provide for the needs of the poor, children, widows, and prisoners; two for visiting the sick and for offering aid in cases of sudden death; two for dowries for poor brides; and one for the ransoming of captives. The nursing of sick women as well as the award of dowries to brides was in charge of a woman appointed as directress by the Jewish community. Non-Jewish poor were also supported by these Jewish societies, whose officers brought the required aid to the houses of the more respected poor. The women had their own society (see Berliner, *l.c.*; Vogelstein and Rieger, *l.c.*).

Charitable Societies.

In a remarkable document by Samuel Portaleone ("Jew. Quart. Rev." v. 505–515) seven charity-boxes are mentioned as existing in Mantua or San Martino in 1630: a box for the land of Israel; another for Talmud-Torah; a third for burying the dead ("ḳuppat gemilut ḥasadim"); a fourth for charity ("ḳuppat raḥamim," the sick and aged); a fifth for maidens' dowries; a sixth for the relief of the poor; and a seventh for the redemption of captives. (For Amsterdam compare Zedner, "Cat. Hebr. Books Brit. Mus." p. 49.) The records of every Jewish community, ancient and modern, evidence the fact beautifully expressed in Cant. R. iv. 1, v. 2: "'Behold thou art fair, my love'—in all works of charity; 'I sleep, but my heart waketh'—'I sleep' in regard to all other commandments, but 'my heart waketh' whenever works of charity are to be performed." See Alms and Philanthropy.

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J. K.

Modern Times: In more recent times the charities of some of the chief cities, as London, Paris, and New York, were organized and modeled on modern lines.

In London a number of charitable institutions connected with the Spanish and Portuguese synagogue had existed since the middle of the eighteenth century. Food charities were founded at the beginning of the nineteenth century, and the Jews' Hospital in 1808. In 1876 this was amalgamated with the Jews' Orphan Asylum, founded 1831. Many minor Jewish charities had their rise between 1840 and 1860; the Spanish and Portuguese Board of Guardians was founded in 1837 (reconstituted in 1878), and the German Board of Guardians in 1859. The earliest Portuguese charity arose in 1703, and the earliest German in 1745. Then, too, a certain part of the synagogue funds was used in relieving the poor. Almhouses had been erected, early in the century, by the Portuguese synagogue from the bequest of Joseph Barrows. In 1823 Sir Moses Montefiore supplied money for the same purpose. The Ashkenazim established some benevolent societies between 1815 and 1835. In 1862 the Solomons and Moses almshouses were opened; in 1865 the Jews' Deaf and Dumb Home. Since that time, some new shelters, soup-kitchens, and wards in general hospitals have been established.

Early Organized Charity.

In 1829 Jacob S. Solis of New York planned a Jewish orphan asylum, but not until 1859 was the first German Hebrew Benevolent Society established in New York: its asylum was opened in 1860. The Mount Sinai Hospital was established in 1852, and the Montefiore Home for Chronic Invalids in the early eighties. The Hebrew Sheltering Guardian Society was founded in 1879 by Philip J. Joachimsen of New York, and the Independent Order of B'nai B'rith Home for the Aged and Infirm in 1848. In 1855 the New Orleans Jewish Orphans' Home was

founded, and the Philadelphia Hebrew Education Society in 1849. A number of hospitals, orphan asylums, and homes were founded by the Independent Order of B'nai B'rith throughout the United States, as at Cleveland in 1863 and at San Francisco in 1871.

Paris.

In Paris, the several societies were amalgamated as the Comité de Bienfaisance de la Ville de Paris on May 12, 1809. The heads of the Parisian charities were the commissioners who had charge of all matters affecting relief. Several times the Comité was reorganized both in the number of commissioners and in the relief afforded. April 15, 1839, new regulations went into effect, and 15 commissioners were appointed. The number finally reached 36 in 1877. Subcommittees have charge of the receipts and expenditures, of poor-relief, coal supplies, soup-kitchens, etc.

In 1843 a lottery for the benefit of the charities of the Comité was instituted, and between 1843 and 1853 a lying-in hospital and one for consumptives were organized and assistance offered to Jewish pedlers. The Comité, moreover, endeavored to reduce the number of Jewish mendicants. In 1809, when the Comité was first organized, a complete hospital service was established. But a hospital building was not acquired until January, 1841; this contained 15 beds. It was formally opened Jan. 16, 1842, and did much to relieve the poor, besides providing medical treatment for sick Israelites. The Rothschilds endowed the institution liberally, and founded an orphanage in 1855. After the Revolution of 1848 the affairs of the Comité were entirely reorganized, and since 1849 it has had charge of all Parisian Jewish charities. Notable was the founding of the Alliance Israélite Universelle in 1863.

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A. A. M. F.

Effect of Russian Persecution.

In 1882 the persecution of the Jews in Russia, resulting in a sudden emigration, thrust upon the Jews of various countries the problem of finding adequate relief for thousands of homeless and starving refugees. Soon it became necessary for the societies and institutions that existed in the communities to combine their efforts and enter into cooperation. In this manner Russian emigration gave impetus to the affiliation and consolidation of charitable effort, and especially affected such movements as had been started some time before. Within the past twenty-five years these organizations, originally formed to meet an imminent need, have developed into compact, systematic bodies. In the larger communities in particular, where thousands of Jews lived, many of whom were unknown to one another, the charity given indiscriminately by the individual gradually gave way to charity given by the organization after careful investigation of the applicant's needs, with the view of preventing pauperism and its attending evils. Along with this innovation came the introduction of the paid agent instead of the volunteer, it being the business of the former to study the complex conditions that encompassed the poor and to administer relief, not only from the standpoint of the poor, but from the standpoint of their relation to the community. The modern Jewish relief institution is based on the assumption that the administration of charity is a task for the sociologist who has studied the causes subjective and objective that produce poverty, and for the trained expert who has a knowledge of the particular agency that may be required to alleviate any form of distress.

Co-operation Due to Russian Exodus.

The organizations, societies, and agencies for the giving of charity in its various phases may be grouped under the following general headings:

1. The Care of Needy Families in Their Homes: It is almost axiomatic that the care of needy Jewish families in their homes to-day is not a matter for public relief by the state, even in communities where public outdoor relief is given. Such relief as may be needed is given by Jewish organizations which, as a rule are based on the same plan and carry on similar lines of work. The Boards of Guardians in England, the Unterstützungs-Vereine in Germany, the Sociétés de Bienfaisance in France, the United Hebrew Charities and other benevolent societies in the United States give material relief to the deserving poor in the shape of money, clothing, coal, medicine, food, etc., and practically combine under one administration the duties of smaller individual charities which they have replaced. Many of these larger societies conduct employment bureaus, loan bureaus, workrooms for unskilled women, day, nurseries, and dispensaries as adjuncts to their regular work. An important feature is the granting of transportation to other communities where the applicant may be better able to prosecute his particular vocation.

Principles of Relief.

The larger societies have a registration bureau, in which the record of the applicant is carefully preserved, and which is intended for the use of the contributors and the public. The purpose of such a bureau is to overcome the possibility of overlapping and duplication in the giving of relief, and to weed out the beggar and the vagrant. The fundamental principle of these societies is that relief shall be given in cases of emergency and only after a thorough investigation of the applicant's condition; that the relief which is given shall come from one source; that it shall be adequate for the applicant's needs, and shall consider his future welfare as well as his present distress. To carry out the last idea, many organizations have instituted cooperating societies known as sisterhoods of personal service, whose duty it is to enter the homes of the poor and to supplement the material relief of the society with the helping hand and kind word of the individual. Such personal service is a phase of the old Jewish idea of "gemilut ḥesed," and the modern development of the thought that the best aid that can be given to the poor is to help them to help themselves. The motto of one of the charity

organization societies in the United States, "Not alms, but a friend," is the fundamental motive of personal service and of the friendly visitor.

Many of these sisterhoods are adjuncts to the synagogue, and are a part of the contribution of the latter to the charitable work of the community. It is becoming more apparent daily that the friendly visitor, the man or woman who gives personal service to the poor, if intelligent and tactful, can be of inestimable benefit to the work of a relief society.

The London Board of Guardians for the relief of the Jewish poor stands as a type of the relief society that is to be found in England and its provinces. Its expenditures in 1899 were nearly £58,000 ($290,000). It represents practically the entire Jewish community of London, although there are a number of independent small societies which give similar relief. Its work is conducted by thirteen committees, who grant loans, conduct workrooms, assist emigrants, apprentice boys, supply tools, conduct almshouses, and give every form of material relief. Similar organizations are found in most of the cities and towns in the provinces and colonies and throughout the British possessions.

In Paris the Comité de Bienfaisance Israélite, assisted by the commissioners of charity, grants necessary assistance to worthy poor families, gives them tools and machines or the means to purchase the same, also grants money to purchase goods, makes loans, and provides medical relief. The Comité conducts an employment bureau and maintains two large Jewish soup-kitchens where, for ten and fifteen centimes, portions of soup, meat, and vegetables are given to all presenting orders from the Comité. Outside of Paris there exist in France but few important institutions as there are but comparatively few Jewish poor.

Local Centralized Institutions.

In the United States the United Hebrew Charities of New York is the largest organization of its kind, disbursing annually upward of $130,000, and is representative of similar institutions throughout the country. It endeavors to give every form of material relief that may be required by its beneficiaries, and to supplement this relief by educational and preventive agencies so that the grinding poverty common to congested communities, which rapidly tends to degeneracy, may not only be palliated, but suppressed. Not only in the larger cities of the United States, but in the smallest community where there is a Jewish population, similar organizations exist. In the "American Jewish Year-Book" for 1900–01, 593 philanthropic organizations are mentioned, of which the large majority assist in the care of needy families in their homes. There are, however, numbers of small relief and benefit societies which have been organized by the Russian, Rumanian, and Galician immigrants of the past twenty-five years and their descendants, which are little known outside of their immediate environment and which are not included in this list.

In Germany the Armen-Commission der Jüdischen Gemeinde in Berlin is typical of the general societies which look after the needy poor. This organization is composed of a committee from the United Congregations, in whose charge the philanthropic work of the community is placed. In this respect Germany differs from the other countries mentioned above, where the large communal organizations are as a rule separate from congregational effort. The Armen-Commission in Berlin has several subcommittees, one of which gives monetary relief, another work and mazzot, and a third food. There are among them also a number of smaller institutions, such as a society for the support of needy travelers, a society for the granting of pensions to students, and another for giving clothing. Characteristic of Germany are organizations known as Vereine Gegen Wander- und Hausbettelei, of which there are seventy seven in the various German cities and towns. In the smaller communities, as in the larger, the care of the needy families is a portion of the work of the Jewish congregations.

2. Destitute, Neglected, and Delinquent Children: The orphaned child has always been the particular care of the Jewish community. Furnishing marriage portions to orphans was the work of special societies. Wherever it was possible, the orphan child was taken in charge by relatives or friends, or foster-parents were found for it. When this became impossible, orphanages and asylums were organized to look after the child bereft of either or both of its parents. The object of these societies was not only to give shelter, but to educate the inmates to become good Jewish men and women. Such orphan asylums sprang into existence as early as the latter part of the eighteenth century, and today are the accepted method of caring for the dependent and destitute child. Societies for the boarding out of children in homes under the supervision of proper guardians are less common. Of more recent growth is the development of what is known as the placing-out system under which the child is legally adopted. This system is based on the belief that the housing of large numbers of children in institutions is detrimental to their proper development and destroys individual characteristics which would be brought out in the more natural environment of a home. Attempts that have been made in the United States to place children in homes have given but meager results.

Boarding Out.

In London there are two institutions for dependent children, the Jews' Hospital and Orphan Asylum and the Spanish and Portuguese Orphan Society, the latter for children of Sephardim only. In the provinces there are no orphan asylums, but in a number of communities there are organizations which are in the nature of aid societies to the Jews' Hospital and Orphan Asylum. In Australia there is a Jewish Orphan and Neglected Children's Aid Society in Melbourne.

In Paris the Jewish Orphan Asylum founded and maintained by the Rothschild family receives and educates about 100 children of both sexes; the Refuge de Plessis-Piquet receives abandoned boys from six to fourteen years old, gives them an elementary education, and teaches them a trade. It has accommodations for 70 pupils. The Refuge de Neuilly conducts a similar institution for girls.

In the United States there are at present 16 Jewish asylums for dependent children, situated in the

cities of Atlanta, Baltimore, Boston, Brooklyn, Chicago, Cincinnati, Cleveland, Newark, N. J., New Orleans, New York, Philadelphia, Pittsburg, Rochester, and San Francisco. Of these the largest are the Hebrew Sheltering Guardian Society of New York, which at present cares for over 900 children, and the Hebrew Benevolent and Orphan Asylum Society, which has nearly that number of children in its charge. The Hebrew Sheltering Guardian Society of New York and the Hebrew Infant Asylum of the same city are distinctive in that they receive not only orphan and half-orphan children, but any child for whom there is no proper guardianship. The latter institution confines its work to children under five years of age. The asylums in Atlanta, Ga., and Cleveland, Ohio, are under the auspices of the I. O. B. B. and receive their inmates from the respective districts which they represent. The other societies are local in character, and are conducted by private agencies.

The modern tendency in the care of dependent children is, as has been stated, against the institution, and in favor of the home as the natural place for child-training. On this supposition many of the Jewish relief societies grant pensions to deserving widows to enable them to keep their families intact. The United Hebrew Charities of New York disburses over $30,000 annually to this end. In the case of full orphans and half orphans, societies like the Orphans' Guardian Society of Philadelphia and the Frank Fund of Chicago board out such children under proper guardianship in families. The Federation of Charities of Boston, in connection with the state authorities, has succeeded in boarding out some of its dependent children in Massachusetts homes.

In Germany, the institutional care of dependent children has developed further than in any other country, there being no less than 41 asylums of various kinds that look after the interests of children. Most of these institutions are local in character and have but few inmates; others, like the one founded by Baruch Auerbach in Berlin in 1833, are organizations of considerable importance. Besides this institution there are ten others in Berlin; in Frankfort there are three; in Hamburg, two; in Hanover, two; and the others are scattered throughout the smaller towns and cities.

European Institutions.

There are no special institutions for delinquent Jewish children. In Paris such children are sent to the Refuge de Plessis-Piquet; in Frankfort there is a society known as the Stift für Gebrechliche oder Verwahrloste Israelitische Kinder. In neither of these institutions is there any attempt at classification. Whenever delinquent children have been found, they have been turned over to public officials and placed in state or private agencies, not Jewish, of a correctional or reformatory character. In large cities, such as New York, the growth in the number of juvenile Jewish delinquents will in all likelihood necessitate the introduction of Jewish reformatories in the future. In Chicago, the Ninth Ward Bureau of Charities, which is affiliated with the Federation of Jewish Charities, has cooperated with the secular authorities toward the establishment of a juvenile court and the paroling of delinquent Jewish children to probationary officers, in whose charge these children are placed and who are responsible to the court. In this manner many children who formerly were committed to correctional institutions for petty offenses are returned to their families under the supervision of the probation officer. The result has been salutary to a large degree.

3. Hospitals, Dispensaries, Nursing: The inns of the Middle Ages, for the accommodation of travelers and which also served as infirmaries, have given place to-day to magnificently equipped hospitals in all parts of the world, many of which differ radically from their originals, as they are founded on the highest principles of non-sectarian charity. Many of the institutions known as Jewish hospitals, while founded and endowed exclusively by Jews, are intended for the treatment of all, irrespective of creed, color, or race. The majority of these hospitals have a dispensary service attached to them, where outdoor medical relief is given. A number have district service, sending their physicians to the homes of the poor who are bedridden. Similar work is done by the relief-giving societies, the one in Chicago, for example, having its own dispensary. In connection with their other work, the hospitals frequently have training-schools for nurses, and of more recent growth are organizations similar to the nurses' settlement in New York, which combine training with district and neighborhood work. Institutions for the treatment of special diseases and for special classes of diseases are becoming more common, in line with the differentiation in charitable work.

In London, the Board of Guardians conducts a nursing-home and sends nurses to invalid children. Another organization, known as the Sick-Room Helps Association, provides attendants for the homes of the poor during illness and confinement. Convalescents are cared for by the Baroness de Hirsch Convalescent Home and the Jewish Convalescent Home. There are also a home and a hospital for Jewish incurables, and the Bet Holim Hospital for the aged.

The hospital founded by the Rothschild family in Paris is the only Jewish hospital in France. This is insufficient for the Jewish population, but the Jews do not hesitate to go to the general hospitals, where they obtain admission without difficulty. Connected with the Rothschild institution is a home for incurables, which accepts, besides those incurably ill, idiots and paralytics. At Berck-sur-Mer one member of the Rothschild family founded an institution for the special purpose of receiving and curing children up to fifteen years of age, who are of feeble constitution or scrofulous. Jewish hospitals are also to be found in Tunis, Smyrna, Constantinople, Salonica, Jaffa, and Jerusalem.

In the United States, medical relief is given by a large number of relief societies. There is a Jewish hospital in each of the following cities: Baltimore, Chicago, Cincinnati, Denver, New Orleans, and San Francisco. In New York there are four, in Philadelphia two. The hospital in Denver is a national Jewish institution for consumptives. A similar institution, local in character, is the Bedford Sanitarium

of the Montefiore Home, recently established at Bedford Station, N. Y. In St. Louis and Omaha, hospital societies have recently been organized. In New York the sanitarium for Hebrew children gives medical relief and a summer's outing to Jewish children and to their mothers under certain restrictions. In Germany, there are over 30 hospitals, three being in Berlin and three in Frankfort. There is one in Nauheim, but it is for the treatment of children exclusively. Many of these, like the relief bureaus, are conducted under the auspices of the local congregations, and are partly supported by contributions from the latter.

Medical Relief Societies.

4. The Treatment of Criminals: Until recently there was no special institution in any part of the world for the treatment of Jewish criminals. In London a special reformatory has been established, and a visitation committee of the United Synagogues visits the prisons. The percentage of Jewish criminals in state institutions has always been a very small one. Imprisonment for major crimes has until recently been very rare. Petty offenses, such as larceny, are the most common. In large cities, such as New York, Jewish criminality is steadily on the increase, and is no longer confined to the minor crimes. In the year 1900, 433 Jewish men and women were sent to the various prisons, jails, and reformatories throughout the state of New York, 419 Jews were sent to the New York city workhouse, and 383 Jewish boys and girls were sent to correctional institutions. While the proportion is below that existing among Catholics and Protestants in the same community, it is higher than the figures of a few years ago. The Society for the Aid of Jewish Prisoners of New York has been organized to look after the condition of affairs and to ameliorate it if possible. It cares for the families of prisoners, and gives the prisoners a helping hand after being discharged.

5. Defectives: Special Jewish institutions for the care of this class of dependents are exceedingly uncommon, and separate Jewish institutions for the care of the insane are unknown. The same is true of institutions for the care of the epileptic and the feeble-minded. In London there are a Jews' Deaf and Dumb Home (1863) and an institution for the indigent blind founded as early as 1819 under Jewish auspices. In Berlin, in Tauberbischofsheim (Germany), and in Budapest, there are Jewish institutions for the deaf and dumb, and there is a Jewish Blind Institute in Vienna. In Berlin there is also a society known as the Verein zur Förderung der Interessen der Israelitischen Taubstummen in Deutschland. There are no corresponding institutions or societies either in France or the United States.

6. Care of Destitute Adults: Consistent with the general policy of Jewish charity, it has never been customary to allow the destitute adult to become a charge upon the state or to be supported by public funds. In the almshouses of America or the poorhouses of England or in the public institutions of other countries for the care of indigent adults a Jew is seldom found. Private benevolence has constructed homes for the aged in which the dietary laws are observed, or has arranged a system of life-pensions which permits those who have become incapacitated, through age or illness, to spend the remainder of their lives removed from the fear of becoming public charges.

In England there are but seven homes for the aged, of which six are in London and one in Manchester. One of these is under the auspices of the Jewish Board of Guardians; one conducted in connection with the United Synagogue, and one in connection with the Spanish and Portuguese Congregation. The others are conducted by private agencies. Most of these institutions are known as almshouses. In Birmingham the Hebrew Philanthropic Society grants pensions to aged persons. In Liverpool the Hebrew Provident Society provides old people with a weekly pension; a similar organization exists in Manchester. In the other cities throughout England the care of the aged poor is left to the various Boards of Guardians and relief societies. In the British colonies there are homes for aged men and women in Gibraltar and in Sydney, Australia. In France a home for the aged is connected with the Jewish Hospital in Paris. Similar institutions are to be found at Nancy, Bordeaux, and Luneville, maintained by the local Jewish charities. In the United States, homes for the aged are located in Baltimore, Boston, Chicago, Cincinnati, Cleveland, New Orleans, New York, Philadelphia, Richmond, St. Louis, San Francisco, and Yonkers, N. Y., the last-mentioned being conducted under the auspices of the I. O. B. B. The home at Cleveland is supported by the order Kesher Shel Barzel, the other institutions by private effort in the various communities. As with orphan asylums and hospitals, Germany has a larger number of institutions for the aged than any other country. There are at present 23 "Pfründnerhäuser" or homes for the aged, Breslau having three, Berlin two.

Almshouses.

7. Preventive Work: The chief tendency of modern charity being in the direction of the prevention of poverty and pauperism rather than their palliation, it has been found necessary to create many new agencies that tend to this underlying idea. In the belief that the prosperity of the people is in direct proportion to their health, free baths have been established to inculcate cleanliness and order. Of such a kind are the free baths connected with the Hebrew Education Societies in Philadelphia, Cleveland, and San Francisco. To insure proper nourishment for children, the Milk and Ice Society of Philadelphia and Baltimore and the Nathan Straus milk depots in New York furnish sterilized milk at a nominal cost.

In London the soup-kitchen provides soup and bread for the Jewish poor during the winter months. Similar kitchens are conducted by the Société de Bienfaisance in Paris, where soup, meat, and vegetables are sold at a nominal price, and in Budapest. In Germany, people's kitchens exist in Berlin and Breslau. Special societies likewise look after the proper housing of the Jewish poor with the hope of either removing them from the congested centers in which they live in the large cities, or of providing them

Soup Kitchens.

with homes built according to the best principles of light, ventilation, and sanitation, which can be rented at a nominal price.

In London, The Four Per Cent Industrial Dwellings Company, Limited (1885), is conducted under Jewish auspices with the intention of furnishing healthy dwellings at a rental sufficient to yield a dividend of 4 per cent per annum on the investment. The City and Suburban Homes Company of New York, while non-sectarian in character, has a number of Jewish incorporators, and has a similar object to that of the London society. In the hope of bringing the worker into closer contact with the poorer classes, neighborhood houses and settlements have been organized in a number of communities. Of such a kind is the Maxwell Street Settlement in Chicago, Ill., and the Neighborhood House in St. Paul, Minn. In the latter there is a resident worker. Similar Jewish settlements are to be found in Cincinnati, Milwaukee, and Cleveland. Of a special nature is the Nurses' Settlement in New York. In all of these settlements the purpose is to raise the intellectual and moral level of the immediate neighborhood in which the settlement exists, by the organization of classes, by giving instruction to both the younger and the older element, and by developing the social characteristics of the vicinity along educational lines. Societies like the Educational Alliance in New York make this their aim. They give instruction in various trades, conduct boys' and girls' clubs, and by carefully arranged entertainments develop the social side of the neighborhood. Similar in character to the latter are the Hebrew Educational Society in Brooklyn and the Hebrew Education Society of Philadelphia. In London the Brady Street Club for working boys, the East London Jewish Communal League, the Jewish Lads' Brigade, Jewish Working Men's Club, and the Lads' Institute accomplish similar results. In France the Union Scolaire in Paris corresponds to the societies mentioned above. This organization is a club where young men meet for conferences, readings, etc. It assists young Jews to find employment, and grants loans to workmen and small tradespeople. In Germany there are societies, clubs, etc., in fifty cities for the cultivation of trades and handicrafts among Jews. Somewhat more technical in the instruction which they give are the Jewish Training School of Chicago, the Hebrew Free and Industrial School Society of St. Louis, the Hebrew Industrial School of Boston, the Clara de Hirsch Home for Working Girls, the Hebrew Technical Schools for Girls, the Hebrew Technical Institute, and the Baron de Hirsch Trade School of New York. In connection with their relief-work, the sisterhoods mentioned above conduct religious schools, industrial schools, day-nurseries, employment bureaus, cooking-classes, sewing-circles, classes for women, home circles, kindergartens, boys' and girls' clubs, mothers' meetings, and workrooms for unskilled women. Similar organizations are conducted by individual societies in most of the large cities.

Educational Settlements.

8. Supervisory and Educational Movements: Among the most marked features of the development of charitable work within the past twenty-five years is the tendency of various institutions to effect an organization that will add to their value, and that will give the members of any one society the opportunity of coming in contact with the workings of similar societies in other communities. In England, while there is no special supervisory or educational movement appertaining directly to charitable work among the Jews, organizations like the Anglo-Jewish Association and the Committee of Deputies of the British Jews interest themselves in all communal work, and indirectly in the charitable work of the various communities. These two societies have affiliated organizations throughout the cities and towns of England, as well as the provinces. In France there is likewise no special organization which devotes itself purely to federation of the philanthropic organizations. In Germany the Deutsche Israelitische Gemeindebund has been in existence for thirty years, and is practically the source and inspiration of the charitable work carried on there. This organization publishes every two weeks statistics of its work, and from time to time special communications to its members. Up to the present time fifty-five reports have been issued. They are mainly educational in character and, in connection with the statistics which are published, give a useful résumé of the philanthropic work that is carried on by the Jews in the German empire. In this Gemeindebund practically every town, and even the smallest village, in Germany is represented, so that there are complete federation and community of interest.

Combined Activity in Germany.

In the United States an attempt to bring the several relief societies into a union was attempted as early as 1885, when a conference was held in the city of St. Louis, but came to naught. In 1899 a similar movement was organized, and the first conference of this society, known as the National Conference of Jewish Charities, was held in Chicago in June, 1900. It now comprises all the important relief societies in the United States. It issues a volume of proceedings and rules for the guidance of its members on questions of transportation, desertion, etc. International organizations which interest themselves in philanthropic work and which can only be mentioned here incidentally, are the Jewish Colonization Society, the Alliance Israélite Universelle, and the numerous foundations and trusts that were established by the Baron de Hirsch.

9. Immigration: In connection with the work of relief societies in the United States, the United Hebrew Charities of New York has a special representative at the immigration bureau, who looks after the welfare of Jewish immigrants. In Philadelphia the Jewish Immigrant Aid Association supports a similar office. In England the London Board of Guardians has a special committee to which is entrusted the entire question of immigration and emigration. In Germany, and in France, the immigration question is almost altogether in the hands of the Jewish Colonization Association or the Alliance Israélite Universelle, which has agencies at various points.

A. L. K. F.

CHARKOW, RUSSIA. See KHARKOV.

CHARLEMAGNE: King of the Franks and emperor of the West; born April, 742; died Jan. 28, 814. His attitude toward the Jews was rather that of a clever politician than of a liberal-minded man. He realized the advantages to be derived by the country from the business abilities of the Jews, and gave them complete freedom with regard to their commercial transactions. Some Jews seem to have occupied prominent places at his court. Thus, Charlemagne had for his physician one named Ferragut. A Hebrew named Isaac was a member of an embassy sent by Charlemagne to Harun al-Rashid, probably in the capacity of dragoman. The account which connects Charlemagne with the coming of Makir to Narbonne is apocryphal.

But if the Jews were free in their commercial dealings, their political status generally remained almost the same under Charlemagne as under his predecessors. This is seen in his capitularies, some of which deal directly with the Jews. In bringing a charge against a Christian, the Jew was to have four, nine, or seven witnesses, while the Christian was held only to three. No Jew was to engage a Christian workman on a Sunday, nor was he to take in pledge, at the risk of the loss of his property and his right hand, anything that was the property of the Church. No Jew was allowed to force a Christian to go to prison as pledge for a Jew. When a Jew took an oath he was to hold a copy of the Pentateuch in his hand, and to swear: "So help me God! the same God that gave the Law on Mt. Sinai; may the leprosy of the Syrian Naaman not come upon me, as it did on him, nor the earth swallow me up as it did Dathan and Abiram; in this matter I have done thee nothing that is evil." Some of the capitularies were dictated by a spirit of proselytism. In regulating the laws of marriage, Charlemagne forbade the Jews to marry relatives within the seventh degree of consanguinity. "We desire," says he in this capitulary, "that any Christian man or woman, any Jew or Jewess, who would contract a marriage, should not be permitted to do so until after having provided a dowry and obtained in the Church of God the benediction of a priest." But the genuineness of some of the capitularies is not beyond doubt.

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G. I. BR.

CHARLEMONT, ELIZABETH JANE CAULFIELD, Countess of: Convert to Judaism; born June 21, 1834; died at Roxborough Castle, Moy, County Tyrone, Ireland, May 31, 1882. She was the only daughter of William Meredyth, first Lord Athlumney, and married Dec., 1856, James Molyneux, third earl of Charlemont. Although a Christian by training, she became a regular attendant at synagogue worship, often seeking advice in spiritual matters from Jewish rabbis. Lady Charlemont resided in the country near Belfast, the synagogue of which town she frequently attended; while in London she worshiped at the services of the Bayswater and Central synagogues. She was a woman of varied accomplishments, an excellent linguist, and a good musician; and possessed a remarkable gift for recitation, which she utilized on behalf of charitable institutions.

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J. G. L.

CHARLESTON, S. C.: Capital of the county of the same name, and chief city of the state of South Carolina in the United States; founded in 1670. The colony of South Carolina was originally governed under an elaborate charter drawn up in 1669 by the English philosopher John Locke. This charter granted liberty of conscience to all settlers, expressly mentioning "Jews, heathens, and dissenters."

The earliest record of a Jew in Charleston occurs in 1695, when one is mentioned as acting as interpreter for Governor Archdale. It is not improbable, however, that individual Jews had settled there at an earlier date. In 1702 Jews appeared in numbers and voted at a general election. The Jewish community at Charleston received a substantial addition during the years 1740-41, when the illiberal policy of the trustees of Georgia induced both Jews and Christians to leave that colony and to flock to South Carolina.

The first synagogue established at Charleston was that of the congregation Beth Elohim, founded in 1750. Several of its founders had come from Georgia. Its first minister was Isaac da Costa; and among its earliest members were the following: Joseph and Meshod Tobias, Moses Cohen, Abraham da Costa, Moses Pimenta, David de Olivera, Michael Lazarus, and Abraham Nuñez Cardozo. The Beth Elohim congregation is still in existence. Its first synagogue was a small building on Union street; its present edifice is situated on Hasell street. The Jews of Charleston at an early date also established a Hebrew Benevolent Society, which still survives.

First Synagogue.

While the earliest congregation was composed mainly of Portuguese Jews, the German element soon became prominent. Even before 1786 the city possessed not only a Portuguese congregation, but a distinct German-Jewish one as well. The Jewish community soon became very prosperous; and before the Revolution several Jews had acquired wealth and gained distinction. Among these was Moses Lindo, inspector-general and surveyor of indico (indigo), drugs, and dyes for South Carolina.

During the struggle for independence the Jews of Charleston distinguished themselves by their patriotism, and many instances of devotion to the cause of independence are recorded. The majority did good service in the field, several as officers. The most prominent Jew at the outbreak of the war was Francis SALVADOR, who resided in Ninety-Six District, but was in constant communication with the leaders of the Revolutionary movement at Charleston. Salvador was a member of the General Assembly and of the first and second Provincial Congresses, which met in that city. He was one of the leading patriots of the South.

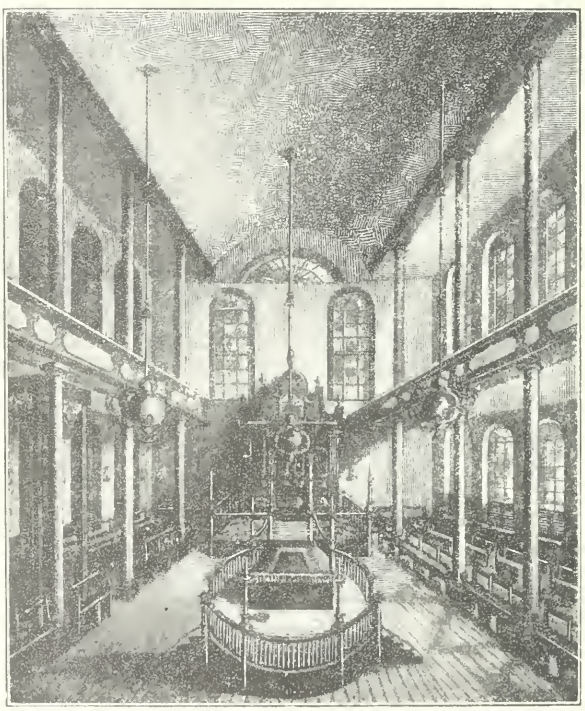
In 1779 a special corps of volunteer infantry was composed largely of Israelites who resided on King street in the city of Charleston. Among its Jewish members were David N. Cardozo, Jacob I. Cohen, and Joseph Solomon. This body subsequently fought under General Moultrie at the battle of Beaufort. Among others who served in the field may be mentioned Jacob de la Motta, Jacob de Leon, Marks Lazarus, the Cardozos, and Mordecai Sheftall, who was deputy commissary-general of issues for South Carolina and Georgia, but who must be considered as a resident of Savannah rather than of Charleston. Major Benjamin Nones, a French Jew in Pulaski's regiment, distinguished himself during the siege of Charleston and won the praise of his commander for gallantry and daring. Mordecai Myers was also prominent at this period.

In War of Independence.

In 1790 the Jews of Charleston sent an address of congratulation to Washington upon his accession to the presidency, to which he replied in the most cordial terms.

In 1791 the congregation, then numbering fifty-three families, was incorporated by the legislature; and in 1794 its synagogue was consecrated in the presence of General Moultrie and many of the chief dignitaries of the state.

Shortly after this period many Jews went to Charleston from New York and elsewhere, owing to the great field offered by the South for commercial enterprise. In 1816 the city numbered over 600 Jews, then the largest Jewish population of any city in the United States.



Interior of the Old Synagogue at Charleston, S. C., Destroyed by Fire April 27, 1838.
(From a drawing by Solomon N. Carvalho).

During the early portion of the nineteenth century several Charleston Jews held high offices in the state. Among these may be mentioned: Myer Moses, member of the legislature in 1810, and one of the first commissioners of education; Abraham M. Seixas, a magistrate; and Lyon Levy, state treasurer.

State Officials.

Charleston Jews also rendered valuable service during the War of 1812 and in the Mexican war.

The first Jewish Reform movement in the United States originated in Charleston. In 1824 a large number of the members of Congregation Beth Elohim petitioned its trustees to shorten the service and to introduce the English language. The petition was rejected; and, as a result, the petitioners resigned, and organized the Reform Society of Israelites. David Nuñez Carvalho was the first reader of the society; but the most influential man in the movement was Isaac Harby, a distinguished journalist and playwright, editor of the "Quiver," "The Charleston Mercury," and several other publications. About 1843 there was another split in Congregation Beth Elohim, owing to the introduction of an organ into the synagogue. This resulted in the formation of a new congregation known as "Shearith Israel," which, however, reunited with the old congregation in 1866.

Other prominent Charleston Jews during the early part of the nineteenth century were: Penina Moise, born in 1797, who became widely known as a writer of verse; and Mordecai Cohen, to whose memory the city of Charleston erected a tablet in the Orphan House in recognition of his benevolence.

At the outbreak of the Civil war the Jews of Charleston joined their Gentile brethren in the Confederate cause. Among the prominent soldiers of the Confederacy may be mentioned Gen. E. W. Moise and Dr. Marx E. Cohen. Since the war the Jews of Charleston have been less prominent, owing partly to losses resulting from the struggle, and partly to the fact that the city is no longer the commercial center it formerly was. Among those who have held high office, however, have been Gen. E. W. Moise, adjutant-general of the state of South Carolina from 1876 to 1880, and Franklin J. Moses, chief justice of South Carolina. Charleston to-day (1902) contains fewer than 2,000 Jews, a proportion smaller than in 1816.

Recent History.

Besides the Beth Elohim congregation the only other is that of Berith Shalom, with its synagogue at St. Philip street, south of Calhoun street.

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A. L. Hü.

CHARMS. See Amulets; Magic.

CHAROSETH (ḤAROSETH). See Seder.

CHARTOGRAPHY: The art of making maps. In the development of this art, during the Middle Ages, an epoch is made by the Catalan "portulani"—seamen's charts showing the directions and distances of sailing between different ports, chiefly of the Mediterranean. These differ from the medieval *mappæ mundi* by having tolerably accurate outlines of the Mediterranean littoral, and are thus, in some measure, the predecessors of modern maps. Baron Nordenskjöld has proved that these are derived from what he calls the normal portulano, compiled in Barcelona about 1280. The best known of the portulani are those drawn up in the island of Majorca, where a school of Jewish chartographers seems to have drawn up sea-charts for the use of seamen. In 1339 Angelico Dulcert drew up a portulano which still exists; and in 1375 this was greatly improved by Cresques lo Juheu, who added to Dulcert's outline the discoveries of Marco Polo in the east of Asia. He thus made the voyage to the Indies westward appear less than it really was, and so helped toward the voyage of Columbus. This map, known as the "Catalan Portulano," was sent by the king of Aragon to the king of France, and is still retained in the Louvre. It formed a model for many globes and later maps, including those which most influenced Columbus, and is perhaps the best known of the portulani. See Cresques; Geographers, Jews as.

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J.

CHARTRES: Chief town of the department of Eure-et-Loire, France. From time immemorial Jews were established at Chartres, occupying a special quarter called "Rue aux Juifs." In 1394 their synagogue, which was in the Rue Saint-Père, was transformed into a hospital, becoming the property of the parish of St. Hilaire. In the "Réponses de Rabbins Français et Lorrains," p. 15, mention is made of דינרי קרטיינ"ש, interpreted by the editor as "current coin"; but by Neubauer, in "Rev. Etudes Juives," iii. 155, with more reason as "coins of Chartres." There was, in fact, a mint at Chartres, which was called "Chartrain," and in Old French "Chartain."

Among the prominent rabbis of Chartres have been Mattithiah of קרטריש or קרטראש, a well-known scholar who flourished at the time of Rashi; R. Joseph, Bible commentator; and Samuel ben Reuben, a liturgic poet.

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G. S. K.

CHASDAI. See Ḥasdai, Ḥisdai.

CHASEISCH, MOSES: German Talmudist; died at Halberstadt in 1793. Chaseisch enjoyed an established reputation among his contemporaries as a Talmudist, and was loved and honored by them on account of his modesty. Although his Talmudic attainments entitled him to the position of rabbinical assessor (or "klausner"), he preferred to devote his life to instructing the young in Talmudic science. Notwithstanding his straitened circumstances, he often refused to accept the fees for his lessons. Chaseisch taught not for the sake of profit, but for love of the Torah. As the fruit of his labors, the majority of the Jewish scholars who lived at Halberstadt between 1780 and 1840 owe to him their Talmudic knowledge and religious instruction.

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L. G. A. Pe.

CHASHKES, MOSES (LÖB) B. JACOB (alias **Danzig**): Neo-Hebrew poet and Russian translator; born in Wilna Sept. 27, 1848; removed later to Odessa. His first collection of Hebrew songs, entitled "Nite'e Na'amanim," appeared in Warsaw in 1869. In the same year appeared "Ha-Perahim" (Odessa), followed by "Nebel we-Kinnor" (Odessa, 1871), "Zippor Deror" (Odessa, 1872), "Kol ha-Tor," "Mahat ba-Basar ha-Hai" (St. Petersburg, 1877), all poetico-satirical productions. His "Sefer ha-Yomi," or diary, in which he attempts to describe in verse the life of a Jewish litterateur (St. Petersburg, 1881), is partly autobiographical. His latest Hebrew poetical work is "Kol Shire Moshe Löb Chashkes" (Warsaw, 1896), of which only the first part has appeared. Chashkes also contributed Yiddish songs to the "Volksblatt" of St. Petersburg, and published a collection of poems in that dialect entitled "Lieder fum Herzen" (Cracow, 1888). Among other works he translated the following: "Kartina Muchenichestva Yevreyyev" (St. Petersburg, 1879); Schleiden's "Die Romantik des Märtyrerthums bei den Juden im Mittelalter"; "Stradanya, Byedstvo i Zaschitniki Yevreyyev" (St. Petersburg, 1882); and the 3d edition of Ellenberg's "Leiden der Juden." He was also the publisher and part translator of volume 5 of Graetz's "History of the Jews," which appeared in Russian (Moscow, 1880), and later published a volume of Russian poetry, "Stikhi i Mysli" (St. Petersburg, 1888).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Sistematicheski Ukazatel* (Index); Lippe, *Bibliographisches Lexicon*, pp. 1 and 3, s. v. See also *Ha-Shaḥar*, No. 6, pp. 152–156, and No. 12, p. 130.

H. R. P. Wi.

CHASHNIKI: Town in the government of Vitebsk, Russia, having (in 1897) a population of 4,590, of whom about 4,000 are Jews. Besides those engaged in dairying, which is entirely in the hands of the Jewish population, there are 310 Jewish artisans and 99 Jewish journeymen. In consequence of the general poverty, the number of emigrants and of those depending on charity is constantly growing. About 115 persons apply yearly for aid

before the Passover holidays. With the exception of a Biḳḳur Ḥolim association, Chashniki has no charitable societies. A government school for Jews with a female department (95 pupils), and a private school (48 Jewish pupils), are the only educational institutions.

H. R. S. J.

CHASID. See Ḥasid.

CHASTISEMENT. See Punishment.

CHASTITY: Purity in regard to the relations of sex, implied in the commandment, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix. 2). The ancient Semitic religions gave a prominent place to the adoration of those powers in nature which either fertilize or produce; the worship of the sexual was prominent in their cults; and ritual prostitution was a recognized and wide-spread institution (Kalisch, commentary to Lev. i. 312, 358–361; ii. 430). The gods were male and female; sexual intercourse was part of the rites at the shrines of Baal and Astarte in Phenicia and at similar sanctuaries elsewhere. This unchastity in the religious institutions naturally affected the relations of social life; and sexual purity was regarded as of little moment. Possibly in no way were the religious and domestic institutions of Israel more markedly differentiated from those of the surrounding peoples than by the stress laid upon the virtue of chastity. The conception of the God of Israel as the Holy One meant, first of all, purity—purity in worship, and hence also in life.

Before mentioning the special laws of the Pentateuch on this subject, attention must be called to the general statement addressed to the people in Lev. xviii. 3–5, which may be considered the basis of the legislation: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their statutes. My judgments shall ye do, and my statutes shall ye keep, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments: which if a man do he shall live in them: I am the Lord." Hereupon follow the laws of chastity which were to be observed if the people were to avoid the doings of the lands of Egypt and Canaan. These laws of chastity, enumerated in this chapter and in other sections of the Pentateuch, concern (1) the religious and (2) the social-domestic life.

The Religious Life: The "ḳadesh" and the "ḳedeshah," the male and female prostitutes "consecrated" to the worship of the goddess of fertility, were recognized adjuncts of the Canaanitish cults (I Kings xiv. 24, xv. 12, xxii. 47; Amos ii. 7; Hosea iv. 14; Ezek. xxiii. 36; see also the Baal-peor incident referred to in Num. xxv. 1–4 and Hosea ix. 10). This might not be in Israel; for it was "an abomination of the Lord thy God" (Deut. xxiii. 18, 19; see also Lev. xix. 29).

Kadesh and Ḳedeshah.

The Social-Domestic Life: (*a*) The purity of the maid was safeguarded (Lev. xix. 29); and, in case of wrong-doing on the part of the man, rectification and indemnification were commanded (Ex. xxii. 15, 16; Deut. xxii. 28, 29). (*b*) Adultery was most stringently forbidden and punished (Ex. xx. 14; Lev. xviii. 20, xx. 10). "They shall both of them die . . . the man . . . and the woman; so shalt thou put away evil" (Deut. xxii. 22). A betrothed woman was regarded in the same light as a married woman, and was punished for adultery, as was also the man found with her (Deut. xxii. 23, 24; see, however, verses 25–28 for the modification of the punishment). Here must be mentioned the peculiar institution of the investigation of the Soṭah, the woman suspected by her husband of adultery, as detailed in Num. v. (*c*) The Forbidden Degrees of consanguinity are set forth in circumstantial detail (Lev. xviii. 8–18; xx. 11, 12, 14, 17, 21; Deut. xxvii. 20, 22, 23). (*d*) No woman was to be approached during the period of her uncleanness (Lev. xviii. 19). See Niddah. (*e*) The unnatural crimes against chastity, sodomy and pederasty, prevalent in heathendom, were strictly prohibited (Lev. xviii. 22, 23; xx. 13, 15, 16; Deut. xxvii. 21).

The sins against chastity were the particular abominations, the commission of which by the former inhabitants had caused the land to become unclean (Lev. xviii. 27). No wrong-doing, excepting idolatry, is more constantly and vehemently forbidden. Four out of the twelve curses which are pronounced in the chapter of curses in the Book of Deuteronomy (xxvii. 20–23) are directed against this vice in one or other of its forms. The Biblical attitude in this matter is perhaps best expressed in the story of Joseph, who, when tempted by Potiphar's wife, refused with the noble words: "How can I do this great wickedness and sin against God?" (Gen. xxxix. 9.) Unchastity was primarily a sin against God, the pure and holy.

In the historical books of the Bible occasional passages indicate how clearly it was understood that chastity was an indispensable virtue. When Shechem, the son of Hamor, defiled Dinah, the sons of Jacob declared it a villainy (A. V., "folly") in Israel which ought not to be committed; and Simeon and Levi slew all the males of Shechem, saying to Jacob, when he rebuked them for their revengeful act: "Should he deal with our sister as with an harlot?" (Gen. xxxiv. 7, 31.) The one misdemeanor of Eli's two wicked sons that is mentioned by name is unchastity (I Sam. ii. 22). In Amnon's act of violence against Tamar she begs him to desist, "for no such thing ought to be done in Israel" (II Sam. xiii. 12). Among the sins of Judah in the reign of Rehoboam was that of ritual unchastity (I Kings xiv. 24), on account of which calamity came upon the kingdom (see also II Kings xiii. 6, xvii. 16, xviii. 4, xx. 1, 3, xxii. 4; II Chron. xxviii. 3, xxxiii. 3, xxxvi. 14). The Prophets laid the greatest stress upon chastity. Their condemnation of unchastity ranks among the most pronounced of their denunciations of the evils prevalent in their days (Amos ii. 7; Hosea iv. 2, 13, 14; Isa. lvii. 3; Jer. ix. 1; xxiii. 10, 14; xxix. 23; Ezek. xvi. 38; xviii. 6; xxii. 10, 11; xxiii. 48; xxxiii. 26). There is a further indication of the high esteem in which chastity was held in the fact that these prophets, in speaking of the punishment that would befall the people for their sins, mention

In the Historical Books.

the deflowering of the women by their captors, which evil would not have been considered as so dreadful had not chastity been regarded in the highest light (Isa. xiii. 16; Zech. xiv. 2; Lam. v. 11; see also Amos vii. 17).

The many admonitions in the Book of Proverbs against unchastity need but be adverted to for proof of the lofty place that the pure life held in the estimation of the wise men of Israel (Prov. v. 3–23, vi. 24–33, vii. 5–27, ix. 13–18, xxxi. 3). "I made a covenant with mine eyes; why then should I look upon a maid?" says Job (xxxi. 1). Similar are the injunctions of the later sage Ben Sira (Ecclus. ix. 3–9; xix. 2; xxiii. 22–26; xlii. 11), who counseled, "Go not after 'thy lusts'; and restrain thyself from thine appetites" (*ib.* xviii. 30). The spirit of the Rabbis appears in the advice of Jose ben Johanan, "Prolong not converse with woman" (Abot i. 5). "Follow not after your own eyes, after which ye use to go," etc. (Num. xv. 39): this means, "Ye shall not cast a lustful glance upon woman." One of the reasons given for the destruction of Jerusalem is the prevalence of "shamelessness,"

In the Talmud.

which undoubtedly means unchastity (Shab. 119b). In the days of the terrible persecutions under Hadrian the rabbis advised the people to suffer death rather than be guilty of "idolatry, incest, or bloodshed"; while they considered the transgression of any other commandment permissible if necessary to preserve life (Sanh. 74a; see also Maimonides, "Yad," Yesode ha-Torah, v. 9). As a further example of the attitude of the rabbis of Talmudic times, may be quoted the passage which was given as advice what to do when unchaste thoughts and desires assail: "My son, if that monster [the YEẒER HARA'] meets you, drag it to the house of study; it will melt if it is of iron; it will break in pieces if it is of stone, as is said in Scripture (Jer. xxiii. 29): 'Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?'" (Ḳid. 30b.) The Talmudic term for chastity is צניעות. There can be no doubt of the fact that early marriage among the Jews was a strong factor in making them so chaste a people. Even such an unsympathetic and hostile exponent of rabbinic theology as Weber indicates this ("Jüd. Theol." p. 234). The age of eighteen was posited as the proper time for a youth to contract matrimony (Abot v. 21; Ḳid. 29b; Yeb. 62b, 63b; Sanh. 76b; Shulḥan 'Aruk, Eben ha-'Ezer, 1, 2). Early marriages continued in vogue among the Jews through medieval times (Abrahams, "Jewish Life in the Middle Ages," pp. 90, 167). Many enactments were made to safeguard the purity of the people and to insure chastity (Maimonides, "Yad," Issure Biah, xxi.; Shulḥan 'Aruk, Eben ha-'Ezer, 21–25).

In one of the sections of the "reasons for the commandments" ("ta'ame miẓwot") in his "Morch Nebukim," Maimonides gives as the reason for such legislation the following: "The object of these precepts is to diminish sexual intercourse, to restrain as much as possible indulgence in lust, and [to teach] that this enjoyment does not, as foolish people think, include in itself its final cause" ("Morch Nebukim," iii. 35; see also *ibid.* 33). In ch. xlix. he treats at length the law concerning forbidden sexual intercourse and that for the promotion of chastity, whose object is "to inculcate the lesson that we ought to limit sexual intercourse hold it in contempt, and only desire it rarely."

In speaking of the reason for the prohibition of intermarriage with a near relative, he expresses it as his opinion that one object of this is "to inculcate chastity in our hearts."

Of ethical philosophers who have expressed Jewish thought on this subject, Saadia and Baḥya may be mentioned. The former, in the tenth

Views of the Philosophers.

chapter of his "Emunot we-De'ot," which is the ethical portion of the book, devotes two paragraphs to chastity; the third is "on sexual intercourse," and he fourth "on desire." His teaching concerning intercourse is "that it is not good for man, except for the purpose of producing offspring"; concerning desire, "man shall have no desire except for his wife, that he may love her and she may love him" ("Emunot we-De'ot," ed. Slucki, pp. 150, 151). In his ethical treatise, "The Duties of the Heart," Baḥya has frequent admonitions on the necessity of chastity and the overcoming of evil desires: as, for example, in the fifth division of the work, notably pp. 254, 258 *et seq.* (ed. Stern, Vienna, 1856). At the close of ch. ix. he quotes with approval and at length the last will and testament of a certain pious man in Israel, addressed to his son, and containing advice for the guidance of life. From this document one sentence may be set down here: "Be not one of those who, sunk in the folly of drunkenness and lust, submit like slaves to the dominance of evil passions; so that they think only of the satisfaction of sensual desires and the indulgence of bestial pleasures" (*ib.* p. 433). A similar word of advice may be quoted from a letter written by Naḥmanides to his son: "Be especially careful to keep aloof from women. Know that our God hates immorality; and Balaam could in no other way injure Israel than by inciting them to unchastity" (Schechter, "Studies in Judaism," p. 141).

A few further like injunctions from the moral treatises of medieval rabbis may here be given: "Let not the strange god, thy sensual desire, rule over thee; act so that thou hast not cause to blush before thyself; pay no heed to the biddings of desire; sin not and say, I will repent later" (from "Sefer Roḳeaḥ" by R. Eleazer b. Judah of Worms, in Zunz, "Z. G." pp. 132, 134); "Keep thy soul always pure: thou knowest not when thou wilt have to give it up" ("Sefer ha-Middot," fifteenth century, in *ib.* p. 153).

K. D. P.

CHASTITY, PROOF OF. See CRIME and DIVORCE.

CHÂTEAU-THIERRY: Chief town of the arrondissement of the same name in the department of Aisne, France. At Château-Thierry, as in general throughout Champagne, the seigniors of the country were favorably disposed toward the Jews. The counts of Champagne, however, acted thus in their own interest; for they considered the Jews as their own property—a property which was very productive. Thibaut, count of Champagne, and Philip Augustus, king of France, signed in 1198 an agree-

ment by the terms of which they bound themselves to surrender to each other all Jews who might migrate from the domain of the one to that of the other. This agreement was renewed in 1201, after the death of Thibaut, between the king of France and the Countess Blanche (Brussel, "Usage Général des Fiefs en France," i. xi. 39). Cresselin, the richest Jew of Champagne, who, in order to escape from the arbitrary rule of the countess, had gone to Paris, was compelled to return to Champagne and to remain there on penalty of having all his outstanding debts canceled by Blanche (Brussel, *l.c.* ch. xxxix.; compare Depping, "Les Juifs dans le Moyen Age," p. 116). When in 1284 Philip the Fair took possession of Champagne, he demanded from the Jews of that province 25,000 livres as a congratulatory gift on his accession (*ib.*). In a document of the year 1298 mention is made of a fine of 50 livres imposed upon the Jew Soninus of Château-Thierry. Another document shows payments for right of residence between 1321 and 1323 by Jews of Château-Thierry: thus, 20 livres by Chièrefame Denix of "Chatel Thierri"; 60 and 68 livres by Deulesault of "Chasteltierri"; 100 livres by Vivant of "Chastel Thieri" (*l.c.* xix. 250, 252, 255).

As early as the thirteenth century Château-Thierry had become an important center of Talmudical learning. Mention may be made of the following scholars, who either came thence or lived there:

David the Pious, one of the celebrated French rabbis to whom R. Meïr ben Todros Abulafia of Toledo addressed, about 1204, his letter against the theory of the resurrection as propounded by Maimonides.

Samuel of Evreux, director of the school of Château-Thierry in 1225, was a remarkable Talmudist. His name is mentioned in the Tosafot Ḳid. 27b, 39a; Ned. 90b; 'Ab. Zarah 68a; Beẓah 14b; Tem. 19b; the Tosafot upon Soṭah are also ascribed to him (Zunz, "Z. G." p. 38). Zunz (*l.c.*) says that Samuel was the son of R. Yom-Ṭob of Evreux and the disciple of R. Isaac b. Abraham of Dampierre. Gross ("Gallia Judaica," p. 39), on the contrary, identifies him with R. Samuel ben Shneor, the correspondent of R. Jehiel of Paris, and Nathaniel, the elder, of Chinon.

R. Isaac and his son Bonne Vie are two scholars of this place only known through the reference to them in the Tosafot upon Beẓah. See Champagne.

Bibliography: *Rev. Etudes Juives*, iii. 212; xv. 246; xix. 250, 252, 255; Gross, *Gallia Judaica*, p. 39.

G. S. K.

CHATTANOOGA. See Tennessee.

CHATTELS: In English and American law property is divided into two kinds: real or landed, and personal or chattels; in Continental law, into immovable and movable. Jewish law speaks of "ḳarḳa'ot" (ground) and "miṭṭalṭelin" (movables). Slaves are included in the former; demands on other persons, in the latter, though in many respects the law governing the ownership and incidents of bonds ("sheṭarot") or other demands differs from the law of tangible, bodily chattels, as has been shown in the article Alienation. Lands and slaves are sometimes joined together under the name of "property which has responsibility" ("sharayot"), chattels, bond, and, other demands as property having none; because, under the Talmudic law (see Deeds), a properly written and attested bond became as soon as delivered a lien on all of the debtor's lands, but not on his chattels and effects, and because, moreover, after the death of the debtor, only lands and slaves, not chattels or demands, were liable to his creditors. During the Middle Ages, however, as a matter of necessity, goods, moneys, and effects were made liable for the decedent's debts (see Debts; compare Ḥoshen Mishpaṭ, 107, 1).

Since the non-observance of the Jubilee there has been no difference in the laws of descent (see Agnates) between landed estate and chattels. They form together one mass, as they do in countries having a system of civil law. The modes of Alienation and Acquisition are different, as has been shown in the article under that caption. Moreover, a sale of chattels can be set aside or corrected for Overreaching on the sole ground of inadequacy or excessive price, while the law of overreaching ("ona'ah") does not apply to either lands or bonds. These broad distinctions are readily found in the Mishnah Ḳid. i. 1–6, and B. M. iv. 1–9; for details see the articles under the captions indicated above.

J. sr. L. N. D.

CHATZKIN, ISAAC ANDREYEVICH: Russian physician; born 1832; died at Odessa June, 1902. He settled in that city in 1869, and practised there for more than thirty years. In 1870 he became a member of the Medical Society of Odessa and a corresponding member of the Medical Society of Kherson. Chatzkin distinguished himself by several literary productions. In 1858 his letters on physiology appeared in the "Russki Vyestnik." He published, besides, Russian translations of the "Introduction to Medical Science," by Professor Lebert, and Virchow's "Cellular Pathology."

Bibliography: *Allg. Zeit. des Jud.* 1902, p. 293.

H. R. M. Sel.

CHAUSSY: District town in the government of Mohilev, Russia. The Jewish community of Chaussy dates from the seventeenth century, as appears from a charter granted to the Jews Jan. 11, 1667, by Michael Casimir Pacz, castellan of Wilna, and confirmed by King August III. March 9, 1739. In 1780, at the time of a visit of Catherine II., there was a Jewish population of 355, in a total of 1,057; and the town possessed one synagogue. In 1803 the Jewish population was 453, in a total of 1,185; in 1870 it was 2,433, in a total of 4,167; and in 1897, 2,775, in a total of about 6,000. Some of the Jewish artisans are employed in the tanneries and in silk and woolen factories. The Jewish population in the district of Chaussy (including the town) in 1897 was 7,444, or 8.42 per cent of the total population.

Bibliography: *Istoriko-Juridicheskie Materialy Sazonova*, xiv. 268; *Regesty*, No. 1054.

H. R.

CHAUTAUQUA SOCIETY, THE JEWISH: A society formed in the United States for "the dissemination of knowledge of the Jewish religion by fostering the study of its history and liter-

ature, giving popular courses of instruction, issuing publications, establishing reading-circles, holding general assemblies, and by such other means as may from time to time be found necessary and proper." Its organization was the result of a suggestion offered by Rev. Dr. Henry Berkowitz in an address before his congregation, the Rodeph Shalom, Philadelphia, March 10, 1893. The Jewish literary societies of that city appointed a "committee on organization," which formulated plans. An agreement was entered into with the Chautauqua Literary and Scientific Circle convened at Lake Chautauqua, N. Y., for the use of the general methods of popular education known as the "Chautauqua System." A Jewish society, national in its scope, was then organized, with Dr. Berkowitz as chancellor.

In the winter of 1893 the society began the publication of a series of "course books" or syllabi for general readers and members of reading-circles or

Seal of the Jewish Chautauqua Society.

study classes. These guide-books give syllabi of courses in Biblical and post-Biblical history and literature, in the Hebrew language (correspondence method), and on Jewish characters in fiction.

The society has succeeded in interesting several thousand persons in the United States and some in Great Britain, Canada, and British India, in pursuing the readings outlined. By correspondence and through the agency of a traveling field-secretary, numerous Chautauqua circles have been organized in many communities. Literary circles connected with congregations, lodges, sections of the Council of Jewish Women, Young Men's Hebrew associations, and Zionist societies use the Chautauqua plans of study.

Extent of Work.

The Chautauqua circles of West Virginia have formed a state organization and hold annual conventions.

The main source of inspiration for the home reading courses is derived from the summer assembly. Atlantic City, N. J., has been the seat of these summer gatherings of the Jewish Chautauquans during the past six years. In July, 1897, the first experiment was made in this direction. The program for a series of daily sessions continuing two weeks was arranged by the chancellor and carried out by the persons enlisted, under the management of Dr. Lee K. Frankel as director of the assembly. A course of popular lectures on Jewish and other themes was delivered. Chautauqua circles in Bible study and in post-Biblical history and literature were conducted. A teachers' institute supplied instruction and practical help to the teachers of the Jewish schools of the country. Conferences were arranged for the consideration of some of the practical problems of Jewish life. Social and literary gatherings were held from time to time. At the second summer assembly, in July, 1898, books, charts, maps, models, and various appliances for use in the classes of the religious schools were exhibited. In 1899 the society was incorporated under the laws of the state of Pennsylvania. The third assembly, which met in July of that year, was productive of such enthusiasm that on the recommendation of Dr. K. Kohler it was resolved to formulate plans for the addition of a regular summer school. In July, 1900, the fourth assembly was held, and the summer school was opened, with classes in the study of the principles of pedagogy applied to instruction in religion.

Summer Assemblies.

"The Assembly Record," a pamphlet giving a detailed report of these gatherings and edited by the secretary and director of the assembly, Isaac Hassler, has been issued each year by the society. The "Menorah" magazine is the official organ of the society.

"Papers presented at the fifth annual session of the summer assembly of the society held at Atlantic City, N. J., July 7 to 28, 1901," is the title of special series No. 7 of the books issued by The Jewish Publication Society of America. Philadelphia, June, 1902. A course in applied philanthropy was added to the features described above during the sixth assembly, held in July, 1902.

A. H. Be.

CHAVES: City in Portugal, which in the fourteenth century had a fairly large Jewish community, and an "aula," or school, "in which the Law was expounded by the rabbis." This school was subject to a special tax. Before the expulsion of the Jews from Portugal the Jewish quarter here annually paid 31,000 reis in taxes.

Bibliography: Kayserling, *Gesch. der Juden in Portugal*, p. 49.

G. M. K.

CHAVES: Jewish Portuguese family that derived its name from its native place of Chaves in Portugal; members of it are found in Amsterdam and London.

A. de Chaves: Painter at Amsterdam in 1700.

Aaron de Chaves: Edited in Amsterdam, in 1767, Rehuel Jesurun's "Dialogo dos Montes," prefixing a Portuguese poem of his own.

David Chaves: Lived in London in 1720; celebrated in Latin verse Daniel Israel Lopez Laguna's Spanish translation of the Psalms, "Espejo Fiel de Vidas."

Isaac de Chaves: Hazan in London in 1702.

Jacob de Chaves: Son of the wealthy Moses de Chaves of Amsterdam; pupil of the Neo-Hebraic poet Moses Ḥayyim Luzzatto, who published his drama, "La-Yesharim Tehillah" (Praise to the Vir-

tuous), in honor of Jacob's marriage with Rachel de Vega Enriques in 1743.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 38, 90; Grätz, *Gesch. der Juden.* x. 381.

J. M. K.

CHAVILLO. See ḤABILLO.

CHAYYIM; CHAYYUG. See ḤAYYIM; ḤAYYUG.

CHAZAK. See FORTI, JOHN.

CHAZAN. See ḤAZZAN.

CHAZANOWICZ, JOSEPH: Russian physician, and founder of the Jewish National Library at Jerusalem; born at Goniondz, government of Grodno, Russia, Oct. 22, 1844; son of Aaron Chazanowicz. After finishing his studies at the Jewish school and at the gymnasium of Grodno, Chazanowicz went to Germany to study medicine. While still a student he became volunteer assistant surgeon at one of the military hospitals of Berlin during the Franco-Prussian war, 1870–71. He received his degree of doctor of medicine from the University of Königsberg in 1872. Returning to Russia, he passed his state board examination at Dorpat, and began to practise at Byelostok, where he now (1902) resides, having been physician of the Jewish hospital for several years.

Chazanowicz founded at Byelostok the Ḥobebe Ẓiyyon, a society for the education of Jewish youth in the spirit of Zionism, and was for many years its president. He founded also the Linat ha-Ẓedeḳ, a hospital society; and takes an active part in the Zionist movement. In 1890 he visited Palestine and conceived the idea of founding a library at Jerusalem, together with the order B'nai B'rith; but his plan was necessarily postponed, as he unfortunately aroused the displeasure of the government soon after his return to Byelostok. An anti-Semitic Polish physician of Byelostok had been guilty of malpractise on a Jewish boy; and Chazanowicz so vehemently took up the defense of the victim that he was forced by the government to leave the town for a period of two years, during which time he established himself at Lodz. In 1893 he returned to Byelostok and began to execute his plan. In 1896 he sent to Jerusalem his large collection of books, amounting to nearly 10,000 volumes, to become the nucleus of the Abarbanel Library. The enlargement of this library and the collection of funds to erect a special building for it have become the life-work of Chazanowicz. See ABARBANEL LIBRARY IN JERUSALEM.

H. R. F. T. H.

CHAZANUTH. See ḤAZZANUT.

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